

Weber and Simmel's philosophical and political stances: A dialogue in three acts

Carlos Frade & Olli Pyyhinen

Published in *Journal of Classical Sociology*, 17(2): 87–100.

Abstract

This article is an imagined dialogue between Weber and Simmel which makes a modest use of some of the resources of theatrical play in order to provide an overall portrait of both thinkers and to bring their thought to bear on our present. The dialogue consists of three acts focused on three central problematics in as many critical moments in Weber and Simmel's lives: Act I takes place during the preparations for the first conference of the German Sociological Association and thus deals with the constitution of sociology as a socio-cultural science. Act II takes place amid the First World War and its theme is evidently politics. Finally, Act III, where our two characters correspond instead of maintaining a face-to-face dialogue, is situated towards the end of the war and focuses on the attitude to life and indeed to death, as Simmel's tragic yet admirable death takes place then. A brief introduction explains how we tried to use the possibilities of the dialogical form to expound Weber's and Simmel's thought, to compel them to confront their own blind spots and 'unthoughts', as well as to explore new ways of teaching the classics and transmitting their thought.

Keywords

Attitude to life, imperialism, nationalism, philosophy, politics, revolution, social science, sociological reasoning, transmission method, war

Introduction

This is an imagined dialogue between Weber and Simmel in which we seek to honour the remit of the Edinburgh conference for which the dialogue was prepared and where it was read-performed by the authors for the first time (Frade as Weber, Pyyhinen as Simmel), namely, not only to bring Weber's and Simmel's thought to life, but to bring that thought to bear on our present. To achieve this, we were clear that there were at least three conditions, both negative and positive, we had to try and meet:

First, the dialogue had to be truly addressed to all, and thus to anyone, and not specifically to scholars; above all, it had to avoid scholasticism.

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