HUMANITIES AND SOCIAL SCIENCES REVIEW

Editorial Board

Associate Editors

Nancy Mathes, *ISSI, USA*

Joseph Bonnici, *Central Connecticut State University, USA*

Joseph Azzopardi, *University of Malta, Malta*

Mary Allen, *UniversityPublications.net, USA*

Consulting Editors

Peter Mini, *Bryant University, USA*

Gene Gulledge, *University of Arkansas – Monticello, USA*

Bill Hamby, *Indiana Wesleyan University, USA*

Michael McKinney, *Jamestown College, USA*

Anthony Lopez, *UniversityPublications.net, USA*

David Moore, *UniversityPublications.net, USA*

Conferences Advisory Board

Kathryn LaFever, *Miami University, USA*

Rose Marie Azzopardi, *University of Malta, Malta*

Lukas Jirsa, *Charles University, Czech Republic*

Henry Greene, *Central Connecticut State University, USA*

Sangeeta Khorana, *Aberystwyth University, UK*

Khoon Koh, *Central Connecticut State University, USA*

Debopriyo Roy, *University of Aizu, Japan*

S. Serhat Serter, *Anadolu University, Turkey*

Jim Cross, *Leeds Trinity & All Saints College, UK*

International Editorial Board [1]

Dustin Morrow, *Temple University, USA*

Christopher J. Greig, *University of Windsor, Canada*

Carlos Liard-Muriente, *Central Connecticut State University, USA*

Suzanne Maniss, *University of Tennessee at Martin, USA*

Anna Gemra, *University of Wroclaw, Poland*

Josephine Etowa, *University of Ottawa, Canada*

Vida Davoudi, *Lonestar College, USA*

Brian Phillips, *Grand Valley State University, USA*
Kavita Daiya, *George Washington University, USA*
H. Dean Buttram, III, *Jacksonville State University, USA*
S. Serhat Serter, *Anadolu University, Turkey*
Caroline Brandt, *The Petroleum Institute, Abu Dhabi, UAE*
Danielle Twigg, *Griffith University, Australia*
A. Helene Robinson, *St. John's University, USA*
Shannon Melideo, *Marymount University, USA*
Irina Moreland, *University of Colorado at Denver, USA*
Tao Zeng, *WIlfrid Laurier University, Canada*
Igor Pustylnick, *Humber College, Canada*
Larry Riggs, *Butler University, USA*
Shehla Burney, *Queens University, Canada*
Maria Assif, *University of Toronto, Canada*
Lyndon B. Carew, *University of Vermont, USA*
María Rosalía Vicente, *University of Oviedo, Spain*
Radka Wildova, *Charles University, Czech Republic*
Gurmak Singh, *University of Wolverhampton, UK*
Monika Raesch, *Suffolk University, USA*
Ephie Konidaris, *McGill University, Canada*
Bulent Tarman, *Selcuk University, Turkey*
Shoji Ohga, *Kyushu University, Japan*
Ardian Greca, *Georgia Southern University, USA*
Hasan Ozdemir, *Istanbul University, Turkey*
Ruxandra Serbanescu, *University of Toronto, Canada*
Reema Khurana, *Institute of Management Technology, India*
Rina Devnita, *Padjadjaran University, Indonesia*
Pattabhi Sitaram, *Purdue University Calumet, USA*
Rich Snow, *Embry-Riddle Aeronautical University, USA*
Michael Quinn, *Bentley University, USA*
Juan C. Barrera, *Elmhurst College, USA*
Kevin E. Dow, *University of Alaska Anchorage, USA*
Marita Naudé, *Curtin University, Australia*
Christopher Kubik, *Colby-Sawyer College, USA*
Sisira R.N.Colombage, *Monash University, Australia*
Daniel E. May, *Harper Adams University College, UK*
Sofia Daskou, *Hellenic American University, Greece*
Chrysost Bangaké, *University of Orleans, France*
Saranyapong Thiangtam, *Bangkok University, Thailand*
Adugna Lemi, *University of Massachsetts Boston, USA*
Aizzat Mohd. Nasurdin, *Universiti Sains Malaysia, Malaysia*
David S. Kung, *University of La Verne, USA*
Rima Aboudan, *United Arab Emirates University, UAE*

[1]This list does not include the ad hoc reviewers. Given the div
publishing, it is common practice for the review process in such j
whose research interest is in line with the research topic of a sul
these reviewers is invaluable to the review process.

HUMANITIES AND SOCIAL SCIENCES REVIEW

CONTENTS ISSN: 2165-6258 2012, VOLUME 01, NUMBER 04

Augmented Body 1–6
Stefano Di Tore and Francesca D'elia

The Paradoxical Phenomena in the Force of Imagery 7–16
Mustafa Özodaşık

Net.Readymades 17–25
Lin Hsin-I

The Effectiveness of Suinn Program to Reduce the Anxiety for Athletes from Special Needs 27–32
Aziz Al-Rahamneh

Population Growth, Structure and Distribution in Saudi Arabia 33–46
Majed Sultan Abu Ashwan, Asharaf Abdul Salam and Mohamed A. Mouselhy

The Anaylsis of News in Turkish Press Concerning Violence Against Women 47–54
Başak Solmaz and H. Nur Görkemli

Face-Threatening Acts in the British and Georgian Parliamentary Debates 55–62
Nana Gilauri and Ivane Javakhishvili

Of DuBois the Historicist and Cultural Critic of the Progressive Age 63–89
Zerar Sabrina and Riche Bouteldja

On the Power of Belief in Treating Addiction 91–96
Candice L. Shelby

The Legacy of the Lascaux *Man in the Well* 97–101
Marie-Thérèse Killiam

Code-Switching in Kurdish SMS Text Messages 103–128
Mohammed Hussein Ahmed and Ayad Hameed Mahmood

India and the European Union: Multiculturalism and Contested Identities. Cultures of Governance and Conflict Resolution 129–132
Gautam Murthy

Public vs. Private Ownership Revisited: The Monmouth Park Racetrack Case 133–140
Wayne Smeltz

A Study of Everyday Communications of is an Workers in Bangkok City 141–147
Wirat Wongpiunnunwatana

The Plausible Proof in Turkish and German Civil Law 149–156
Hakan Albayrak

Comparative Analysis of Ski Trail Rating in Serra Da Estrela (Portugal) and Sierra Nevada (Spain) 157–163
Raul Ressano Garcia

Being Gay in Mexico in the Early Years of the 21st Century: Style Relationship of Gay Men Belonging to Three Different Generations Living in Mexico in the Early Years of the 21st Century 165–172
Edgar Rodríguez Sánchez, Julio A. Valencia Maldonado and Tania I. Hernández Mondragón

Positive Aspects of Disasters 173–180
Keith Lehrer

The Relationship Between Positive Mental Health and Psycho-Social Variables 181–185
Hyunjung Kim, Seoyoon Lee and Young-Gun Ko

The Impact of (Mis) Anchoring in Creating a Difference In/Different Meaning(s) 187–200
Yasser K. R. Aman

The Need for a New Testament 201–207
Barrie Wilson

Female Eroticism and the Social (Re)Development of Identity 209–218
Sarah Dayanna Lacerda Martins Lima and Kadma Marques Rodrigues

Pilot Study of a Translation and Cultural Adaptation of the Anger Disorders Scale: Short Version 219–225
Aída Mencía-Ripley, Juan E. Fernández Melo, Louis Mora, Wilson McDermutt, Bonnie Thurston-Snoha and Patricio Romero

Can Human Beings Remain "Uncontaminated" by the Invasion of Rhinoceros? 227–231
Ileana Mihaela Chiriţescu

The Role of Subway in the Urban Life: Case Study in Hong Kong Mass Transit Railway 233–251
Tianjiao Zhao and Kin Wai Michael Siu

Measuring Social Vulnerability from Risk Perception Case Study: The Nonoalco-Tlatelolco Housing Complex Damaged During the Mexican 1985 Major Earthquake 253–262
David A. Novelo-Casanova, Yadhira A. Antonio-Nakamura, Verónica Valdés-Pérez and Gustavo Pineda-Loperena

The Architecture, Fashion and Modernity 263–269
Seyedehmaryam Tavasoli and Leila Ahghari

Factors on Local Wisdoms on Agricultural Knowledge Transfer of Farmers: A Study in Thailand 271–280
Pakkapong Poungsuk, Nawarat Pourpan and Phaitoon Thongsuk

The Philosophy of Postmodernism and Modernism: The Parallels 281–285
Roida Rzayeva Oktay

Epic Expression in Modern Turkish Painting 287–291
Neslihan Öztürk

Arab Women: No Longer Silent, But Can they Guarantee Rights for Themselves? 293–300
Sana Sayed

Kubad Abad Palace Tiles Decorated with the Peacock Figure 301–308
Mine Erdem

Possible Effects of the Leaders on Voter's Preferences 309–321
Orhan Gökce and Yasin Bulduklu

Outlook of Society to Turkish Armed Force (TAF) in Turkey: An Emprical Study 323–331
Gülise Gökce

The Eradication of Drug Trafficing in the EU Through the Countries of the Western Balkans 333–339
Sofka Hadjijevska, Stefan Budjakoski and Natasha Todorovska

Cognitive Effects of the Use of Television and Internet 341–346
Paulo Duarte Branco and Maria Barbas

Organized Crime as a Threat to Sustainable Development and Human Security 347–353
Lucia Ovidia Vreja

Postmodernism and Islam: Epistemological Challenges and Sociopolitical Perils 355–367
Emad Bazzi

Cosmopolitan Perspectives on Globalization Phenomenon 369–374
Mihai Valentin Vladimirescu

Bioethical Issues within a Social Document of the Romanian Orthodox Church 375–377
Mihai Ciurea

Corruption in Central Asian Countries: Challenges to Security and Effective Governance 379–383
Sharofiddin Soliev

'Our Sole Weapons... Are Our Children': Bourgeois Greek Feminists and the Inter-War Vision of a Peaceful 'Balkan Family' 385–393
Maria Kyriakidou

Political Affiliation and Tax Compliance in Malaysia 395–402
Mohd Rizal Palil, Nor Hazila Mohd Zain and Sellywati Mohd Faizal

Professionalism of the Public Procurement Practitioners from the Perspective of Fight Against Corruption 403–412
Anatoly Krivinsh

Wildlife Assessment in the ARS and UDG of Kuwait 413–422
Ouhoud Al-Ragam and Afaf Al-Nasser

Dialects and Paradigms of Social Construction of Knowledge 423–427
Ahu Tunçel and Güncel Önkal

Chances and Risks of Cycle Infrastructure Development in Wroclaw Based on the Solutions of Selected European Cycle City – Copenhagen 429–437
Aleksandra Lukaszewicz

State of the Development Agencies in Turkey: The Challenge of Capacity Building at the Regional Level 439–443
Can Umut Çiner

Stickiness of Local Government Transfer Revenues in Slovenia 445–450
Primož Pevcin

(Re)Defining New Audience Message Absorbs via Audio Visual Technology Meaning Making Components 451–461
Mohd. Nor Shahizan Ali, Hasrul Hashim and Novel Lyndon

Public Relations in Hospitals: A Study on the Organizational Structures and Functions of Public Relations Units of Private Hospitals in Konya Province 463–470
Mehmet Erhan Summak

Push Factors Affecting Allocations of Excess Profit in the Community 471–475
Mongkon Donkwa

Recipes for Migrants: A Cultural Analysis of the Fujian Spring Cake 477–492
Yiu Chung Soo

The Construction of Minority Identities in Interwar Romania: The Case of Hungarians 493–503
Luminiţa Ignat-Coman

Author Index 505–506

Humanities and Social Sciences Review (HSSR) is not responsible for the content of the individual manuscripts.

All correspondence should be mailed to the Editors, International Journal Group, 55 Farm Drive, Cumberland, Rhode Island 02864-3565, USA.

The manuscripts contained in this volume were double blind refereed.

© 2012 ***Humanities and Social Sciences Review***

Humanities and Social Sciences Review,
CD-ROM. ISSN: 2165-6258 :: 1(4):423–427 (2012)
Copyright © 2012 by UniversityPublications.net

HUMANITIES AND SOCIAL SCIENCES REVIEW

DIALECTS AND PARADIGMS OF SOCIAL CONSTRUCTION OF KNOWLEDGE

Ahu Tunçel and Güncel Önkal

Maltepe University, Turkey.

Contrary to classical epistemology, social epistemology - which asserts to be a representation of a contemporary understanding of epistemology for reconsidering the knowing activity as a shared experience between subjects, culture and different cognitive processes - mostly aims to leave the discussion about the possibility of certain and /or objective knowledge. The philosophical interest of social epistemology mainly concentrates on the determining a criterion for validity of this new sort of knowledge which is composed by beliefs, values and different point of views rather than approving truth claims of classical knowledge. In this relation, that is to say social epistemology rules out according to this criterion as a postulate and tries to conceive us that there is no longer need for classical epistemology and classical tension between object and subject for the sake of knowing truth. The multicultural, inter-subjective, tolerant paradigm of social epistemology indicates us that there is not any absolute truth and centralism for reality. By that, all truth claims depend upon historical and social processes; concepts are considered as common-sense, truths as validity, belief and values as coincidences.

Keywords: Social epistemology, Truth, Politics of knowledge, Multiculturalism.

Introduction

The leading problem of history of philosophy is to consider the other's authority in knowledge. "The other" is the one who determines the whole relation of knowing something and/or somebody since the other is well related to knowing activity regarding those aspects: Firstly, the other becomes the owner of particular criteria in terms of inter-subjectivity and objectivity. Secondly, the other represents a sort of reality in his/her own knowing activity. The epistemological status of the other is a permanent challenge through the history of classical epistemology. However, classical epistemology insists on defending the possibility of an objective knowledge in spite of inter-subjective one. In contrary to this framework social epistemology claims that the validity of knowledge can be constructed free from truth seeking. The interest of social epistemology mainly concentrates on the determining a criterion for validity of this new sort of knowledge which is composed by beliefs, values and different point of views rather than approving truth claims of classical knowledge. That is to say, social epistemology reconsiders the knowing activity as a shared experience between subjects, culture and different cognitive processes.

Thus, dialects and the paradigms of social construction of reality are now for generating a validation tool for a compromising medium in multicultural global world of knowledge. The universal abstractness of world beyond concreteness diverse particulars has been heavily

discussed in epistemology, ontology, and other branches of social theories by intellectuals for eras. However, the only reality that we all commonly can hold is the social existence of individual as the only concreteness. The tension between objective and subjective, here, becomes the gap between universal and particular meaning of reality. Each content as a "social" construction has to include a content of consciousness which deduces from views, culture, values and beliefs.

This paper follows a discussion about the new dialects and paradigms of the social construction of knowledge regarding social epistemology and multiculturalism. The framework rather emphasizes the role of "social" against "individual".

Renunciation of Centralism

Derrida begins his analysis of metaphysics mainly by critique of the "concept" itself. For Derrida, concept is a result of a quite closed system and thus concepts such as substance, essence, idea, etc. never signify a meaning in terms of its central position. In other words concepts cannot be understood in themselves. Acccording to this perspective philosophers have to study in periphery of reality instead of the core of reality. In this new world order the source of order is equal to refuse centralism. Centralism (of reality) is no longer valid since the order is no more constructed by the truth itself but by relations and the logic of eclectics based on those relations. The relative order of anti-centralism, as a myth, does not indicate an "absolute truth" which would be available for approving the subject of knowledge, the knower.

In Derrida's criticism, Western Metaphysics have been trying to reconcile the oppositions by dialectics. To illustrate, Plato's philosophy is dedicated to construct a relation between *doxa* and *episteme* through subordinating the sensible ones to the considerable ones. In Derridian analysis, central structure of truth detection becomes a game theory and gets free from its absolute, motionless position. As a result, all certain knowledge, metaphysical truth as the foundation of our faith, and also the truth itself as adequacy mention a language game and a discursive dynamic.

The transformation of knowledge from absoluteness research to language game terminates the trustworthiness the tradition of Descartes' Cartesian Modernity. Objective knowledge is not solely a commodity of classical epistemology it rather becomes a production of discursive paradigm. In this perspective, knowledge becomes equal to particular comments which are defined by paradigms.

When the deconstruction of absolute truth seeking is left to modernity, individuals face to an epistemological dominance of social constitutions. The motivation of social constitutions is about to moderate and to control the various comments and partial information crumbs. The rationality of institutions of states is a result of philosophical discourse. As Marx notes, knowledge as ideology finally carries moral values to the personal opinions sphere.

This reality is extremely voiced by Nietzsche and he says social structures do not belong to truth values but particular values of relevant historical periods. For Nietzsche the existence of an absolute truth cannot be assumed in religion, in science and in morality because he thinks that scientific truth as a constant value is fable. And every fable as a particular comment does not carry higher value than to be an ordinary comment between many historical comments.

For Nietzsche, we should not be advocators of modernity since modernity defeats the possible different comments on world and the subjective understandings for the sake of preserving universality and objectivity. In short for Nietzsche truth seeking is a part of ideology and all academics and scientists are spokesmen of ideology.

Foucault approved Nietzsche's position and repeats that truth and knowledge is a result of political competence. By that, politics replaces truth and determines the definitions of "normal", "worthy", "good", "valuable". The relation of power determines the social truth.

The Social Determination of Knowledge: Rorty

Richard Rorty is another name who is skeptic about seeking universal truth. According to Rorty, reason is a result of sociological determination. Furthermore, reason is considered as rationality which is a result of Enlightenment as long as it functions according to competent power. Thus, seeking universality is nonsense. For Rorty, all truth claims depend upon historical and social processes. Concepts considered reaching a consensus (common-sense), truths as validity, belief and values as coincidences. The common word memory of societies and meaning world are produced by historicity. Members of society who have been sharing the same social conditions and meaning world for a long time also share the same world of value, linguistic patterns and truth claims. For Rorty there cannot be universal essence beyond these.

Rorty's skeptical claims on contingent truth also show us the impossibility of universal ethics. This perspective also illustrates that there is no possibility for universal ethics and universal common essence for human actions. In Rorty's discourse universality leaves its position to multitude opinions and variety of considerations.

Rorty's discourse seems as if it make our minds free from absolute concepts and dogmatic status and dominant language of universal acceptance. However it is not ultimately acceptable. Rorty's discourse on social knowledge represents a threat about limitless actions and multicultural conflicts. The idea of tolerance between distinct levels of society and culture are not addressed here. Thus the modern reductions are replaced by cultural and economical reductions. Social leaves its room to multiculturalism and political to undetermined cultural values.

Paradigms of Social Epistemology

When we, as knower subjects, get rid of the load of seeking truth we face to an indefinite, foggy medium of epistemology. Individual cultural constructions roles to evaluate and reconsider the events of world in terms of essential values belong to that particular culture. Thus, individuals function as members of small cultural and religious communities. Those members of communities as micro-sociological entities are leaving the totalitarian universality but shrink in particular radicalism and relativity.

Now, we should inquiry some about the advantages of social epistemology against those threats and relativity. Social epistemology begins with the nature of knowledge and tries to show us that there is no individual knowledge anymore in this socially integrated world. Thus all truth claims are no longer valid and they become dependent to social structure of episteme. According to social epistemology the knowledge process is a result of a social construction. In this perspective, social framework contains "an unfolding dialogue among participants who vary considerably in their logics, values and visions". Social epistemology considers truth knowledge as a final assumption of the dialogue. The dialogue between the sides of knowing activity mainly is based on the communal origins of knowledge, the centrality of language, and the ideological saturation of knowledge.

The shift of philosophy from the king of knowledge (inherit value of philosophy) to the presentation of knowledge (instrumental value of philosophy) is not a downfall for philosophy it is rather an enrichment.

Steven Fuller and Alvin Goldman hold the view that practice comes across to ideal truth claims and considers them as blind knowledge. The blind trust to some truths as ideals does not make people happy enough. However, social epistemology posts types of knowledge to experts and in common social life welcomes only the socially constructed knowledge in practice. Their point is this: Your evidence about the properties of the speaker is crucial evidence for your overall entitlement to accept the speakers' assumptions. To illustrate we are talking about "knowledge" here. The assumptions of our paper can only be partly connected to your mind and cognitive power since you are not an expert in philosophy. However, we should simplify our assumptions and questions accordance to what we know and what we want to be known. Thus this social sharing between author(s) and reader is a mirror of socially constructed knowledge.

"The man on the street" does not ordinarily trouble himself about what is real about him and what he knows unless he is stopped short by some sort of problem. He takes reality and his knowledge for granted. The philosopher is professionally obliged to take nothing for granted, and to obtain maximal clarity to the ultimate status of what the man in the street believes to be reality and knowledge. In this dialogue social epistemology which claims a socially constructed knowledge tries to legitimate the empirical and critical sides of information and communication. Social epistemology never tries to *underdetermine* an absolute relation or a truth representative concept.

Consequences

We may assert that:

- Social construction of knowledge is a final point of totalitarian truth claims.
- Social construction of knowledge emphasizes societies and communities instead of individual and his/her reason.
- An absolute truth cannot be accepted for social epistemology. Truth rather implies a consensus.
- Social epistemology left individual reason at the age of modernity.
- Political/ideological usage of knowledge –without universals- performs a critical function.
- We still need individual reason and knower as much as we need social opinions.

References

1. Arendt, H. *İnsanlık Durumu (Human Conditions),* trans. B. S. Şener, İstanbul: İletişim, 2000.
2. Benton, T., Craith I., *Sosyal Bilim Felsefesi: Toplumsal Düşüncenin Felsefi Temelleri (Philosophy of Social Science: The Social Foundations of Social Thought),* trans.Ü. Tatlıcan, B. Binay, Bursa: Sentez, 2008.
3. Berger, P., Luckmann T., *The Social Construction of Reality: A Treatise in the Sociology of Knowledge,* Penguin, Great Britain, 1987.
4. Bernal, J. D., *Bilimin Toplumsal İşlevi (The Social Function of Science),* trans. T.Ok, İstanbul: Evrensel, 2011.
5. Deleuze, G. *Proust and Signs,* New York: George Braziler, 1972.

6. Descombes, V. *Modern Fransız Felsefesi (Modern French Philosophy),* trans. A. Yardımlı, İstanbul: İdea, 1993.
7. Direk, Z. "Derrida'nın Düşüncesinin Fenomenolojik Kaynakları", *Çağdaş Fransız Düşüncesi,* ed. Z. Direk, Ankara: Epos, 2004.
8. Goldman, A.I. *Pathways to Knowledge: Private and Public,* Oxford University Press, 2002.
9. Kristeva J., Derrida, J. "İnsan Bilimlerinin Söyleminde Yapı, Gösterge ve Oyun" ("Structure, Sign and Play"), *Toplumbilim,* trans. T. Akşin, vol. 10, İstanbul: Bağlam.
10. Leford, C. *The Political Forms of Modern Society,* Cambridge: Cambridge University Press, 1986.
11. Murphy, J. W. *Postmodern Toplumsal Analiz ve Postmodern Eleştiri (Postmodern Social Analysis and Criticism,* trans. H. Arslan, İstanbul: Eti, 1995.
12. Nietzsche, F. *İyi ve Kötünün Ötesinde –Bir Gelecek Felsefesini Açış,* trans. A. İnam, İstanbul: Ara, 1990.
13. Rorty, R. *Philosophy and the Mirror of Nature,* Princeton: Princeton University Press, 1979.
14. Rorty, R. *Olumsallık, İroni ve Dayanışma,* çev. A. Türker ve M. Küçük, İstanbul: Ayrıntı, 1995.
15. Schacht, R. *Making Sense of Nietzsche,* Chicago: University of Illinois Press, 1995.