

In conclusion, it is possible to charge that explications such as this have a crassly manipulative character. Of that charge it needs to be said that any advice on how to do anything in social life must in its very nature be manipulative--even if not crassly so. Further, if we must choose between ignorance (and therefore "natural, non-calculativeness," meaning less control over our lives) and knowledge (and therefore calculativeness, meaning more control over our lives), let us almost always choose knowledge.

It may be charged, too, that this explication is too accepting and not sufficiently critical of the status-quo, of "the system." That charge may be true, but it is beside the point. The relative merits of current versus alternative systems of graduate education are not here at issue. The issue, rather, is the empirical one of what student activities facilitate or retard successful passage through the existing system of graduate sociology? Moreover, accurate depiction of such successful strategies must (presumably) precede any meaningful debate over the moral merits of successful strategies--or of the system that gives rise to them.

#### Footnote

<sup>1</sup>I am indebted, however, to the tutoring of several graduate teachers, especially Erving Goffman, and to conversations and correspondence with Lyn H. Lofland, Peter K. Manning, Leon Mayhew and John Finley Scott.

#### Max Weber and the German University

Murray L. Wax  
University of Kansas

The study of "social and political reality," Franz Neumann wrote later, from his American vantage point, "found virtually no place in German university life. Scholarship meant essentially two things: speculation and book learning. Thus, what we call social and political science was largely carried on outside the universities." Of course, Neumann continues, there was one exception: Max Weber, who possessed "a unique combination of a theoretical frame" combined with "a mastery of a tremendous number of data, and a full awareness of the political responsibility of the scholar." Yet Weber had little influence at home. "It is characteristic of German social science that it virtually destroyed Weber by an almost exclusive concentration upon the discussion of his methodology. Neither his demand for empirical studies nor his insistence upon the responsibility of the scholar were heeded" (Gay, 1970:38).

The segregation of history from ethics drove most German historians into a passive acceptance of things as they were, and the segregation of history from other disciplines alienated most German historians from the social sciences. For all his acknowledged historical erudition, most historians dismissed Max Weber as an "outsider"; for all his extravagance, the medievalist Geor von Below spoke for his fellows when he insisted that historians could "do without a new science of 'sociology'" (Gay, 1970:89).

Gay, Peter

1970 Weimar Culture: The Outsider as Insider. New York: Harper Torchbook (TB1482).  
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