

Crossing the Psycho-social Divide Freud, Weber, Adorno and Elias, George Cavalletto, Jan 1, 2007, Social Science, 284 pages. Scholars are increasingly challenging the view that the psyche and the social are so disparate that their study requires incompatible analytical and theoretical approaches. In ....


Sociological Revolution , Richard Kilminster, 1998, Social Science, 221 pages. This volume aims to provide an historical analysis of sociology and its implications today. The author presents a number of contemporary theories, ranging from historical ....

The Intellectual Development of Karl Mannheim Culture, Politics, and Planning, Colin Loader, 1985, Social Science, 261 pages. Karl Mannheim was a social theorist writing in the first half of this century. Largely inspired by Mannheim's own historical sociology of knowledge, Loader presents a thorough ....


Political thinking and social experience some christian interpretations of the Roman Empire from Tertullian to Salvian, Elizabeth Allo Isichei, 1964, Religion, 131 pages.


The Sociology of Knowledge, Volume 1 , Volker Meja, Nico Stehr, Jan 1, 1999, Social Science, 1344 pages. This two-volume set presents writings that explore the nature of knowledge, which has been a central problem of philosophy at least since Graeco-Roman times. In the ....

Human activity contributions to the anthropological sciences from a perspective of activity theory,
Karl Mannheim, a Hungarian-born German sociologist, taught at the Universities of Heidelberg and Frankfurt until 1933, when the coming of the Nazis to power forced him to find refuge at the University of London. His major fields of inquiry were the sociology of knowledge and the sociology of intellectual life. His masterpiece, "Ideology and Utopia" (1936), asserts that there are two types of knowledge: true knowledge based on science and knowledge based on social class. Ideas are of two types: "utopian" ideas support underprivileged groups, while "ideologies" support privileged groups. Mannheim, studying the trend toward increasing centralization, believed that modern society is dominated by large, powerful, impersonal organizations; as they consolidate, they will be controlled by powerful elites. He urged that, since this trend is inevitable, power should rest in the hands of unbiased intellectuals. He hoped that planning by trained social scientists could preserve and foster democracy. Mannheim's pioneering work in the sociology of knowledge had relatively little direct influence on contemporary research, but his bringing the concept of ideology to the attention of sociologists was of considerable importance.

Book Description: Routledge & Kegan Paul c. 1982, Boston, 1982. Hardcover. Book Condition: Good+. Dust Jacket Condition: Very Good-. First Edition. One inch of the front cover's fore edge is roughed, else very minor wear on the clean, sound binding. Minor edge foxing. Contents are almost like new. 1-3/4" of the DJ's front panel's fore edge is mouse-chewed , otherwise very minor wear and soil on the complete DJ. ; Green boards, bright gold lettering. PHILOSOPHY. Published here for the first time in English are two Mannheim manuscripts, "The Distinctive Character of Cultural-Sociological Knowledge" (1922) and "A Sociological Theory of Culture and Its Knowability (Conjunctive and Communicative Thinking) " (1924? ) . "Now at last social scientists and philosophers can consider these lucid and adventurous reflections on the ways in which we can understand, test and mobilize our hunches about the links between cultural and social life and, more generally, about the formation of the knowledge which genuinely excites and orients us in our creative activities - critical or political. " Text and translation edited and introduced by David Kettler, Volker Meja and Nico Stehr. Translated by Jeremy J. Shapiro and Shierry Weber Nicholsen. One index but each manuscript has its own set of notes. ; 8-3/4" Tall; 292 pages. Bookseller Inventory # 28136

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Mannheim, The Distinctive Character of Cultural Sociological Knowledge, and A Sociological Theory
of Culture and its Knowability (Conjunctive and Communicative Thinking), translated by Jeremy J.
Shapiro and Shierry Weber Nicholson; text and translation edited and with a translation by David
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throughout. Text is clear. AF. Used. Bookseller Inventory # 276195

two German manuscripts written in 1922 and 1924. 3 leaves, 292 pp; ads. Original cloth. Near Fine,
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In 1933, after being ousted from his professorship, he fled the Nazi regime and settled in Britain
where he was appointed a lecturer in Sociology at LSE. In 1941 he was invited by Sir Fred Clarke,
Director of the Institute of Education, University of London, to teach sociology on a part-time basis
in conjunction with his role at LSE. In January 1946 he took up the full-time chair of education at the
Institute of Education which he held until his death in London a year later at the age of 53. During
his time in England, Mannheim played a central role in 'The Moot', a Christian think-tank concerned
with the role of culture in society, which was convened by J. H. Oldham.[6]

Mannheim’s biography, one of intellectual and geographical migration, falls into three main
phases: Hungarian (to 1919), German (1919â€“1933), British (1933â€“1947). Among his valued
intellectual sources were György Lukács, Oszkár Jász, Georg Simmel, Martin Heidegger,
Edmund Husserl, Karl Marx, Alfred and Max Weber, Max Scheler, and Wilhelm Dilthey. In his work,
he sought variously to synthesize elements derived from German historicism, Marxism,
phenomenology, sociology and Anglo-American pragmatism.

Mannheim was a precocious scholar and an accepted member of two influential intellectual circles in
Budapest. In the autumn of 1915 he was, with Bolyai Balázs, Lajos Făles, Arnold Hauser and
György Lukács, among the founding members of the Sonntagskreis, or Sunday Circle, where a
wide range of literary and philosophical topics where discussed.[7] Some discussion focused on the
enthusiasms of German diagnosticians of cultural crisis, notably the novels of Fyodor Dostoyevsky
and the writings of the German mystics. The Social Science Association was founded by Oszkár
Jász in 1919 and was interested above all in French and English sociological writings. Mannheim's
Hungarian writings, notably his doctoral dissertation “Structural Analysis of Epistemology,”[3]
anticipate his lifelong search for "synthesis" between these currents. According to Longhurst, the
Sonntagskreis "rejected any 'positivist' or 'mechanist' understanding of society and was dissatisfied with the existing political arrangements in Hungary. The way forward was seen to be through the spiritual renewal entailed in a revolution in culture" [3] The group members were discontent with the political and intellectual composition of Hungary, however, "they rejected a materialist Marxist critique of this society. Hungary was to be changed by a spiritual renewal led by those who had reached a significant level of cultural awareness". [3] Mannheim's work was influenced by Lukac's Marxist view, as he credits Marx as the forerunner to the sociology of knowledge. [1]

This was Mannheim's most productive period. In the early part of his stay in Germany, Mannheim published his doctoral dissertation "Structural Epistemology of Knowledge", which discusses his theory of the structure of epistemology, "relations between the knower, the known and the to be knownâ€”for Mannheim based on psychology, logic and ontologyâ€”.[3] Sociologist Brian Longhurst explains, his work on epistemology represents the height of his early "idealistic" phase, and transition to hermeneutic "issues of interpretation within culture". In this essay, Mannheim introduces "the hermeneutic problem of the relationship between the whole and the parts". He argues the differences between art, the natural sciences, and philosophy "with respect to truth claims", stating science always tries to disprove one theory, where art never does this and can coexist in more than one world view; philosophy falls in between the two extremes. Mannheim posits the "danger of relativism", in which historical process yields cultural product; "if thought to be relative to a historical period, it may be unavailable to a historical period" [3] In this period he turned from philosophy to sociology, inquiring into the roots of culture. His essays on the sociology of knowledge have become classics. In Ideology and Utopia he argued that the application of the term ideology ought to be broadened. He traced the history of the term from what he called a "particular" view. This view saw ideology as the perhaps deliberate obscuring of facts. This view gave way to a "total" conception (most notably in Marx) which argued that a whole social group's thought was formed by its social position (e.g. the proletariat's beliefs were conditioned by their relationship to the means of production). However, he called for a further step which he called a general total conception of ideology, in which it was recognised that everyone's beliefsâ€”including the social scientist'sâ€”were a product of the context they were created in. Mannheim points out social class, location and generation as the greatest determinants of knowledge. [3] He feared this could lead to relativism but proposed the idea of relationism as an antidote. To uphold the distinction, he maintained that the recognition of different perspectives according to differences in time and social location appears arbitrary only to an abstract and disembodied theory of knowledge.

The list of reviewers of the German Ideology and Utopia includes a remarkable roll call of individuals who became famous in exile, after the rise of Hitler: Hannah Arendt, Max Horkheimer, Herbert Marcuse, Paul Tillich, Hans Speier, GÃ¼nther Stern (aka GÃ¼nther Anders), Waldemar Gurian, Siegfried Kracauer, Otto Neurath, Karl August Wittfogel, BÅ©la Fagarasi, and Leo Strauss. [citation needed] In the early 1970s, Erich Fromm and Michael Maccoby would later illustrate scientifically the effects of social class and economic structure on personality in their landmark study Social Character in a Mexican Village.

Mannheim's ambitious attempt to promote a comprehensive sociological analysis of the structures of knowledge was treated with suspicion by Marxists and neo-Marxists of what was the grouping that was later recognized as an antecedent of the Frankfurt School. They saw the rising popularity of the sociology of knowledge as a neutralization and a betrayal of Marxist inspiration. Relations between Mannheim and Horkheimer were however correct, and there is no evidence that students were enlisted in the arguments between them, which played out in faculty forums, like the Kant Gesellschaft and Paul Tillich's Christian Socialist discussion group. Horkheimer's Institute at the time was best known for the empirical work it encouraged, and several of Mannheim's doctoral students used its resources. While this intramural contest looms large in retrospect, Mannheim's most active contemporary competitors were in fact other academic sociologists, notably the gifted proto-fascist Leipzig professor, Hans Freyer, and the proponent of formal sociology and leading figure in the profession, Leopold von Wiese. [citation needed]

In his British phase Mannheim attempted a comprehensive analysis of the structure of modern society by way of democratic social planning and education. Mannheim's first major work published
during this period was Man and Society in an Age of Reconstruction 1935, in which he argues for a shift from liberal order of laissez-faire capitalism, “founded on the unregulated trade cycle, unextended democracy, free competition and ideas of competitive individualism” to planned democracy [3] In Diagnosis of Our Time, Mannheim expands on this argument and expresses concern for the transition from liberal order to planned democracy, according to Longhurst, arguing “...the embryonic planned democratic society can develop along democratic or dictorial routes...as expressed in the totalitarian societies of Nazi Germany and the Soviet Union”.[3] His work was admired more by educators, social workers, and religious thinkers than it was by the small community of British sociologists. His books on planning nevertheless played an important part in the political debates of the immediate post-war years, both in the United States and in several European countries.

Mannheim's book Ideologie und Utopie (1929) was the most widely debated book by a living sociologist in Germany during the Weimar Republic; the English version Ideology and Utopia (1936) has been a standard in American-style international academic sociology, carried by the interest it aroused in the United States. The quite different German and English versions of the book figure in reappraisals of Mannheim initiated by new textual discoveries and republications. Mannheim’s sociological theorizing has been the subject of numerous book-length studies, evidence of an international interest in his principal themes. Mannheim was not the author of any work he himself considered a finished book, but rather of some fifty major essays and treatises, most later published in book form.

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