Wertfreiheit and the Criticism of "Rationalization"

— Through the Controversy on "the Logic of Social Science" —

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In Germany there has been a controversy on "the logic of social science" during recent years. This controversy has arisen from the need for the theoretical and methodological problems of sociology as a science to be reexamined critically in the light of the advancement of theoretical thought in present day science.

In this article I will clarify the five things stated below.

(1) I will introduce the discussion between Pupper and Adorno who opened this controversy for the first time. The difference of their "criticism-doctrines" will be made clear through the analysis of their assertions on "the prominent position of the problem" comparing it with "the prominent position of the method".

(2) Going back historically from this point, I will examine the problem of value in the rationalization theory of Max Weber. Some unified relationship between his concepts of subjectivity and objectivity and his idea of value will be found at this stage.

(3) In this respect I will assert that the central problem of Weber is not the suspension of value judgement but rather "the Positivität criticism of the rationalization process."

(4) Then I will comment that Weber's criticism of rationalization was incomplete because science, which should criticize formal rationalization, was itself considered as a thing categorized with formal rationalization.

(5) As a result in order to criticize rationalization as a whole its seems necessary to criticize not only the bureaucratization of the social structure but also the formal rationalization of science in relation to society as well as intra-logically.
In such a way through Max Weber, I will try and give a point of view on the present scientific situation, reexamining "the advanced theoretical thought of science" at the present time.

Problems Concerning "Idealtypus"

Eiichiro Tamura

According to Max Weber what he calls "Idealtypes" cannot be found empirically anywhere in its conceptual purity and it probably seldom corresponds to a real phenomenon. If so, "Idealtypus" cannot but be a utopia, as he himself says.

I believe, however, that many sociologists today do not always submit to this definition and separate the "Idealtypus" from its utopian characteristics and that they make use of it, closely connecting it with "Gattungsbeuriff" by making it correspond to a real phenomenon.


Furthermore I indicate that several limitations necessarily accompany the "Idealtypus". My conclusion is that one of the important tasks of sociology today is that it should promote the orientation of a science of universal law more than ever, and should quickly cast off such techniques as following the application of "Idealtypus".

The Political Theory of Max Weber

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We can distinguish the two characteristics of the political theory of Max Weber. One is that it is based on a deep orientation towards reality and