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**WESTERN NOMADIC DISCOURSE AND THE DISCOVERY OF
THE OTHER**

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Research Article

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Abstract:

Max Weber was concerned with aestheticism within the framework of the sciences of sociology and philosophy. He explained its effect on communication among different societies, on the one hand, and looked at it as a state that aimed to demonstrate beauty in a certain matter, on the other hand. Therefore, it is known as the quality that makes a thing an aesthetic object, in other words, the relationship which links the beautiful thing with its perception. Thus, Max set it out by defining it with the voluntary relationship in which he expresses the perception of ideas that are created and chosen by the individual.

Key words: Aesthetic Tendency, Sociology, Philosophy, Max Weber.

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1. Introduction:

Max Weber is among the most important pioneering social scientists who theorized this science through a group of his books and studies of the social reality in which he lived. Among those views recorded in his writings is the aesthetic tendency he linked to the social perspective. Weber's aesthetic tendency is reflected through his view of culture and music; he remarks that culture is the basis for affecting history, society, politics, economics, ... etc. He believed in the multiplicity of causes, and did not say one reason as Karl Marx did when he focused on the material cause. As for music, it represents one of the elements of art, as there are some peoples who have an unparalleled musical sense. The world has known - on a large scale many pieces of music - for example, there is singing and simultaneous use of musical instruments.

He also expressed his social tendency as an act that includes a symbol system whose connotations are perceived and understood by human's interpretation based on experiences and presence in this world, where the primary goal is to reach the unity of meaning.

The research comes in three sections, preceded by an introduction and followed by a conclusion with the most important results. The research ends with a list of references.

The first section tackles (Max Weber's concept of aesthetic tendency), while the second section presents (the elements of Max Weber's aesthetic tendency), and the third section is concerned with (Max Weber's aesthetic social tendency).

2. The Aesthetic Tendency between Sociology and Philosophy according to Max Weber

Max Weber's aesthetic tendency is manifested in various aspects of his social and philosophical opinions and ideas, as this is evident through culture and music, which he has enriched with research and study. This topic arises a set of questions in the mind of the reader, the most prominent of which are: What is meant by aesthetic tendency? How did Weber view this concept? What are its elements according to Max Weber? Is there an aesthetic character in social philosophy from the viewpoint of Max Weber? These questions are answered in the following three sections.

2.1 Aesthetic Tendency according to Max Weber

Aesthetic tendency is defined as the quality that makes a thing an aesthetic object. Or, in other words, it is the relationship that connects the beautiful thing to its perception, or more appropriately, it is the quality that makes the thing beautiful. And, beauty is perceived more by intuition than by reason (Al-Hefny, 2000: 872).

The aesthetic cognitive tendency helps to explain a wide range of terms and concepts related to criticism and aims to clarify linguistic and uncommon terms, and achieve understanding while giving artworks a clear meaning. Nevertheless, its main feature is its ability to comprehend and maintain a number of styles through which people think and talk about art (Graham, 2013: 95-97).

Max Weber introduces the concept of aesthetic tendency as the optional relationship used to express the perception of ideas that are created and chosen by the individual, and which corresponds to the individual's social position (Al-Sawi, 1997: 248).

It is clear that through the presentation of the concept of aesthetic tendency as the feature that makes something beautiful, in addition to the implied knowledge which helps to explain things to people, for example - the moon that symbolizes beauty - where it is said that beauty is perceived by the senses and not with the mind. However, aesthetic tendency according to Max Weber is expressed by a social content or concept, and this highlights the social role that builds the personality of individuals, and focuses on social dimension.

2.2 Elements of Aestheticism

There is a set of elements that defines aesthetic tendency, especially according to Max Weber, and they are the following:

2.2.1 Culture

Culture means all that the individual perceives of multiple and comprehensive knowledge in various fields - for example - taste, critical sense, and sound judgment (Saeed, 2004: 123). It is the process of developing some faculties of the mind, or it is the characteristic of an educated person who was able to develop his taste, critical sense, and judgment by means

of acquisition ... etc. (Ziada, 1986: 310). That is why it refers to the abundance of knowledge and comprehensive knowledge.

Culture is acquired through the social environment in which a person lives and which is transmitted from generation to generation, as it includes the apparent and hidden patterns of behaviour acquired through symbols, where the culture of any society arises from its ideas, beliefs, language, arts, values, customs, traditions, and laws. ... etc. (Abdul-Kafi, : 139).

Thus, the concept of culture as present in all human societies and consists of the material and moral aspects, or it is a process of development that is transferred from one generation to another through ideas, beliefs, arts, values, customs, traditions, laws. And, culture is the privilege of an educated person who was able to improve his taste, critical sense, and judgment through acquisition.

As for Max Weber, he viewed culture as "a concept of normative value, while reality-in the outside- does not appear to be culture because it includes elements of reality or exclusively this kind of elements that do not acquire significance for humans, except in terms of their relationship to normative standards or values, and a very small part of this unique reality that human beings experience every time acquires specific interests based on these normative ideas. This part is the only one that acquires in human eyes a sign, and it includes this significance because it shows important relationships as it relates to normative ideas." (Bourdieu, 1993: 137).

Weber believes that there are various factors that have contributed to the field of culture, including:

The first factor: culture is the basis for affecting history, society, politics, economics, etc., as Weber said of the multiplicity of causes, and he did not say one reason as Marx did when he focused on the material cause (Hamdaoui, 2015: 7). This factor reveals culture as the basis of the process of development.

The second factor: culture is related to normative ideas that constitute our entrance to reality, as the infinitely charged reasoning with cultural significance always represents unique phenomena - which alone are worthy of being known and which constitute the only subject of scientific interpretation (Bourdieu, 1993: 138).

The third factor: the term rationalization is a term given to the development of science, the development of culture, and the growth of bureaucracy, and it means organizing social and economic life according to the principles of efficiency based on technical knowledge. Whereas it was religion and inherited customs that play the primary role in determining what people hold in terms of values and trends in traditional societies, modern society is characterized by the increasing rationalization of the spheres of life, including political, religious and economic activities (Gadens, 2005: 72). Thus, it is clear that rationalization is a rational concept that indicates the development of science and the organization of social life, according to Weber's view.

2.2.2 Music

When talking about music according to Max Weber, which implies the meaning of beauty, the reader raises a set of questions, most notably: What is music in general? How did Max Weber launch into music? What is the function of music, according to Weber? From what side did Weber view music?

Music is the universal language of expression, or it is the language heard in everything in life - for example - at home, television, computers, work, mobile phone rings, transportation ... etc. (Ali, 2016: 8)

Oxford Handbook remarks that music reproduces dynamic movements connected in analog states of mind rather than being directly expressive, or it is the language of emotions in an unambiguous way (Hundritch, 2009 : 495). Or, it is viewed as a group of performances represented by a group of notes (Hundritch, 2009 : 495).

Max Weber launched into music from rationalization, which divides the octave into distances measured by the instrument, and illustrates the mechanism of development and continues the improvement of special rational arts. On the strings and in tubes, man strives to imitate the tunes he heard or improvise, or on the contrary, one experiences distances a person learns and then bequeaths it to whoever comes after him (Weber, 2013: 273).

Max Weber views the topic of the key to modern musicality as one of the qualitative conditions for the development of polyphonic music, as well as the fact that it was the basis supporting this development, as was language writing with respect to literature (Weber, 2013: 274)

Max Weber affirms that music is one of the elements of art, as some peoples had a musical sense that was unparalleled. He knew in the world on a large scale many pieces of music - for example - sonnets, symphonies, operas, as well as programmed music and transforming sounds and tone types on sensitive instruments such as the electronic keyboard, the piano, the violin, etc., all of this only exists in the West (Weber, 2013: 6). It is clear that Max Weber, here, is talking about advanced music such as symphonies, concerto, opera ... etc., as developed peoples understand this type of music which is based on harmonic adjustments, meaning a complex polyphonic melody that is difficult for the common to understand.

In his book "Rational Music", Max Weber believes that music deals with cultural contexts such as "building art, plastic art, and the art of drawing which have been expanded, especially those related specifically to the formation of the Western style." Moreover, Weber considers all phenomena of Western culture in the first place within the point of view of the direction of its evolution which is processed clearly at the global level. On the other hand, there is sufficient evidence regarding Weber's renewed interest which guides his footsteps in a "sociology of cultural implications" after the war, but he has no time left neither for a concrete initiation into it nor for the follow-up and revision of the first part of it, that is, the study of music." (Weber, 2013: 259)

Max Weber states that the function of harmonic accordion music is "to rationalize the substance of the sound through the arithmetic or harmonic division of the octave into the quintet and the quadrant. And, then within the displacement of the quadrilateral, the pentagonal into the triple ..." (Weber, 2013: 278).

Max Weber divides the function of harmonic accordion into a set of elements, including: (Weber, 2013: 279-280)

The first is basic voice: Max Weber states that the function of harmonic accordion depends on itself, on the high and low quintiles, that is, each quintet is divided mathematically through its two triads.

The second is triple note: Weber means organizing the sounds that make up this "note" (for its octaves) into one octave.

The third is the whole substance of the stairs "Nature": it proceeds from the main sound concerned, according to the position of the great trio towards the lower or higher, a series of phonemic majors or minors arises.

Max Weber was able to link music to sociology, as he says that music is a social tour through "deep knowledge of musical instruments, and new ideas about instruments as commodities under the influence of industry and commerce and falling under the influences of climate, home culture, street culture, or in other words, it is the ideas we listen to under the force of surprise." (Weber, 2013: 275)

Max Weber remarks that the sociology of music follows the definition in the essay "Freedom of Value" (Weber, 2013: 267), where in 1913 this research emerged as an expanded rewriting of the experience of "value judgment" which was expanded on art and music theses. As it deals with the treatments of the social conference in Frankfurt -for example - the qualitative return to value, technical means of expression, the will of art - in this way you establish purely experimental music and then art history (Weber, 2013: 254).

2.2.3 Max Weber Aesthetic Social Tendency

When we talk about the social tendency with an aesthetic quality of Max Weber, it becomes clear to us that it contains an aesthetic tendency, and this appears through the social act, the social position, and the economic position, which are going to be addressed through the following factors. According to Max Weber, there are several factors of social tendency, and they are:

- The first factor: the social act is the communication and interaction of the other or others related to the self, or in other words that the human act for him is the behaviour that he behaves towards others through what he sees in the behaviour of others, in terms of significance, meaning and purpose (Hamdaoui, 2015: 10). The social act is an

act that includes a symbolic system that carries with it connotations that we perceive with understanding and interpretation based on our experiences and our self-presence in this world, where the primary goal is to reach the unity of meaning, or the idea that controls this action, and to clarify the defective intentions, purposes and goals that were controlling the emergence of this act or this societal behavior (Hamdaoui, 2015: 21-22).

- Weber distinguishes three types of human action: (Dorothy, 2015: 48)
- The first type: the traditional act: it means the act that is related to the daily habits and activities - for example - eating with a fork or the greeting with hands.
- The second type: the emotional act that is directed by emotions, such as amateur groups or the player do so.
- The third type: rational action which is instrumental, moving towards values or towards a utilitarian goal, and it involves the alignment between ends and means ... etc.
- The second factor: social status. Max Weber dealt with social status through several aspects (Auda, 1995: 217 -220):
- The first: respect and lifestyle.
- The second: status and class.
- The third: power and influence.
- The third factor: the economic situation through which Max Weber was able to include all the services that one can perform - for example - scarce skills related to capabilities, managerial and technical capabilities, as they achieve a huge benefit in the market. As well as the social hierarchy through which he was able to place classes in categories that include professionals, technical experts, and investors (Auda, 1995: 216). In this sense, the social tendency of Weber contains or carries an aesthetic quality, and this is clear in the social act that means communication or mutual influence that is linked to the self. In addition, the aesthetic quality appeared through the social position, which is a social taste, and the economic position.

Conclusions:

After getting a good knowledge about the aesthetic tendency between sociology and philosophy according to Max Weber, and the effect of aesthetic tendency on sociology, and after this distinction, we can clarify some basic points in this research, the most prominent of which are:

1. Beauty seeks to search for the feature that makes a thing beautiful. In addition, it contains knowledge through which we can explain things to people, as it is said that beauty is perceived by the senses and not by the mind.
2. Weber looked at the aesthetic aspect as a social content, the effect of which is determined by what the individual sees within society.
3. Max Weber was able to employ beauty through culture, which is the basis of development.
4. Max Weber linked music to sociology, as its beauty is determined by society's opinion and desire for it, on the one hand, and a deep knowledge of musical instruments, and by creating new ideas about instruments as a commodity under the influence of industry and commerce and under the influences of climate and street culture, on the other hand.

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