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**Relativism
and the
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Relativism And The Social Sciences

Jaan Valsiner



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Relativism and the Social Sciences Ernest Gellner, 1987-02-26 Considers human diversity and change and rejects the usual solutions to problems of relativism Presents a new mode of inquiry in its stead a mixture of philosophy history and anthropology that appears to be more meaningful **Cognitive Relativism and Social Science** Diederick Raven, 2020 Modern epistemology has been dominated by an empiricist theory of knowledge that assumes a direct individualistic relationship between the knowing subject and the object of knowledge Truth is held to be universal and non individualistic social and cultural factors are considered sources of distortion of true knowledge Since the late 1950s this view has been challenged by a cognitive relativism asserting that what is true is socially conditioned This volume examines the far reaching implications of this development for the social sciences Recently cognitive relativism has become a key issue of debate in anthropology philosophy and sociology In anthropology this is illustrated by a growing awareness of the similarity of all systems of knowledge In philosophy it is exemplified by the realization that traditional monolithic and absolutist concepts of truth have increasingly lost any power to make sense and to convince In sociology it is visible in a renewal of interest in a general sociology of knowledge Yet in spite of this convergence of interests practitioners of these three disciplines have on the whole shown no inclination to reach a consensus on the terms of reference that could facilitate an interdisciplinary approach Cognitive Relativism and Social Science aims to do just this It is a working assumption of this volume that as far as the subject of cognitive relativism is concerned anthropologists philosophers and sociologists should join forces rather than try to deal with the challenges of cognitive relativism within strictly imposed boundaries that normally separate academic disciplines Only when they work together will it be possible to treat the problems posed by cognitive relativism in an adequate way This volume provides the results of attempts to communicate on cognitive relativism across disciplinary boundaries This is must reading in the philosophy of social science and in social research theory **Cognitive Relativism and Social Science** Diederick Raven, Liette Van Vucht Tijssen, Jan De Wolf, Modern epistemology has been dominated by an empiricist theory of knowledge that assumes a direct individualistic relationship between the knowing subject and the object of knowledge Truth is held to be universal and non individualistic social and cultural factors are considered sources of distortion of true knowledge Since the late 1950s this view has been challenged by a cognitive relativism asserting that what is true is socially conditioned This volume examines the far reaching implications of this development for the social sciences Recently cognitive relativism has become a key issue of debate in anthropology philosophy and sociology In anthropology this is illustrated by a growing awareness of the similarity of all systems of knowledge In philosophy it is exemplified by the realization that traditional monolithic and absolutist concepts of truth have increasingly lost any power to make sense and to convince In sociology it is visible in a renewal of interest in a general sociology of knowledge Yet in spite of this convergence of interests practitioners of these three disciplines have on the whole shown no inclination to reach a consensus on the terms

of reference that could facilitate an interdisciplinary approach Cognitive Relativism and Social Science aims to do just this It is a working assumption of this volume that as far as the subject of cognitive relativism is concerned anthropologists philosophers and sociologists should join forces rather than try to deal with the challenges of cognitive relativism within strictly imposed boundaries that normally separate academic disciplines Only when they work together will it be possible to treat the problems posed by cognitive relativism in an adequate way This volume provides the results of attempts to communicate on cognitive relativism across disciplinary boundaries This is must reading in the philosophy of social science and in social research theory *Social Science and the Challenge of Relativism: A wilderness of mirrors* Lawrence E. Hazelrigg,1989 **Interpretation, Relativism, and the Social World** Estelle T. Lau,1987 *Ethical Relativism in the Context of the Social Sciences* Patrick Grim,1979 **Copernicus, Darwin, and Freud** Friedel Weinert,2009-03-12 Using Copernicanism Darwinism and Freudianism as examples of scientific traditions Copernicus Darwin and Freud takes a philosophical look at these three revolutions in thought to illustrate the connections between science and philosophy Shows how these revolutions in thought lead to philosophical consequences Provides extended case studies of Copernicanism Darwinism and Freudianism Integrates the history of science and the philosophy of science like no other text Covers both the philosophy of natural and social science in one volume *The ^AOxford Handbook of Culture and Psychology* Jaan Valsiner,2013-12-15 Now in paperback The Oxford Handbook of Culture and Psychology is an internationally representative overview of the state of the art in cultural psychology **Sociology and Ideology** Eliezer Ben Rafael,2003-01-01 Annotation Representing different views on the role of ideology in sociological pursuits and on the sociological study of ideology these seven essays consider the relationship between ideology and relativism modernity economic globalization linguistic pluralism critical reflexivity and identity The authors examine sociological practice as it has varied over time and as it is employed in different geographical locations contrasting sociological work with that of other social sciences Annotation 2004 Book News Inc Portland OR booknews com **Masons, Tricksters and Cartographers** David Turnbull,2000 This highly original study puts forward the notion that every culture has its own ways of assembling local knowledge thereby creating space through the linking of people practices and places

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