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KEY=AND - SHEPPARD BALLARD

Humanism and Muslim Culture Historical Heritage and Contemporary Challenges V&R unipress GmbH "The background of this book was an international symposium on 'Humanism in Islam: An Inter-Cultural Discourse', held from 6 to 8 April 2009 in Alexandria, Egypt. This event was among the international conferences convened by the project 'Humanism in the Era of Globalisation - An Intercultural Dialogue on Humanity, Culture and Values' of the Institute for Advanced Study in the Humanities (KWI), Essen, Germany. It was held in cooperation with the Goethe Institute Alexandria at the Bibliotheca Alexandrina in Egypt"--P. [9]. **Humanism in the Renaissance of Islam The Cultural Revival During the Buyid Age BRILL** Under the enlightened rule of the Buyid dynasty (945-1055 A.D.) the Islamic world witnessed an unequalled cultural renaissance. This book is an investigation into the nature of the environment in which the cultural transformation took place and into the cultural elite who were its bearers. After an extensive introductory section setting the stage, the book deals with the main schools and circles and with the outstanding individual representatives of this renaissance. The main expression of this renaissance was a philosophical humanism that embraced the scientific and philosophical heritage of Classical Antiquity as a cultural and educational ideal. Along with this philosophical humanism, a literary humanism was cultivated by litterateurs, poets, and government secretaries. This renaissance was marked by a powerful

assertion of individualism in the domains of literary creativity and political action. It thrived in a remarkably cosmopolitan atmosphere - Baghdad, the center of the 'Abbasid empire and of Buyid rule. **Humanism in Islam American Trust Publications** Humanism in Islam - The West's generalized fear and lack of intellectual honesty toward Islam prevent it from recognizing the wealth of benefits Islam bestows on mankind. Demonstrates that Islam and Islamic law can make a vital contribution to the protection of human rights worldwide. Freed from European colonial tutelage and representing almost a billion souls, grouped in approximately forty states, the Muslims have entered the international scene without really having any other choice but to imitate the existing institutions, or to accept provisions in which they, historically speaking, have had no participation. Nevertheless, the process of modernization has not lured the Muslims away from the remembrance of a glorious heritage. On the contrary, wherever the movement of Westernization has been too brutal, it has run into a religious challenge. Islam thus reappeared as one of the grand moral and political forces of the contemporary world. Humanism in Islam has not been drafted only out of sympathy for the Muslims but also on account of historical evidence: Islamic civilization was the first to outline clear and mandatory provisions for protecting the destiny of man and society, and for creating order in the ties between peoples. As to its general character, this work attempts to encourage a certain Western public to abandon its ethnocentrism in order to better understand the legitimate aspirations - expressing themselves sometimes in chaos - of the present-day Muslims. **Islamic Humanism Oxford University Press on Demand** Tracing the course of thought, action, and expression in the golden age of Islamic civilization, L. E. Goodman's *Islamic Humanism* paints a vivid panorama that departs strikingly from the all too familiar image of Islamic dogma, authoritarianism, and militancy. Among the poets and philosophers, scientists and historians, ethicists and mystics of Islam, Goodman finds a warm and vital humanism, committed to the pursuit of knowledge and to the cosmopolitan values of generosity, tolerance, and understanding. Drawing on a wide range of writings, from love poetry to pietism, to satire, to history and metaphysics, and on to hunting, music and the dance, clothing, politics, and the marketplace, Goodman discloses the rich texture of classical Islamic civilization - its distinctive problematics and the space it left for the talents and creativity of the individual. His philosophic openness and easy familiarity with the monuments of Western civilization allow him to place Islamic humanism securely in its larger context, revealing clearly what is of universal and abiding vitality and interest. In place of stereotypes, suspicions, and unease, Goodman sets out concrete and detailed expositions and explorations of Islamic thought and experience as seen through the eyes of the participants themselves. His engaged but sympathetic readings penetrate beneath the surface of the ancient texts to the humanistic values embraced by some of the greatest thinkers of Islam. As a result, *Islamic Humanism* does much more than remind us how much we owe to the intellectual achievements of Islamic civilization. The work is a significant contribution to Western understanding of Islam and to Islamic self-understanding of the profoundly humanistic dimensions of the Islamic tradition. **The Piety of Learning: Islamic Studies in Honor of Stefan Reichmuth BRILL** This volume analyzes Islamic teaching philosophies, as well as Sufi networks and practices, since the 18th century in Sub-Saharan Africa, the Middle East, Central Asia, and

Europe. One section presents very personal European encounters with Islam. **Ethics in Islam Friendship in the Political Thought of Al-Tawhidi and his Contemporaries Routledge** Offering a new reading of Islamic ethical and political thought in the Būyid period (334-440/946-1048), this book focuses particularly on the philosopher Abū Hayyān al-Tawhīdī who lived in Baghdad and what is now western Iran. Ethics in Islam provides the first major treatment of al-Tawhīdī's ethics, political thought, and social idealism, investigating the complex influences that shaped this thought and especially his concept of friendship, which is analysed in the unique context of Būyid society. Al-Tawhīdī revives the value of friendship in politics. He introduces it as the best way to reform social and political order and as a means to the good life, to restrain passion and self-interest, to bring about cooperation and promote reason, and for action in opposition to religious zeal. Instead of seeing him as alienated from society, supposedly rejecting traditional Muslim beliefs, this book places him in his historical and intellectual contexts, and shows that while he was original in many ways, his outlook was firmly rooted in the Islamic culture in which he was educated. Contributing to modern discussions of Islam and political ethics, this book is of interest to scholars and researchers of political philosophy, comparative ethical thought and Islamic studies. **Humanism in Ruins Entangled Legacies of the Greek-Turkish Population Exchange Stanford University Press** The 1923 Greek-Turkish population exchange forcibly relocated one and a half million people: Muslims in Greece were resettled in Turkey, and Greek Orthodox Christians in Turkey were moved to Greece. This landmark event set a legal precedent for population management on the basis of religious or ethnic difference. Similar segregative policies—such as creating walls, partitions, and apartheid—have followed in its wake. Strikingly, the exchange was purportedly enacted as a means to achieve peace. Humanism in Ruins maps the links between liberal discourses on peace and the legacies of this forced migration. Aslı İğsız weaves together past and present, making visible the effects in Turkey across the ensuing century, of the 1923 exchange. Liberal humanism has responded to segregative policies by calling for coexistence and the acceptance of cultural diversity. Yet, as İğsız makes clear, liberal humanism itself, with its ahistorical emphasis on a shared humanity, fails to confront an underlying racialized logic. This far-reaching and multilayered cultural history investigates what it means to be human—historically, socially, and politically. It delivers an urgent message about the politics of difference at a time when the reincarnation of fascism in different parts of the world invites citizens to participate in perpetuating a racialized and unequal world. **Crafting Humans From Genesis to Eugenics and Beyond V&R unipress GmbH** 'Crafting humans' - and its corollary human enhancement - is a contested topic, both in medical sciences and the humanities. With continuing advances in science and technology, scientists and the general public alike are aware that the basic foundations of the human condition are now at stake. This volume contributes to this growing body of work. It offers insights into some of the reflections and imaginaries that have inspired and legitimated both theoretical and practical programmes for 'crafting' humans, ranging from the religious/spiritualist and the philosophical/cultural to the secular and the scientific/scientistic; from the religious and mystical quest for human perfection to the biopolitical eugenic state of the twentieth century and current theories of human enhancement. This volume discusses these topics in

a synchronized way, as interrelated variants of the most central story in history, that of human perfectibility. **Exploring Humanity Intercultural Perspectives on Humanism V&R unipress GmbH** The old humanistic model, aiming at universalism, ecumenism, and the globalization of various Western systems of values and beliefs, is no longer adequate - even if it pleads for an ever-wider inclusion of other cultural perspectives and for intercultural dialogue. In contrast, it would be wise to retain a number of its assumptions and practices - which it incidentally shares with humanistic models outside the Western world. We must now reconsider and remap it in terms of a larger, global reference frame. This anthology does just that, thus contributing to a new field of study and practice that could be called intercultural humanism. **Pluralism in Islamic Contexts - Ethics, Politics and Modern Challenges Springer Nature** This book brings together international scholars of Islamic philosophy, theology and politics to examine these current major questions: What is the place of pluralism in the Islamic founding texts? How have sacred and prophetic texts been interpreted throughout major Islamic intellectual history by the Sunnis and Shi'a? How does contemporary Islamic thought treat religious and political diversity in modern nation states and in societies in transition? How is pluralism dealt with in modern major and minor Islamic contexts? How does modern political Islam deal with pluralism in the public sphere? And what are the major internal and external challenges to pluralism in Islamic contexts? These questions that have become of paramount relevance in religious studies especially during the last three-four decades are answered as critically highlighted in Islamic founding sources, the formative classical sources and how it has been lived and practiced in past and present Islamic majority societies and communities around the world. Case studies cover Egypt, Turkey, Indonesia, and Thailand, besides various internal references to other contexts. **Shaping a Humane World Civilizations - Axial Times - Modernities - Humanisms transcript Verlag** The generation of meaning is the primary precondition for acting and thinking. The essays in this volume contribute to a discourse on this matter with a decentred, globalized world in mind. The notions civilization, humanism and modernity - far from being exclusively Western ideas - may facilitate joint efforts of reflecting on the universality of current human conditions, particularly since such reflexion is possible from particular cultural perspectives. Modernity presents us with a second Axial Time in which the quest for a plural, but shared, humane world is the challenge. **Humanism Betrayed Theory, Ideology, and Culture in the Contemporary University McGill-Queen's Press - MQUP** In *Humanism Betrayed* Graham Good offers a defence of liberal humanism against the illiberal trends, political and intellectual, that dominate today's university. He uses the McEwen Report episode at the University of British Columbia to illustrate the current political climate in universities, showing how due process was neglected in favour of ideological inquisition. **Multiple Experiences of Modernity Toward a Humanist Critique of Modernity V&R unipress GmbH** Contemporary theories of modernity recognize the plurality or »multiplicity± of modernities. Often the differences are seen as institutional or cultural differences. Although this sort of research is important it cannot be ignored that it does not provide a clear understanding of the »human consequences±. The tradition that today is known under the name of Critical Theory, on the contrary, has been interested always first of all in the human

consequences. This book wants to follow this ambition. The question it tries to search answers for is: what are the experiences that human beings are making in and within global modernity? Another question is important: what are the affinities and what are the differences. Also Critical Theory was mainly interested in the Western experiences with and within global modernity. The book will challenge this limited view by looking how modernities is experienced in other parts of the world. Following the tradition of critical theory, the volume enquires into the experiences people make with and in global modernity. It thereby seeks to draw attention to both affinities and differences in these experiences, and to depart from the western horizon of experience and consider other forms of experience. Current theories of modernity are based on the assumption of the diversity of modernity. This diversity is frequently understood to be the outcome of institutional and cultural differences.

Renaissance Culture in Poland The Rise of Humanism, 1470-1543 Cornell University Press This is the first book-length account of Renaissance humanism in 15th- and 16th-century Poland. Harold B. Segel demonstrates that a lively community of intellectuals--Copernicus among them--helped to bring Poland into the mainstream of contemporary European culture and to lay the foundations for the Polish High Renaissance of the second half of the sixteenth century.

From Poliziano to Machiavelli Florentine Humanism in the High Renaissance Princeton University Press Peter Godman presents the first intellectual history of Florentine humanism from the lifetime of Angelo Poliziano in the later fifteenth century to the death of Niccol Machiavelli in 1527. Making use of unpublished and rare sources, Godman traces the development of philological and official humanism after the expulsion of the Medici in 1494 up to and beyond their restoration in 1512. He draws long overdue attention to the work of Marcello Virgilio Adriani--Poliziano's successor in his Chair at the Studio and Machiavelli's colleague at the Chancery of Florence. And he examines in depth the intellectual impact of Savonarola and the relationship between secular and religious and oral and print cultures. Godman shows a complex reaction of rivalry and antagonism in Machiavelli's approach to Marcello Virgilio, who was the leading Florentine humanist of the day. But he also demonstrates that Florentine humanists shared a common culture, marked by a preference for secular over religious themes and by constant anxiety about surviving and prospering in the city's dangerous political climate. The book concludes with an appendix, drawn from previously inaccessible archives, about the censorship of Machiavelli by the Inquisition and the Index. From Poliziano to Machiavelli adds new depth to the intellectual history of Florence during this most dynamic period in its history.

Mircea Eliade's Vision for a New Humanism Oxford University Press on Demand Through a biographical exegesis of Eliade's life and writings, Cave sets forward a structural description of what this "new humanism" might have meant for Eliade, and what it signifies for modern culture.

Humanism: A Very Short Introduction Oxford University Press, USA Summary: Philosopher Stephen Law explains why humanism--though a rejection of religion--nevertheless provides both a moral basis and a meaning for our lives.-publisher description.

Adab and Modernity A civilising process ? (Sixteenth-Twenty-First Century) BRILL Adab is a concept situated at the heart of Arabic and Islamic civilization. What became of it, towards modernity? The question of the civilising process (Norbert Elias) helps us reflect on this story.

Humanism in Talmud and

Midrash Fairleigh Dickinson Univ Press *This study presents material contained in classical rabbinic sources in the Talmud and Midrash that have one characteristic in common: they all reflect an anthropocentric rather than a theocentric view of the world. For the first time, these passages have been arranged in a topical fashion to illustrate how some of the rabbis of the talmudic era subscribed to a view of the world that starts with man rather than with God and is reflected in their observations about the human condition. Calling his position humanistic, the author contends that this position is not in any way to be inferred as being antithetical to a belief in God but rather to be understood as the dictionary defines it, "Any system or mode of thought or action in which human interests predominate." Although this humanistic approach to the literature is not generally articulated in modern times, it is discernible among prominent rabbinic teachers from the beginning of the Christian era through the period of the Talmud. There is one of several ideological stances that characterize rabbinic Judaism, but one that the religious reactionary of today refuses to recognize, let alone teach as a viable option. Today, it is not uncommon to hear comments to the effect that Jewish tradition does not speak to the modern who rejects supernaturalism, or a theocentric view of the world. This is simply not true. Jewish classical literature affords abundant evidence that the modern anthropocentric view of the world, held by many today, was espoused by leading rabbis during their most creative period, the era of the Talmud. This volume sets out some of their penetrating ideas on man, God, society, and the Law. Although this period extends over approximately six hundred years and that of the Midrash another five hundred, this worldview is not limited to one specific era, nor are there changes in its expression from century to century. Together with traditionalism, mysticism, and rationalism, humanism appears throughout the literature starting with the Bible. The purpose of this study is twofold: first, to show that Jewish theological expression is not monolithic and that humanism is one of several approaches followed by talmudic sages; and second, to put to rest the canard that traditional Judaism does not speak to the humanist of today. In some respects this work is an anthology and purposely so in order to illustrate how prevalent this humanistic stamp is on the literature but ignored by those who see in humanism an affront to divinity and tradition. Those who disagree with the author's interpretation of the passages adduced, or with the pattern formed from them, have the challenge and the responsibility to offer an alternative explanation and so negate his thesis of Jewish humanism in the classical talmudic-midrashic literature.* **The Confessionalization of Humanism in Reformation Germany Oxford University Press on Demand** *This book deals with the impact of the Reformation debate in Germany on the most prominent intellectual movement of the time: humanism. Although it is true that humanism influenced the course of the Reformation, says Erika Rummel, the dynamics of the relationship are better described by saying that humanism was co-opted, perhaps even exploited, in the religious debate.* **Chinese Historical Thinking An Intercultural Discussion Vandenhoeck & Ruprecht** *The book presents Chinese historical thinking by four articles. It is covered the ancient origin and the development to modernity and is commented by seven international experts. Presentation and comments find ›second thought‹ by three other international scholars, and at the end the whole discussion find an answer by the authors of the first presentations. The complex*

structure of argumentation documents not only various ideas and interpretations of Chinese historical thinking, but represent the possibilities and problems of intercultural comparison at the same time. **Embracing the Power of Humanism Rowman & Littlefield** Paul Kurtz argues that it is possible for rationalists and free thinkers to lead exemplary lives. **A Culture of Teaching Early Modern Humanism in Theory and Practice** This provocative account of humanist education in early modern England relates the history of humanism to debates about its current status. The humanism Rebecca W. Bushnell traces through sixteenth-century sources emerges as distinct from humanist doctrines espoused today. And yet, in the conflicts faced by early humanists, Bushnell identifies the origins of contemporary educational notions and practices, including approaches to discipline, gender and class differences, reading and interpretation, canon formation, and the transmission of tradition. Renaissance texts depicting the schoolroom reveal a pedagogy fraught with tensions - between freedom and mastery, flexibility and rigid control, a passion for variety and a fear of excess. Bushnell describes this oscillation between opposites through debates over corporal punishment, in which the schoolmaster appears either as all-powerful or as the insignificant servant of authority. In pedagogical manuals strongly reminiscent of gardening guides, the scholar was seen as both a pliant vine and a force of nature. Bushnell perceives a similar ambivalence in early humanist attitudes toward reading and the creation of a literary canon. Moving outside the classroom walls, she considers the contradictory politics of appeals to tradition and invention in early debates over imitating the classics. In each instance, she indicates how, at the end of the sixteenth century, this balance began to tilt toward authoritarianism, selectivity, and discrimination. **Realizing Islam The Tijaniyya in North Africa and the Eighteenth-Century Muslim World UNC Press Books** The Tijaniyya is the largest Sufi order in West and North Africa. In this unprecedented analysis of the Tijaniyya's origins and development in the late eighteenth century, Zachary Valentine Wright situates the order within the broader intellectual history of Islam in the early modern period. Introducing the group's founder, Ahmad al-Tijani (1737-1815), Wright focuses on the wider network in which al-Tijani traveled, revealing it to be a veritable global Islamic revival whose scholars commanded large followings, shared key ideas, and produced literature read widely throughout the Muslim world. They were linked through chains of knowledge transmission from which emerged vibrant discourses of renewal in the face of perceived social and political corruption. Wright argues that this constellation of remarkable Muslim intellectuals, despite the uncertainty of the age, promoted personal verification in religious learning. With distinctive concern for the notions of human actualization and a universal human condition, the Tijaniyya emphasized the importance of the realization of Muslim identity. Since its beginnings in North Africa in the eighteenth century, the Tijaniyya has quietly expanded its influence beyond Africa, with significant populations in the Middle East, Southeast Asia, and North America. We are proud to offer this book in our usual print and ebook formats, plus as an open-access edition available through the Sustainable History Monograph Project. **Values in Islamic Culture and the Experience of History CRVP The Oxford Handbook of Humanism Oxford University Press** While humanist sensibilities have played a formative role in the advancement of our species, critical attention to

humanism as a field of study is a more recent development. As a system of thought that values human needs and experiences over supernatural concerns, humanism has gained greater attention amid the rapidly shifting demographics of religious communities, especially in Europe and North America. This outlook on the world has taken on global dimensions as well, with activists, artists, and thinkers forming a humanistic response not only to traditional religion, but to the pressing social and political issues of the 21st century. With in-depth, scholarly chapters, *The Oxford Handbook of Humanism* aims to cover the subject by analyzing its history, its philosophical development, its influence on culture, and its engagement with social and political issues. In order to expand the field beyond more Western-focused works, the Handbook discusses humanism as a worldwide phenomenon, with regional surveys that explore how the concept has developed in particular contexts. The Handbook also approaches humanism as both an opponent to traditional religion as well as a philosophy that some religions have explicitly adopted. By both synthesizing the field, and discussing how it continues to grow and develop, the Handbook promises to be a landmark volume, relevant to both humanism and the rapidly changing religious landscape.

Humanism and the Culture of Renaissance Europe Cambridge University Press This new textbook provides a synthesis of the major themes of the European Renaissance, one of the most influential cultural revolutions in history. Professor Nauert traces the origins of the humanist "movement" and its development in the social and political environments of the wider European context. He charts the key intellectual, social, educational and philosophical concerns of this humanist revolution, using art and biographical sketches of key figures to illuminate the discussion. A full biographical guide to the subject is included.

Politics and Culture in Renaissance Naples Examining the cultural history of Renaissance Naples with an emphasis on humanism, the author also evaluates Naples in the broader context of fifteenth-century Italy and Renaissance Europe in general. He addresses several prominent themes of Renaissance history: patron-client relationships, the development of a realistic, Machiavellian approach to matters of statecraft and diplomacy, and the influence of Neapolitan humanists on European culture in general. Originally published in 1987. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These paperback editions preserve the original texts of these important books while presenting them in durable paperback editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Poussin and France Painting, Humanism, and the Politics of Style Yale University Press Nicolas Poussin, perhaps the most famous French painter of the seventeenth century, lived and worked for many years in Rome. Yet he remained deeply engaged with cultural and political transformations occurring in France, argues Todd R Olson in this original exploration of Poussin's paintings, their production, and their reception. Poussin's references to ancient literature and sculpture addressed a political elite -- the Robe nobility -- whose humanist education in classical antiquity equipped them to relate Greek and Roman history to contemporary events and to deploy ancient precedents in legalistic and political arguments. When the French civil war known as the

Fronde erupted in the middle of the seventeenth century, the paintings that Poussin exported to France responded directly in both subject and style to the crisis in monarchical authority and the disenfranchisement of his Robe patrons. Olson demonstrates that Poussin's association with a disgraced political group, his loss of official support, and his exile in Italy imbued his history paintings with a symbolic weight. The painter's audience considered the hardearned pleasures of his restrained, difficult pictorial style a benchmark of integrity as well as a criticism of the Regency's indiscriminate collecting practices and taste for foreign luxury. Poussin transformed the easel painting -- its making and collection -- into an expression of cultural and political commitments binding a community. Olson's fresh insights reveal the importance of this painter's work to a learned and powerful French constituency at a critical moment in French history and demonstrate that Poussin's famously timeless style was far more responsive to historical contingencies than has been previously recognized.

Humanism and the Rhetoric of Toleration Penn State Press Remer offers the surprising conclusion that humanist thinking on toleration was actually founded on the classical tradition of rhetoric. It was the rhetorician's commitment to decorum, the ability to argue both sides of an issue, and the search for an acceptable epistemological standard in probability and consensus that grounded humanist arguments for toleration

G.J. Vossius and the Humanist Concept of History The Origins of Black Humanism in America Reverend Ethelred Brown and the Unitarian Church Black Religion/Womanist Thought "The Origins of Black Humanism in America is a provocative examination of the religious and intellectual roots of African American humanist thought and praxis that weaves together history, biography, literary criticism, cultural studies, political theory, and religious studies drawn from widely scattered sources across the African diaspora. Floyd-Thomas tells the remarkable story of Reverend E. Ethelred Brown - a Jamaican immigrant ordained as a Unitarian minister in the early twentieth century - who founded the Harlem Unitarian Church, the first fellowship established by Unitarians of African descent in North America. By linking Brown's pioneering efforts in the Unitarian Church to the many varied expressions of religious and secular humanism within the African American experience, Floyd-Thomas offers a groundbreaking narrative that brings to life the overlooked legacy of visionary Black men and women who have led prophetic struggles for social justice in a desperate era, ultimately transforming liberal faith, working-class radicalism, and cultural nationalism in order to redefine contemporary notions of race and religion for a new generation."--BOOK JACKET.

Creating East and West Renaissance Humanists and the Ottoman Turks University of Pennsylvania Press "Bisaha provides the most comprehensive and nuanced account now available of the attitudes of Western intellectuals to the Turks, the Byzantines, and crusading in Renaissance Italy, an important time and place for the formation of Western cultural identity."--James Hankins, Harvard University

The Scope of Renaissance Humanism Islam in Global Politics Conflict and Cross-Civilizational Bridging Routledge Reaching beyond traditionally politicised scholarship to provide a unique perspective on the place of religion and culture in global and local politics, this book examines the impact of Islam on 'civilizational' relations between different groups and polities. Bassam Tibi takes a highly original approach to the topic of religion in world politics, exploring the place of Islam in

society and its frequent distortion in world politics to the more radical Islamism. Looking at how this becomes an immediate source of tension and conflict between the secular and the religious, Tibi rejects the 'clash of civilizations' theory and argues for the revival of Islamic humanism to help bridge the gap. Chapters expand on: inter-civilizational conflict in global politics dialogue between religious and secular, East and West western concepts of Islamism euro-Islam and the Islamic diaspora in Europe Islamic humanism as a tool for bridging civilizations. Shedding new light on the highly topical subject of Islam in politics and society, this book is an essential read for scholars and students of international politics, Islamic studies and conflict resolution. **Habent sua fata libelli Studies in Book History, the Classical Tradition, and Humanism in Honor of Craig Kallendorf BRILL** *Habent sua fata libelli* honors the work of Craig Kallendorf, offering studies in his primary fields of expertise: the history of the book and reading, the classical tradition and reception studies, Renaissance humanism, and Virgilian scholarship. **The Eloquent Body Dance and Humanist Culture in Fifteenth-century Italy** Adds a new dimension to the consideration of Humanism and Italian culture. **Cultural Liberalism in Australia A Study in Intellectual and Cultural History Cambridge University Press** This book reclaims Cultural Liberalism as an important part of Australian intellectual heritage. Arguing that the tradition is central to the Australian experience of modernity, Gregory Melleuish traces the impact of cultural liberalism from its emergence around the time of Federation to its demise during the 1960s. Part collective biography, part intellectual and cultural history, the book describes the development of cultural liberalism, founded on rationalism and humanism, by university-educated intellectuals. Dr Melleuish argues that a religious and spiritual dimension was also central to the tradition. He draws attention to the intellectual similarities of thinkers not usually grouped together, and also considers those who inherited the tradition but repudiated it. This provocative book will make an important contribution to debates about culture, identity and citizenship in post-modern Australia. **Vico's Uncanny Humanism Reading the New Science Between Modern and Postmodern Cornell University Press** Sandra Luft, in her ambitious postmodernist reading of Vico's profoundly influential *New Science*, asserts the "strangeness" of texts that struggle to understand human existence outside the assumptions of traditional humanism. One of her central arguments is that Vico as a thinker moved toward such an alien understanding. Despite his warning against the tyranny of "familiar conceits," his work is commonly read within the traditional philosophic assumptions of the West--assumptions that she shows cannot contain nor explain the work's novelty. The book includes extensive comparisons of Vico with Nietzsche, Heidegger, and Derrida. Luft does not regard Vico as a precursor of the postmodern, which she sees as a recurring perspective in the West, one critical of the assumptions underlying traditional humanist conceptions of human nature and knowledge. Luft finds anachronistic not the question of Vico's affinity to postmodern ideas, but rather his identification with traditional humanism and modernism by modern scholars. Luft's reading brings to the fore radical existential issues in *New Science*: its concern with origins, with the power of language and social practices, and with its critique of human subjectivity. That perspective makes Vico interesting and important for a wide circle of contemporary readers. **Responsible Management in**

Theory and Practice in Muslim Societies Emerald Group Publishing *Responsible Management in Theory and Practice in Muslim Societies delineates principles of responsible management from an Islamic perspective, exploring the concept of responsibility in Islamic religious texts, and how the understanding of responsibility evolved in Islamic jurisprudence.*