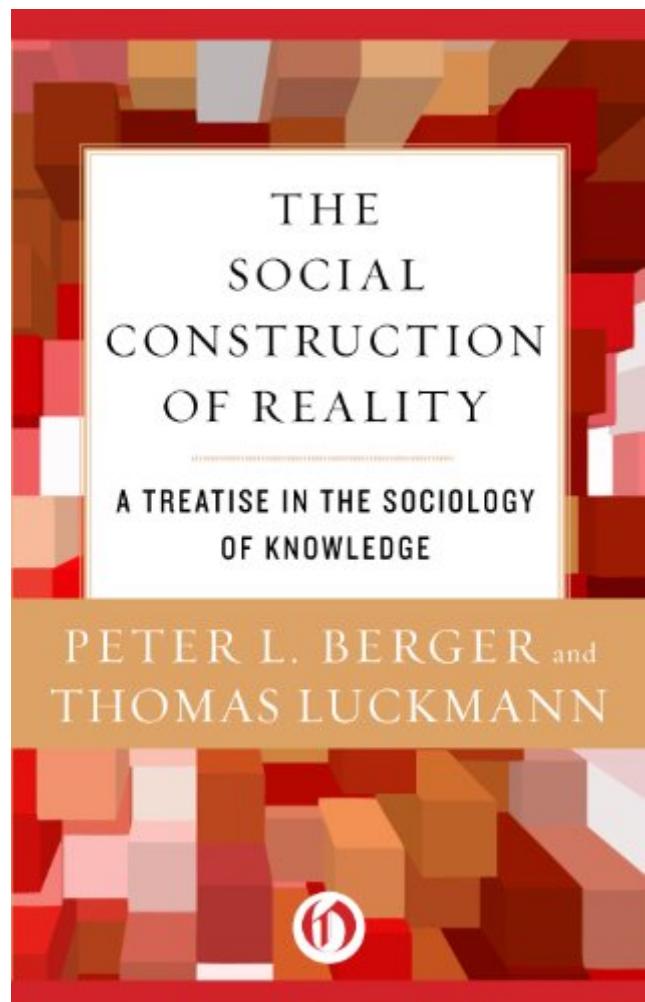


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The Social Construction Of Reality: A Treatise In The Sociology Of Knowledge



Synopsis

The classic work that redefined the sociology of knowledge and has inspired a generation of philosophers and thinkers. In this seminal book, Peter L. Berger and Thomas Luckmann examine how knowledge forms and how it is preserved and altered within a society. Unlike earlier theorists and philosophers, Berger and Luckmann go beyond intellectual history and focus on commonsense, everyday knowledge—the proverbs, morals, values, and beliefs shared among ordinary people. When first published in 1966, this systematic, theoretical treatise introduced the term social construction, effectively creating a new thought and transforming Western philosophy.

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Customer Reviews

The Social Construction of Reality: A Treatise in the Sociology of Knowledge is one of the most significant books of social science ever written - ranking with and beyond Thomas Kuhn's The Structure of Scientific Revolutions, Max Weber's The Protestant Ethic and the Spirit of Capitalism, Emile Durkheim's Suicide, and more recently Walter Truett Anderson's more popularized take off of it entitled Reality Isn't What It Use To Be (1990). It has spawned a whole new cross-disciplinary

school of social science - social constructionism. Originally written in 1967, the book was way ahead of its time with what now is called "postmodernism;" although neither of the author's views necessarily fit this term. In the arts and humanities, it resonates with the philosophy of 17th century Italian philosopher Giambatista Vico's book New Science ("the true and the made are convertible"), with the plays of Italian Luigi Pirandello (Right You Are If You Say You Are and Six Stories in Search of an Author), and with novelists Fyodor Dostoevsky (The Divine Inquisitor) and Robert Musil (A Man Without Qualities). The sociology of knowledge a la Berger and Luckmann is not about the history of ideas, the economic origin of ideologies, the social process of education, the study of intellectuals, religious Gnostics, or secret societies, or social theories per se. Rather, the intriguing concern of the authors is what they call everyday knowledge or common sense knowledge that is constructed at different levels of society all the way from language, to family history and memories, to children's folk tales, proverbs, and legends, to workplace and professional ideologies, to formal theories and paradigms, and finally to what they call symbolic universes or over-arching world views.

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