

## The Heavenly Contract Ideology And Organization In Pre Revolutionary Puritanism By Zaret David 1985 Hardcover

Social movements have shown themselves to be one of the most dramatic and effective forms of political action. America, founded as the result of a challenge to one kind of political order, has been, in part, recreated as a result of movements of collective protest. Social movements continue to arise in America, Europe, Asia, and Africa. In the present age, when such social movements abound, it is crucial to investigate the theoretical similarities and underpinnings of older and current collective protests. With chapters on AIDS, the Iranian revolution, the New Left, environmentalism, and many other subjects, as well as essays delineating classical and contemporary theories, *Social Movements* provides a well-rounded and provocative perspective on this most compelling form of political expression.

Marking the centennial anniversary of the first publication of Max Weber's "Protestant Ethic" essays, a group of internationally recognized Weber scholars review the significance of Weber's essays by addressing their original context, historical reception, and ongoing relevance. Lawrence Scaff, Hartmut Lehmann, Philip Gorski, Stephen Kalberg, Martin Riesebrodt, Donald Nielsen, Peter Kivisto, and the editors offer original perspectives that engage Weber's indelible work so as to inform current issues central to sociology, history, religious studies, political science, economics, and cultural studies. Available in several English translations, the Protestant Ethic is listed by the International Sociological Association among the top five "Books of the Century." The Protestant Ethic continues to be a standard assigned reading in undergraduate and graduate courses, spanning a variety of academic disciplines. Sociologist Robert Wuthnow notes remarkable similarities in the social conditions surrounding three of the greatest challenges to the status quo in the development of modern society--the Protestant Reformation, the Enlightenment, and the rise of Marxist socialism.

*Critics, Ratings, and Society* is the first comprehensive study of the review as social institution. Its theories and data encompass reviews of all types of products--including the arts (e.g. theater, books, and music) and consumer products (e.g. cars, software, and appliances). According to Blank, the core problem of reviews is credibility. Concerns about credibility organize the formulation of reviews and audiences. The connoisseurial-procedural distinction describes the production of credibility and its assessment under different types of rating systems.

In the context of a united Europe the influence of business knowledge has become increasingly relevant, as managers, employees and organisations have to learn new practices and techniques in response to new knowledge and institutions. This book addresses the way in which administrative knowledge is produced, diffused and consumed in Europe by academics, management gurus, publishing houses, consultants and practitioners. It also looks at its impact on European business systems and management practices.

A critique of the conventional wisdom.

This lively volume investigates Shakespeare's plays in terms of the relations between material conditions of Renaissance culture and differences of gender, class, race, and erotic practice. In their third book together, Adam B. Seligman and Robert P. Weller address a seemingly simple question: What counts as the same? Given the myriad differences that divide one individual from another, why do we recognize anyone as somehow sharing a common fate with us? For that matter, how do we live in harmony with groups who may not share the sense of a common fate? Such relationships lie at the heart of the problems of pluralism that increasingly face so much of the world today. Note that "counting as" the same differs from "being" the same. Counting as the same is not an empirical question about how much or how little one

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person shares with another or one event shares with a previous event. Nothing is actually the same. That is why, as humans, we construct sameness all the time. In the process, of course, we also construct difference. Creating sameness and difference leaves us with the perennial problem of how to live with difference instead of seeing it as a threat. How Things Count as the Same suggests that there are multiple ways in which we can count things as the same, and that each of them fosters different kinds of group dynamics and different sets of benefits and risks for the creation of plural societies. While there might be many ways to understand how people construct sameness, three stand out as especially important and form the focus of the book's analysis: Memory, Mimesis, and Metaphor.

This title was first published in 2003. This subject area of this work cross-cuts conventional sub-disciplinary boundaries in the study of comparative politics. Connections between religion and politics can be identified in all of the thematic areas covered by the articles within.

"Mallin brings an astute and historically informed critical mind to bear on the numerous ways in which contagion resonates throughout the period. . . . The book is also a lucid, witty, and engaging performance in its own right, a genuine pleasure to read."--Steven Mullaney, author of *The Place of the Stage* "Elegant in conception and witty in style, conversant with the broad methodological issues of early modern English cultural studies but sturdily independent in its take on current theory."--Gail Kern Paster, author of *The Body Embarrassed*

The body of the law is an ambiguous phrase. Conventionally, it designates the law as a determinate corpus; legal codes, statutes, and the rulings of common law. But it can also refer to the subjected body that is produced by and is part of the law. This subjected body is necessary for the law's existence. *Thinking Through the Body of the Law* reconceives the role of the body in the founding, maintaining, and regulation of our legal systems and social order and elaborates on its implications for issues of legal responsibility and justice. Taking into account and sometimes challenging the tenets of critical legal theory, critical race theory, and feminist jurisprudence, these essays examine the body and the law as they relate to surrogacy, the Holocaust, land-rights for Aboriginals, murder, the media and insanity, taxation, genetic engineering, and sexy dressing and sexual harassment.

The essays in this collection are a testimony to Milton's claim that books do contain a potency of life in them to be as active as that soule was whose progeny they are. They are proof that Milton's progeny, whether poetry or prose, continue to inspire readers to investigate and interpret, and that even the poet himself is at times the subject of scrutiny. Although these essays examine issues as widely diverse as the reliability of Adam's narration to Raphael and the portrayal of chaos in *Paradise Lost* to the poet's role as an object of erotic attention in the nineteenth century, all suggest that Milton's are still living texts.

This innovative work of historical sociology locates the origins of modern democratic discourse in the emergent culture of printing in early modern England. For David Zaret, the key to the rise of a democratic public sphere was the impact of this culture of printing on the secrecy and privilege that shrouded political decisions in seventeenth-century England. Zaret explores the unanticipated liberating effects of printing and printed communication in transforming the world of political secrecy into a culture of open discourse and eventually a politics of public opinion. Contrary to those who locate the origins of the public sphere in the philosophical tracts of the French Enlightenment, Zaret claims that it originated as a practical accomplishment, propelled by economic and technical aspects of printing--in particular heightened commercialism and increased capacity to produce texts. Zaret writes that this accomplishment gained impetus when competing elites--Royalists and Parliamentarians, Presbyterians and Independents--used printed material to reach the masses, whose leaders in turn invoked the authority of public opinion to lobby those elites. Zaret further shows how the earlier traditions of communication in England, from ballads and broadsides to inn and alehouse conversation, merged with the new culture of print to upset prevailing norms of secrecy and privilege. He

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points as well to the paradox for today's critics, who attribute the impoverishment of the public sphere to the very technological and economic forces that brought about the means of democratic discourse in the first place.

This book explores how a generation of American thinkers and reformers - abolitionists, former slaves, feminists, labor advocates, jurists, moralists, and social scientists - drew on contract to condemn the evils of chattel slavery as well as to measure the virtues of free society. Their arguments over the meaning of slavery and freedom were grounded in changing circumstances of labor and home life on both sides of the Mason-Dixon line. At the heart of these arguments lay the problem of defining which realms of self and social existence could be rendered market commodities and which could not. *From Bondage to Contract* reveals how the problem of distinguishing between what was saleable and what was not reflected the ideological and social changes wrought by the concurrence of abolition in the South and burgeoning industrial capitalism in the North.

The legal and political scenario of Calvin's day involved upheavals deriving from the force of religion upon law. Whole cities, provinces, and states came under Reformation influence, ranging from quiet individual conversions to Protestantism to the hysteria of community iconoclasm. The transformation of these societies, however, was not moving away from a religious worldview; rather, the transformation was a movement of one religion to another. In Calvin's day, secularism, pluralism, and religious toleration were nonexistent. Europe was not in the thrall of the question "Should religion in public life be tolerated?" but rather "Which religion should be enforced, to the banning of all others?" Calvin was a driven man, but a valid question drove him: "What is the true religion?" And deriving from the central question were corollaries: "What law is right law?" and "What government is right government?" Calvin's trek would lead him to answers. Calvin concluded that, substantively, a correct political and legal system derives from the Bible, and procedurally, the system is applied by democratically elected officials, checking and balancing one another—and his views were consistent with a Reformation consensus.

*The Heavenly Contract* Ideology and Organization in Pre-Revolutionary Puritanism University of Chicago Press

The idea of a heavenly contract, uniting God and humanity in a bargain of salvation, emerged as the keystone of Puritan theology in early modern England. Yet this concept, with its connotations of exchange and reciprocity, runs counter to other tenets of Calvinism, such as predestination, that were also central to Puritan thought. With bold analytic intelligence, David Zaret explores this puzzling conflict between covenant theology and pure Calvinism. In the process he demonstrates that popular beliefs and activities had tremendous influence on Puritan religion.

Representing a range of approaches and emphases, the chapters in this volume address and illustrate linkages between social theory and history; social theory and historical analysis as mutually supportive frames of analysis, and affinities between the history of social thought and the history of modern societies.

The sacred is alive and well in society today. Persisting despite the forces of secularization, the sacred remains constant--and yet it is ever changing, manifesting itself in different forms.

Peter Iver Kaufman explores how various Christian leaders throughout history have used forms of "political theology" to merge the romance of conquest and empire with hopes for political and religious redemption. His discussion covers

such figures as Constantine, Augustine, Charlemagne, Pope Gregory VII, Dante, Zwingli, Calvin, and Cromwell. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

In this book, scholars from a wide range of disciplines respond to Habermas's most directly relevant work, *The Structural Transformation of the Public Sphere*. The relationship between civil society and public life is in the forefront of contemporary discussion. No single scholarly voice informs this discussion more than that of Jürgen Habermas. His contributions have shaped the nature of debates over critical theory, feminism, cultural studies, and democratic politics. In this book, scholars from a wide range of disciplines respond to Habermas's most directly relevant work, *The Structural Transformation of the Public Sphere*. From political theory to cultural criticism, from ethics to gender studies, from history to media studies, these essays challenge, refine, and extend our understanding of the social foundations and changing character of democracy and public discourse. Contributors Hannah Arendt, Keith Baker, Seyla Benhabib, Harry C. Boyte, Craig Calhoun, Geoff Eley, Nancy Fraser, Nicholas Garnham, Jürgen Habermas, Peter Hohendahl, Lloyd Kramer, Benjamin Lee, Thomas McCarthy, Moishe Postone, Mary P. Ryan, Michael Schudson, Michael Warner, David Zaret

In this sixtieth anniversary edition of *The Idea of Nationalism*, Craig Calhoun probes the work of Hans Kohn and the world that first brought prominence to this unparalleled defense of the national ideal in the modern West. At its publication, *Saturday Review* called it an enduring and definitive treatise.... [Kohn] has written a book which is less a history of nationalism than it is a history of Western civilization from the standpoint of the national idea. This edition includes an extensive new introduction by Craig Calhoun, which in itself is a substantial contribution to the history of ideas. *The Idea of Nationalism* comprehensively analyzes the rise of nationalism, the idea's content, and its worldwide implications from the days of Hebrew and Greek antiquity to the eve of the French Revolution. As Calhoun explains, Kohn was particularly qualified to undertake this study. He grew up in Prague, the vigorous heart of Czech nationalism, participated in the Zionist student movement, studied the question of nationality in multinational cultures, spent the World War One years in Asian Russia, and later traveled extensively in the Near East studying the nationalist movements of western and southern Asia. The work itself is the product of Kohn's later years at Harvard University. In *The Idea of Nationalism*, Kohn presents the single most influential articulation of the distinction between civic and ethnic nationalism. This has shaped nearly all ensuing research and public discussion and deeply informed

parallel oppositions of early and late, Western and Eastern varieties of nationalism. Kohn also argues that the age of nationalism represents the first period of universal history. Civilizations and continents are brought into ever closer contact; popular participation in politics is enormously increased; and the secular state is ever more significant. The Idea of Nationalism is important both in itself and because it so deeply sha

In *Ordained Ministry in Free Church Perspective* Jan Martijn Abrahamse offers a methodologically innovative way to understand ordained ministry in terms of covenantal theology by returning to the life and thought of the English Separatist Robert Browne (c. 1550-1633).

Much of the Middle East and North Africa still appears to be in a transitional period set in motion by the 2011 Arab uprisings, and the political trajectory of the region remains difficult to grasp. In *The Clash of Values*, Mansoor Moaddel provides groundbreaking empirical data to demonstrate how the collision between Islamic fundamentalism and liberal nationalism explains the region's present and will determine its future. Analyzing data from over 60,000 face-to-face interviews of nationally representative samples of people in seven countries—Egypt, Iraq, Lebanon, Pakistan, Saudi Arabia, Tunisia, and Turkey—Moaddel reveals the depth and breadth of the conflict of values. He develops measures of expressive individualism, gender equality, secularism, and religious fundamentalism and shows that the factors that strengthen liberal values also weaken fundamentalism. Moaddel highlights longitudinal data showing changes in orientations toward secular politics, Western-type government, religious tolerance, national identity, and to a limited extent gender equality, as well as a significant decline in support for political Islam, over the past decade. Focusing on these trends, he contends that the Arab Spring represents a new phase of collective action rooted in the spread of the belief in individual liberty. Offering a rigorous and deeply researched perspective on social change, *The Clash of Values* disentangles the Middle East and North Africa's political complexity and pinpoints a crucial trend toward liberal nationalism. Winner of the Roma Gill Prize 2015, *Marlowe's Literary Scepticism* re-evaluates the representation of religion in Christopher Marlowe's plays and poems, demonstrating the extent to which his literary engagement with questions of belief was shaped by the virulent polemical debates that raged in post-Reformation Europe. Offering new readings of under-studied works such as the poetic translations and a fresh perspective on well-known plays such as *Doctor Faustus*, this book focuses on Marlowe's depiction of the religious frauds denounced by his contemporaries. It identifies Marlowe as one of the earliest writers to acknowledge the practical value of religious hypocrisy, and a pivotal figure in the history of scepticism.

The culture wars have as much to do with rhetorical style as moral substance. Cathleen Kaveny focuses on a powerful stream of religious discourse in American political speech: the Biblical rhetoric of prophetic indictment. It can be strong medicine against threats to the body politic, she shows, but used injudiciously it does more harm than good.

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Thirteen years after the Shah of Iran was swept away in a tide of revolutionary fervor, the cruelty and brutality of the new regime remains shocking. In *Class, Politics, and Ideology in the Iranian Revolution*, Mansoor Moaddel provides the theoretical underpinnings for a richer and clearer understanding of Iran's tumultuous recent history. Analyzing the causes and processes of the revolution through the prisms of class, politics, and ideology, Moaddel argues that the currently dominant theories of revolution insufficiently address the requisite question of ideology: "Ideology is not simply another factor that adds an increment to the causes of revolution. Ideology is the constitutive feature of revolution." Moaddel explains how revolutionary conditions in Iran were created by a combination of state economic policies favoring international capital - which enraged segments of the powerful bourgeoisie - and fluctuations in the world economy that financially weakened Iran. But the central element of the revolutionary crisis of the late 1970s was the development of Shi'i revolutionary discourse as the dominant ideology. As liberalism and communism declined, the potent discourse of revolutionary Islam - with its martyrdom, its religious rituals, its symbolic structures - formed a powerful conduit for popular mobilization. Karl Marx likened the French Revolution to a gigantic broom which swept away all the "medieval rubbish." Drawing from his abundant theoretical, historical, and sociological knowledge, Moaddel illuminates the process by which the gigantic broom of the Iranian Revolution "swept all the medieval rubbish back in."

A state-of-the-field survey of historical sociology, *Remaking Modernity* assesses the field's past accomplishments and peers into the future, envisioning changes to come. The seventeen essays in this collection reveal the potential of historical sociology to transform understandings of social and cultural change. The volume captures an exciting new conversation among historical sociologists that brings a wider interdisciplinary project to bear on the problems and prospects of modernity. The contributors represent a wide variety of theoretical orientations and a broad spectrum of understandings of what constitutes historical sociology. They address such topics as religion, war, citizenship, markets, professions, gender and welfare, colonialism, ethnicity, bureaucracy, revolutions, collective action, and the modernist social sciences themselves. *Remaking Modernity* includes a significant introduction in which the editors consider prior orientations in historical sociology in order to analyze the field's resurgence. They show how current research is building on and challenging previous work through attention to institutionalism, rational choice, the cultural turn, feminist theories and approaches, and colonialism and the racial formations of empire. Contributors Julia Adams Justin Baer Richard Biernacki Bruce Carruthers Elisabeth Clemens Rebecca Jean Emigh Russell Faeges Philip Gorski Roger Gould Meyer Kestnbaum Edgar Kiser Ming-Cheng Lo Zine Magubane Ann Shola Orloff Nader Sohrabi Margaret Somers Lyn Spillman George Steinmetz

This book explores the history of the theme of 'union with Christ' in the Reformed tradition. After chapters on the legacy of Calvin and Reformed Orthodoxy, the author uncovers three trajectories in American Reformed theology in which salvation as union with Christ is understood in remarkably different ways. The subsequent twentieth-century history of the theme is also explored. This detailed examination of New England Calvinism, Princeton Calvinism, and the Mercersburg Theology highlights the historic diversity present in Reformed thought, and the implications of that diversity for

contemporary Evangelical and Reformed thought.

A comparative historical analysis of the social changes that have affected the Islamic world in modern times & of the failure to achieve consensus on important social issues such as the form of government, the status of women, national identity & rule making. The Handbook of Economic Sociology, Second Edition is the most comprehensive and up-to-date treatment of economic sociology available. The first edition, copublished in 1994 by Princeton University Press and the Russell Sage Foundation as a synthesis of the burgeoning field of economic sociology, soon established itself as the definitive presentation of the field, and has been widely read, reviewed, and adopted. Since then, the field of economic sociology has continued to grow by leaps and bounds and to move into new theoretical and empirical territory. The second edition, while being as all-embracing in its coverage as the first edition, represents a wholesale revamping. Neil Smelser and Richard Swedberg have kept the main overall framework intact, but nearly two-thirds of the chapters are new or have new authors. As in the first edition, they bring together leading sociologists as well as representatives of other social sciences. But the thirty chapters of this volume incorporate many substantial thematic changes and new lines of research--for example, more focus on international and global concerns, chapters on institutional analysis, the transition from socialist economies, organization and networks, and the economic sociology of the ancient world. The Handbook of Economic Sociology, Second Edition is the definitive resource on what continues to be one of the leading edges of sociology and one of its most important interdisciplinary adventures. It is a must read for all faculty, graduate students, and undergraduates doing work in the field. A thoroughly revised and updated version of the most comprehensive treatment of economic sociology available Almost two-thirds of the chapters are new or have new authors Authors include leading sociologists as well as representatives of other social sciences Substantial thematic changes and new lines of research, including more focus on international and global concerns, institutional analysis, the transition from socialist economies, and organization and networks The definitive resource on what continues to be one of the leading edges of sociology and one of its most important interdisciplinary adventures A must read for faculty, graduate students, and undergraduates doing work in the field

Preacher, Soldier, Rebel: Who was the author of Pilgrim's Progress, one of the most influential books ever written? John Bunyan's Pilgrim's Progress is one of the most significant works of English literature. Translated into more than 200 languages, there was a time when almost every household in Britain was more likely to have a copy than the Bible. This classic biography of Bunyan by one of the leading historians of the 17th century offers a reassessment of the man in the context of his times. He is usually studied and remembered as the author of The Pilgrim's Progress and other Christian literature, but his own consideration of himself would most probably have been as a preacher first and foremost—a man whose nonconformist religion led him into conflict with the Quakers and into years of imprisonment. It was in the service of this religion that his writings were produced, many of them during the nearly twelve years spent in Bedford jail between 1660 and 1672. An extraordinary insight into John Bunyan, one of the towering figures of English literature, this remains the definitive biography.

Life in the twenty-first century presents a disturbing reality. Otherness, the simple fact of being different in some way, has come to be defined as in and of itself evil.

Miroslav Volf contends that if the healing word of the gospel is to be heard today, Christian theology must find ways of speaking that address the hatred of the other. Is there any hope of embracing our enemies? Of opening the door to reconciliation? Reaching back to the New Testament metaphor of salvation as reconciliation, Volf proposes the idea of embrace as a theological response to the problem of exclusion. Increasingly we see that exclusion has become the primary sin, skewing our perceptions of reality and causing us to react out of fear and anger to all those who are not within our (ever-narrowing) circle. In light of this, Christians must learn that salvation comes, not only as we are reconciled to God, and not only as we "learn to live with one another," but as we take the dangerous and costly step of opening ourselves to the other, of enfolding him or her in the same embrace with which we have been enfolded by God. Volf won the 2002 Louisville Grawemeyer Award in Religion for the first edition of his book, *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Abingdon, 1996). In that first edition, professor Volf, a Croatian by birth, analyzed the civil war and "ethnic cleansing" in the former Yugoslavia, and he readily found other examples of cultural, ethnic, and racial conflict to illustrate his points. Since September 11, 2001, and the subsequent epidemic of terror and massive refugee suffering throughout the world, Volf revised *Exclusion and Embrace* to account for the evolving dynamics of inter-ethnic and international strife.

The Puritans, who settled in America in the early 1600s, believed that if they followed God's laws as individuals and as a society, God would prosper them. America would become "the new Israel," God's light for the rest of the world. The Rev. Dr. George Gatgounis wrote *The Puritan View of Substantive Biblical Law* both as a constitutional attorney and a biblical scholar. He did much of the research at Harvard, which was founded by the Puritans to train their clergy. Despite its outward appearance of harshness—such as the dozen transgressions that merited the death penalty in the Massachusetts Bay Colony—Puritan society was founded on the consent of the citizens. At the center was individual spirituality. That spirituality was to be maintained by a strict observance of the Sabbath, which centered around biblical preaching. Certainly there is no going back to a Puritan society in this postmodern era. But perhaps there is something to be learned to guide our way forward.

A comprehensive overview using an open systems approach *Schools and Society: A Sociological Approach to Education*, Third Edition, now published by Pine Forge Press, features original readings and article excerpts by leaders in the area of Sociology of Education. With a wide array of theoretical perspectives, a broad range of respected sources, and inclusion of both classic and contemporary studies, this comprehensive, integrated text addresses key issues in the field with a balanced presentation. Edited by Jeanne H. Ballantine and Joan Z. Spade, both of whom actively teach Sociology of Education courses, this text continues to offer theory, methods, and classical and current issues



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organized around the theme of the open systems approach to make both the pedagogy and presentation of material coherent for students. Thus, the book is not just a collection of articles but a presentation of a holistic view of educational systems. New to the Third Edition 32 new readings, 2 readings revised for this edition, and 19 articles previously included, all by early and contemporary noted scholars Expanded text introductions to each chapter provide a holistic view of the field Part introductions outline key issues in a given area of the field and explain the contributions made by the selections that follow Introductory questions to consider when reading each article encourage students to engage in critical thinking Conclusions to each part feature suggested projects for continued exploration of the topic Instructor Resources on CD are available to qualified instructors by contacting [info@sagepub.com](mailto:info@sagepub.com). These include class exercises, suggestions for videos, and other teaching tips. Intended Audience Used either alone or as a supplement, this integrated overview of Sociology of Education is geared toward upper-level undergraduate courses in Sociology of Education, Foundations of Education, Social Contexts of Education or related courses in departments of sociology and education. Contributor to the SAGE/Pine Forge ASA Teaching Innovations & Professional Development Awards Fund Reveals how early modern religious conceptions of covenant and community were deployed for surprisingly radical political ends.

Why does the Catholic Church take a politically conservative stance on some issues, such as abortion and birth control, while on others, such as social programs and nuclear policy, it resembles the left? Why do some Catholic groups reject the legitimacy of Church hierarchy and yet choose to remain within its fold? To explain these apparent contradictions, Gene Burns examines the origins of contemporary diversity and conflict in the Catholic Church as well as the processes of ideological change. With valuable insights into the American Catholic Church, the modern papacy, and the Latin American Church, *The Frontiers of Catholicism* is as much a political study of ideological dynamics as it is an institutional study of religious change.

In *Unity in Diversity*, Randall J. Pederson critiques current trends in the study of Puritanism, and proposes a different path for defining Puritanism, centered on *unitas* and *diversitas*, by looking at John Downname, Francis Rous, and Tobias Crisp.

A reassessment of the debate surrounding Weber's classic work *Protestant Ethic and the Spirit of Capitalism*.

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