

JAMES RACHELS THE CHALLENGE OF CULTURAL RELATIVISM

JAMES RACHELS THE CHALLENGE OF CULTURAL RELATIVISM IS A PIVOTAL TOPIC IN CONTEMPORARY ETHICAL PHILOSOPHY, ADDRESSING THE COMPLEXITIES AND IMPLICATIONS OF CULTURAL RELATIVISM AS A MORAL THEORY. JAMES RACHELS CRITICALLY EXAMINES CULTURAL RELATIVISM, HIGHLIGHTING BOTH ITS APPEAL AND ITS SIGNIFICANT PHILOSOPHICAL CHALLENGES. THIS ARTICLE EXPLORES RACHELS' ANALYSIS, PROVIDING A COMPREHENSIVE UNDERSTANDING OF WHAT CULTURAL RELATIVISM ENTAILS, WHY IT POSES A CHALLENGE, AND HOW RACHELS PROPOSES TO ADDRESS THESE ISSUES. BY DELVING INTO THE CORE CONCEPTS AND CRITIQUES PRESENTED BY RACHELS, READERS WILL GAIN INSIGHT INTO THE ONGOING DEBATE ABOUT MORAL OBJECTIVITY AND CULTURAL DIVERSITY. THE DISCUSSION ALSO INCLUDES THE PRACTICAL RAMIFICATIONS OF ADOPTING CULTURAL RELATIVISM IN ETHICAL REASONING. THE FOLLOWING SECTIONS WILL OUTLINE THE FUNDAMENTAL ASPECTS OF JAMES RACHELS' CRITIQUE AND EXPLORE THE BROADER IMPLICATIONS OF CULTURAL RELATIVISM.

- UNDERSTANDING CULTURAL RELATIVISM
- JAMES RACHELS' CRITIQUE OF CULTURAL RELATIVISM
- KEY CHALLENGES HIGHLIGHTED BY RACHELS
- IMPLICATIONS OF CULTURAL RELATIVISM
- ALTERNATIVE PERSPECTIVES AND SOLUTIONS

UNDERSTANDING CULTURAL RELATIVISM

CULTURAL RELATIVISM IS A PHILOSOPHICAL VIEWPOINT THAT ASSERTS THAT MORAL CODES AND ETHICAL STANDARDS ARE NOT UNIVERSALLY VALID BUT ARE INSTEAD RELATIVE TO SPECIFIC CULTURES. ACCORDING TO THIS VIEW, WHAT IS CONSIDERED MORALLY RIGHT OR WRONG DEPENDS ENTIRELY ON THE CUSTOMS, BELIEFS, AND PRACTICES OF A GIVEN SOCIETY. THIS THEORY EMPHASIZES CULTURAL DIVERSITY AND PROMOTES TOLERANCE BY SUGGESTING THAT NO CULTURE'S ETHICS ARE SUPERIOR TO ANOTHER'S. AS SUCH, CULTURAL RELATIVISM CHALLENGES THE NOTION OF OBJECTIVE OR ABSOLUTE MORAL TRUTHS.

DEFINITION AND BASIC PRINCIPLES

CULTURAL RELATIVISM MAINTAINS THAT MORAL JUDGMENTS AND ETHICAL NORMS ARE GROUNDED IN CULTURAL CONTEXT. THIS MEANS THAT ACTIONS DEEMED ACCEPTABLE IN ONE CULTURE MAY BE CONSIDERED IMMORAL IN ANOTHER, WITHOUT ANY UNIVERSAL STANDARD TO ADJUDICATE BETWEEN THEM. THE PRINCIPLE ENCOURAGES UNDERSTANDING AND RESPECT FOR DIFFERENT CULTURAL PRACTICES AND DISCOURAGES ETHNOCENTRISM, WHICH IS THE TENDENCY TO VIEW ONE'S OWN CULTURE AS THE BENCHMARK.

ORIGINS AND HISTORICAL CONTEXT

THE CONCEPT OF CULTURAL RELATIVISM ORIGINATED IN ANTHROPOLOGY AND WAS DEVELOPED TO COUNTERACT COLONIAL AND ETHNOCENTRIC ATTITUDES PREVALENT IN WESTERN SOCIETIES. ANTHROPOLOGISTS PROMOTED IT AS A METHODOLOGICAL TOOL TO OBJECTIVELY STUDY AND APPRECIATE DIVERSE CULTURES WITHOUT IMPOSING EXTERNAL MORAL JUDGMENTS. OVER TIME, CULTURAL RELATIVISM EXPANDED INTO ETHICAL THEORY, INFLUENCING DEBATES ABOUT MORALITY AND CULTURAL PLURALISM.

JAMES RACHELS' CRITIQUE OF CULTURAL RELATIVISM

JAMES RACHELS OFFERS A THOROUGH AND INFLUENTIAL CRITIQUE OF CULTURAL RELATIVISM IN HIS ESSAY "THE CHALLENGE OF CULTURAL RELATIVISM." WHILE ACKNOWLEDGING THE IMPORTANCE OF CULTURAL DIVERSITY, RACHELS ARGUES THAT CULTURAL RELATIVISM HAS SIGNIFICANT PHILOSOPHICAL WEAKNESSES THAT UNDERMINE ITS VALIDITY AS A MORAL THEORY. HIS CRITIQUE FOCUSES ON THE INTERNAL CONTRADICTIONS AND PRACTICAL CONSEQUENCES OF ACCEPTING CULTURAL RELATIVISM UNCRITICALLY.

THE ARGUMENT FROM CULTURAL DIVERSITY

RACHELS BEGINS BY EXAMINING THE ARGUMENT FROM CULTURAL DIVERSITY, WHICH CULTURAL RELATIVISTS USE TO SUPPORT THEIR POSITION. THIS ARGUMENT POINTS OUT THAT DIFFERENT CULTURES HAVE DIFFERENT MORAL CODES, IMPLYING THAT MORALITY IS RELATIVE. HOWEVER, RACHELS ARGUES THAT SIMPLY OBSERVING DIFFERENCES IN MORAL PRACTICES DOES NOT PROVE THAT THERE ARE NO UNIVERSAL MORAL PRINCIPLES. DIFFERENCES IN CUSTOMS DO NOT NECESSARILY TRANSLATE INTO DIFFERENCES IN UNDERLYING MORAL VALUES.

THE LOGICAL PROBLEMS OF CULTURAL RELATIVISM

ONE OF RACHELS' CORE CRITIQUES IS THAT CULTURAL RELATIVISM LEADS TO LOGICAL INCONSISTENCIES. IF MORALITY IS ENTIRELY RELATIVE TO CULTURE, THEN IT BECOMES IMPOSSIBLE TO CRITICIZE ANY CULTURAL PRACTICE, NO MATTER HOW OPPRESSIVE OR HARMFUL. THIS STANCE CAN PREVENT MORAL PROGRESS AND MAKES REFORMERS AND ACTIVISTS INEFFECTIVE. FURTHERMORE, CULTURAL RELATIVISM IMPLIES THAT SOCIETIES CANNOT BE MISTAKEN ABOUT THEIR MORAL BELIEFS, WHICH CONTRADICTS COMMON EXPERIENCES OF MORAL IMPROVEMENT AND REFORM.

KEY CHALLENGES HIGHLIGHTED BY RACHELS

JAMES RACHELS IDENTIFIES SEVERAL SPECIFIC CHALLENGES THAT CULTURAL RELATIVISM FACES, WHICH HIGHLIGHT ITS LIMITATIONS AS A COMPREHENSIVE MORAL THEORY. THESE CHALLENGES QUESTION WHETHER CULTURAL RELATIVISM CAN CONSISTENTLY ACCOUNT FOR MORAL DISAGREEMENT, MORAL CRITICISM, AND MORAL PROGRESS.

THE PROBLEM OF MORAL INFALLIBILITY

CULTURAL RELATIVISM SUGGESTS THAT EACH CULTURE'S MORAL CODE IS CORRECT AND BEYOND CRITICISM. RACHELS POINTS OUT THAT THIS IMPLIES CULTURES ARE INFALLIBLE REGARDING MORALITY. HOWEVER, HISTORY SHOWS MANY EXAMPLES WHERE CULTURAL PRACTICES WERE LATER WIDELY CONDEMNED AS UNETHICAL, SUCH AS SLAVERY OR DISCRIMINATION. THIS PROBLEM UNDERMINES THE CREDIBILITY OF CULTURAL RELATIVISM AS A FRAMEWORK FOR MORAL EVALUATION.

THE ISSUE OF MORAL PROGRESS

ANOTHER CHALLENGE INVOLVES EXPLAINING MORAL PROGRESS. IF CULTURAL RELATIVISM IS TRUE, THE NOTION OF PROGRESS IS INCOHERENT, SINCE CHANGING MORAL CODES WOULD NOT BE IMPROVEMENTS BUT MERELY CHANGES. RACHELS ARGUES THAT SOCIETIES CAN INDEED IMPROVE MORALLY BY REJECTING HARMFUL CUSTOMS AND ADOPTING BETTER ETHICAL STANDARDS, WHICH CULTURAL RELATIVISM FAILS TO ACCOMMODATE.

DIFFICULTY OF CROSS-CULTURAL CRITICISM

CULTURAL RELATIVISM RESTRICTS THE ABILITY TO CRITICIZE OTHER CULTURES, EVEN WHEN THEIR PRACTICES VIOLATE BASIC HUMAN RIGHTS OR CAUSE HARM. RACHELS HIGHLIGHTS THAT THIS LIMITATION IS ETHICALLY PROBLEMATIC, ESPECIALLY IN A GLOBALIZED WORLD WHERE CULTURAL INTERACTIONS AND CONFLICTS ARE COMMON. THE INABILITY TO ENGAGE IN CONSTRUCTIVE MORAL DIALOGUE ACROSS CULTURES IS A SIGNIFICANT DRAWBACK.

IMPLICATIONS OF CULTURAL RELATIVISM

THE ACCEPTANCE OF CULTURAL RELATIVISM HAS WIDE-RANGING IMPLICATIONS FOR ETHICS, LAW, AND INTERNATIONAL RELATIONS. UNDERSTANDING THESE IMPLICATIONS IS CRUCIAL FOR ASSESSING THE PRACTICAL VALUE AND CHALLENGES OF THIS THEORY.

IMPACT ON MORAL JUDGMENT AND ETHICS

IF CULTURAL RELATIVISM IS ACCEPTED, MORAL JUDGMENTS BECOME CONTEXT-DEPENDENT, AND UNIVERSAL ETHICAL STANDARDS LOSE THEIR AUTHORITY. THIS CAN PROMOTE TOLERANCE AND PREVENT ETHNOCENTRIC BIASES BUT MAY ALSO LEAD TO MORAL PARALYSIS IN THE FACE OF INJUSTICE. ETHICAL DECISION-MAKING MUST THEN NAVIGATE THE TENSION BETWEEN RESPECTING CULTURAL DIFFERENCES AND UPHOLDING FUNDAMENTAL MORAL VALUES.

INFLUENCE ON HUMAN RIGHTS DISCOURSE

CULTURAL RELATIVISM POSES CHALLENGES TO THE CONCEPT OF UNIVERSAL HUMAN RIGHTS, WHICH RELIES ON THE IDEA OF SHARED MORAL STANDARDS ACROSS CULTURES. THE THEORY SUGGESTS THAT HUMAN RIGHTS MIGHT BE INTERPRETED DIFFERENTLY DEPENDING ON CULTURAL CONTEXTS, COMPLICATING INTERNATIONAL EFFORTS TO PROTECT INDIVIDUAL FREEDOMS AND DIGNITY.

EFFECT ON MULTICULTURAL SOCIETIES

IN MULTICULTURAL SOCIETIES, CULTURAL RELATIVISM ENCOURAGES RESPECT FOR DIVERSE TRADITIONS AND PRACTICES. HOWEVER, IT ALSO RAISES QUESTIONS ABOUT HOW TO RESOLVE CONFLICTS BETWEEN CULTURAL NORMS AND THE LEGAL OR ETHICAL STANDARDS OF THE BROADER SOCIETY. BALANCING CULTURAL RESPECT WITH SOCIAL COHESION AND JUSTICE BECOMES A COMPLEX TASK.

ALTERNATIVE PERSPECTIVES AND SOLUTIONS

IN RESPONSE TO THE CHALLENGES POSED BY CULTURAL RELATIVISM, PHILOSOPHERS LIKE JAMES RACHELS PROPOSE ALTERNATIVE APPROACHES THAT SEEK A BALANCE BETWEEN CULTURAL SENSITIVITY AND MORAL OBJECTIVITY.

UNIVERSAL MORAL PRINCIPLES

RACHELS ADVOCATES FOR THE EXISTENCE OF SOME UNIVERSAL MORAL PRINCIPLES THAT TRANSCEND CULTURAL DIFFERENCES.

THESE PRINCIPLES SERVE AS A FOUNDATION FOR CRITICIZING HARMFUL CUSTOMS AND PROMOTING MORAL PROGRESS, WHILE STILL RECOGNIZING THE IMPORTANCE OF CULTURAL CONTEXT IN SHAPING ETHICAL PRACTICES.

CRITICAL CULTURAL RELATIVISM

CRITICAL CULTURAL RELATIVISM IS AN APPROACH THAT ACCEPTS CULTURAL DIVERSITY BUT ALSO ALLOWS FOR RATIONAL CRITIQUE AND MORAL EVALUATION. IT ACKNOWLEDGES THAT WHILE CULTURES DIFFER, IT IS POSSIBLE TO IDENTIFY AND CHALLENGE PRACTICES THAT VIOLATE BASIC HUMAN RIGHTS OR ETHICAL STANDARDS.

ETHICAL PLURALISM

ETHICAL PLURALISM OFFERS A MIDDLE GROUND, RECOGNIZING MULTIPLE VALID MORAL PERSPECTIVES WHILE SEEKING COMMON GROUND AND DIALOGUE. THIS PERSPECTIVE SUPPORTS RESPECT FOR CULTURAL DIFFERENCES ALONGSIDE THE PURSUIT OF SHARED ETHICAL VALUES.

SUMMARY OF KEY POINTS

- CULTURAL RELATIVISM EMPHASIZES THE DIVERSITY OF MORAL CODES ACROSS SOCIETIES.
- JAMES RACHELS CRITIQUES CULTURAL RELATIVISM FOR ITS LOGICAL INCONSISTENCIES AND PRACTICAL SHORTCOMINGS.
- THE THEORY STRUGGLES TO EXPLAIN MORAL PROGRESS AND JUSTIFY CROSS-CULTURAL MORAL CRITICISM.
- ADOPTING CULTURAL RELATIVISM HAS SIGNIFICANT IMPLICATIONS FOR HUMAN RIGHTS AND MULTICULTURAL INTERACTIONS.
- ALTERNATIVES SUCH AS UNIVERSAL MORAL PRINCIPLES AND ETHICAL PLURALISM PROVIDE MORE BALANCED FRAMEWORKS.

FREQUENTLY ASKED QUESTIONS

WHAT IS THE MAIN THESIS OF JAMES RACHELS' ESSAY 'THE CHALLENGE OF CULTURAL RELATIVISM'?

THE MAIN THESIS OF JAMES RACHELS' ESSAY IS THAT CULTURAL RELATIVISM, THE IDEA THAT MORAL CODES ARE RELATIVE TO CULTURES AND THAT NO CULTURE'S ETHICS ARE SUPERIOR TO ANOTHER'S, IS FLAWED BECAUSE IT PREVENTS OBJECTIVE MORAL CRITICISM AND CAN LEAD TO MORAL PARALYSIS.

HOW DOES JAMES RACHELS CRITIQUE THE ARGUMENT THAT CULTURAL RELATIVISM PROMOTES TOLERANCE?

RACHELS ARGUES THAT WHILE CULTURAL RELATIVISM APPEARS TO PROMOTE TOLERANCE BY RESPECTING DIFFERENT CULTURAL PRACTICES, IT ACTUALLY UNDERMINES GENUINE TOLERANCE BY MAKING IT IMPOSSIBLE TO CRITICIZE HARMFUL PRACTICES IN OTHER CULTURES, EVEN IF THOSE PRACTICES VIOLATE BASIC HUMAN RIGHTS.

WHAT EXAMPLE DOES JAMES RACHELS USE TO ILLUSTRATE PROBLEMS WITH CULTURAL RELATIVISM?

RACHELS USES THE EXAMPLE OF THE ESKIMO CULTURE, WHICH PRACTICES INFANTICIDE UNDER CERTAIN HARSH CONDITIONS, CONTRASTING IT WITH OTHER CULTURES THAT DEEM SUCH ACTS IMMORAL. HE POINTS OUT THAT CULTURAL RELATIVISM WOULD PREVENT US FROM CONDEMNING SUCH PRACTICES, EVEN IF THEY SEEM OBJECTIVELY WRONG.

ACCORDING TO JAMES RACHELS, WHAT IS A COMMON MISCONCEPTION ABOUT CULTURAL DIFFERENCES AND MORALITY?

RACHELS HIGHLIGHTS THAT THE EXISTENCE OF CULTURAL DIFFERENCES IN MORAL CODES DOES NOT NECESSARILY IMPLY THAT THERE IS NO OBJECTIVE TRUTH IN MORALITY; DIFFERENCES IN BELIEFS DO NOT EQUAL DIFFERENCES IN ETHICAL FACTS.

WHAT ALTERNATIVE TO CULTURAL RELATIVISM DOES JAMES RACHELS PROPOSE?

RACHELS SUGGESTS A MORE MODERATE VIEW ACKNOWLEDGING CULTURAL DIFFERENCES BUT ALSO ACCEPTING THAT SOME MORAL PRINCIPLES, SUCH AS PROHIBITIONS AGAINST MURDER OR LYING, ARE UNIVERSAL AND CAN BE OBJECTIVELY EVALUATED.

HOW DOES JAMES RACHELS ADDRESS THE ISSUE OF MORAL PROGRESS IN THE CONTEXT OF CULTURAL RELATIVISM?

HE ARGUES THAT CULTURAL RELATIVISM DENIES THE POSSIBILITY OF MORAL PROGRESS BECAUSE IF A CULTURE'S MORAL CODE IS ALWAYS RIGHT, THEN IT CANNOT IMPROVE OR EVOLVE OVER TIME, WHICH CONTRADICTS HISTORICAL EVIDENCE OF MORAL CHANGE AND REFORM.

WHY DOES JAMES RACHELS BELIEVE CULTURAL RELATIVISM IS PROBLEMATIC FOR MORAL PHILOSOPHY?

RACHELS BELIEVES CULTURAL RELATIVISM IS PROBLEMATIC BECAUSE IT LEADS TO THE CONCLUSION THAT NO CULTURE CAN BE WRONG AND THAT MORAL JUDGMENTS ARE MERELY EXPRESSIONS OF CULTURAL PREFERENCES, THUS REMOVING THE BASIS FOR CRITIQUE AND ETHICAL REASONING ACROSS CULTURES.

ADDITIONAL RESOURCES

1. *ETHICS: A CONTEMPORARY INTRODUCTION* BY HARRY GENSLER

THIS BOOK OFFERS AN ACCESSIBLE INTRODUCTION TO ETHICAL THEORY AND MORAL PHILOSOPHY, INCLUDING DISCUSSIONS ON CULTURAL RELATIVISM. GENSLER CRITICALLY EXAMINES THE STRENGTHS AND WEAKNESSES OF RELATIVISM AND PROVIDES STUDENTS WITH TOOLS TO ANALYZE MORAL ARGUMENTS. IT IS A USEFUL COMPANION TO UNDERSTANDING THE CHALLENGES POSED BY CULTURAL RELATIVISM.

2. *THE ELEMENTS OF MORAL PHILOSOPHY* BY JAMES RACHELS AND STUART RACHELS

CO-AUTHORED BY JAMES RACHELS, THIS WIDELY USED TEXTBOOK EXPLORES KEY CONCEPTS IN MORAL PHILOSOPHY, INCLUDING A CRITICAL ANALYSIS OF CULTURAL RELATIVISM. IT CHALLENGES THE IDEA THAT MORAL TRUTH IS ENTIRELY RELATIVE TO CULTURE AND INTRODUCES READERS TO ALTERNATIVE ETHICAL THEORIES. THE CLEAR WRITING MAKES COMPLEX IDEAS ACCESSIBLE.

3. *CULTURAL RELATIVISM: PERSPECTIVES IN CULTURAL PLURALISM* EDITED BY MICHAEL KRAUSZ

THIS COLLECTION OF ESSAYS PRESENTS A VARIETY OF VIEWPOINTS ON CULTURAL RELATIVISM AND ITS IMPLICATIONS FOR ETHICS AND ANTHROPOLOGY. THE CONTRIBUTORS DISCUSS THE PHILOSOPHICAL UNDERPINNINGS OF RELATIVISM, ITS CRITIQUES, AND APPLICATIONS IN CROSS-CULTURAL UNDERSTANDING. IT IS IDEAL FOR READERS INTERESTED IN THE BROADER CULTURAL AND PHILOSOPHICAL DEBATES.

4. *MORALITY WITHOUT FOUNDATIONS: A CRITIQUE OF ETHICAL RELATIVISM* BY STEVEN LUKES

LUKES OFFERS A RIGOROUS CRITIQUE OF ETHICAL RELATIVISM, ARGUING THAT SOME UNIVERSAL MORAL PRINCIPLES MUST EXIST

DESPITE CULTURAL DIFFERENCES. THE BOOK ADDRESSES THE PHILOSOPHICAL CHALLENGES OF RELATIVISM AND DEFENDS THE POSSIBILITY OF OBJECTIVE MORALITY. IT COMPLEMENTS RACHELS'S ARGUMENTS BY DEEPENING THE ANALYSIS OF MORAL FOUNDATIONS.

5. *RELATIVISM AND RELIGION: WHY DEMOCRATIC SOCIETIES DO NOT NEED MORAL ABSOLUTES* BY PAUL K. MOSER

THIS BOOK EXPLORES THE INTERSECTIONS BETWEEN CULTURAL RELATIVISM, RELIGION, AND DEMOCRATIC VALUES. MOSER ARGUES THAT MORAL ABSOLUTES ARE NOT NECESSARY TO SUSTAIN ETHICAL SOCIETIES, PROVIDING A NUANCED PERSPECTIVE ON RELATIVISM'S ROLE IN CONTEMPORARY MORAL DISCOURSE. IT IS USEFUL FOR UNDERSTANDING THE PRACTICAL IMPLICATIONS OF RELATIVIST THOUGHT.

6. *BEYOND MORAL RELATIVISM: TOWARD A NEW HUMANISM* BY STEPHEN NATHANSON

NATHANSON CRITIQUES CULTURAL RELATIVISM AND ADVOCATES FOR A HUMANISTIC APPROACH TO ETHICS THAT RECOGNIZES UNIVERSAL HUMAN RIGHTS WHILE RESPECTING CULTURAL DIVERSITY. THE BOOK STRIKES A BALANCE BETWEEN RESPECTING CULTURAL DIFFERENCES AND UPHOLDING OBJECTIVE MORAL STANDARDS. IT IS A THOUGHTFUL RESPONSE TO THE CHALLENGES RAISED BY CULTURAL RELATIVISM.

7. *ETHICAL THEORY: AN ANTHOLOGY* EDITED BY RUSS SHAFER-LANDAU

THIS ANTHOLOGY INCLUDES KEY PHILOSOPHICAL TEXTS ON ETHICS, FEATURING SELECTIONS ON CULTURAL RELATIVISM AND ITS CRITIQUES. IT PROVIDES PRIMARY SOURCES FROM A RANGE OF PHILOSOPHERS, OFFERING READERS A COMPREHENSIVE OVERVIEW OF THE DEBATE. THE COLLECTION IS VALUABLE FOR ANYONE STUDYING THE PHILOSOPHICAL FOUNDATIONS OF CULTURAL RELATIVISM.

8. *THE CHALLENGE OF GLOBAL ETHICS* BY RICHARD SHAPCOTT

SHAPCOTT EXAMINES ETHICAL CHALLENGES IN A GLOBALIZED WORLD, INCLUDING TENSIONS BETWEEN CULTURAL RELATIVISM AND UNIVERSAL ETHICS. THE BOOK DISCUSSES HOW GLOBAL INTERCONNECTEDNESS AFFECTS MORAL REASONING AND THE PURSUIT OF JUSTICE. IT EXTENDS THE CONVERSATION INITIATED BY RACHELS TO CONTEMPORARY GLOBAL CONTEXTS.

9. *UNIVERSAL MORALITY: THE LIMITS OF CULTURAL RELATIVISM* BY JOHN LADD

LADD'S WORK ARGUES FOR THE EXISTENCE OF UNIVERSAL MORAL PRINCIPLES THAT TRANSCEND CULTURAL BOUNDARIES. HE CRITIQUES THE EXTREME FORMS OF CULTURAL RELATIVISM AND DEFENDS THE IDEA THAT SOME ETHICAL NORMS ARE GLOBALLY VALID. THIS BOOK IS AN IMPORTANT CONTRIBUTION TO DEBATES ON THE LIMITS AND VIABILITY OF CULTURAL RELATIVISM.

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