

# Humanist 121

Rob Kitchin

**A Humanist Science** Philip Selznick,2008-08-08 Providing a capstone to Philip Selznick's influential body of scholarly work, *A Humanist Science* insightfully brings to light the value-centered nature of the social sciences. The work clearly challenges the supposed separation of fact and value, and argues that human values belong to the world of fact and are the source of the ideals that govern social and political institutions. By demonstrating the close connection between the social sciences and the humanities, Selznick reveals how the methods of the social sciences highlight and enrich the study of such values as well-being, prosperity, rationality, and self-government. The book moves from the animating principles that make up the humanist tradition to the values that are central to the social sciences, analyzing the core teachings of these disciplines with respect to the moral issues at stake. Throughout the work, Selznick calls attention to the conditions that affect the emergence, realization, and decline of human values, offering a valuable resource for scholars and students of law, sociology, political science, and philosophy.

**Pluralism Comes of Age** Charles H. Lippy,2015-05-20 This acclaimed work surveys the varied course of religious life in modern America. Beginning with the close of the Victorian Age, it moves through the shifting power of Protestantism and American Catholicism and into the intense period of immigration and pluralism that has characterized our nation's religious experience.

Shakespeare the Renaissance Humanist Anthony Raspa,2016-03-15 During the Renaissance, moral philosophy came to permeate the minds of many, including the spectators that poured into Shakespeare's Globe theatre. Examining these strains of thought that formed the basis for humanism, Raspa delves into *King Lear*, *Hamlet*, among others to unlock what influence this had on both Shakespeare and his interpreters.

Nehru: Man Among Men Raja R. Mehrotra,1990-01-01

**A Humanist in Reformation Politics** Mads L. Jensen,2019-11-04 In *A Humanist in Reformation Politics* Mads Langballe Jensen offers the first contextual account of the political philosophy and natural law theory of the German reformer Philipp Melanchthon (1497-1560).

*Humanist Realism for Sociologists* Terry Leahy,2017-01-20 Recent critiques treat humanism as a mistaken value framework. Indeed, the concept of human nature is in fact essential for sociology, but is often being denied at the same time as it appears without acknowledgement. While classic authors can show us how to connect an ethics with a concept of human nature, current humanists must tackle the sociobiological view of human nature and interrogate humanism in the light of the ecological crisis. *Humanist Realism for Sociologists* both explains and explores some of the main arguments surrounding humanism put forward by classic social theorists such as Aristotle, Marx and Weber, as well as more contemporary authors, such as Braidotti, Oakley, Weedon, Firestone, Connell, Flyvbjerg, Foucault and Bourdieu. A must-have tool for understanding how value perspectives cannot be eliminated from the social sciences, this book is essential for undergraduates, postgraduates and postdoctoral researchers interested in the fields of sociology, anthropology, women's studies, social work, human geography, political philosophy and ecology.

*The Humanist as Traveler* Jonathan Haynes,1986 The first full-length study of George Sandy's *Relation*, one of the most interesting and important travel books of the English Renaissance.

**The Curious Humanist** Johannes von Moltke,2016-06-21 Siegfried Kracauer is today considered one of the key thinkers of the twentieth century. During the Weimar Republic, he established himself as a trenchant theorist of film, culture, and modernity, now often ranked alongside his friends Walter Benjamin and Theodor W. Adorno. When he arrived in Manhattan aboard a crowded refugee ship in 1941, however, he was virtually unknown in the United States and had yet to write his best-known books, *From Caligari to Hitler* and *Theory of Film*. In this study, Johannes von Moltke details the intricate ways in which the American intellectual and political context shaped Kracauer's seminal contributions to film studies and shows how Kracauer's American writings helped shape the emergent discipline in turn. Through archival sources and detailed readings of Kracauer's work, von Moltke reconstructs what it means to consider Siegfried Kracauer as the New York Intellectual he became when he settled in Manhattan for the last quarter century of his life. Here, he found an institutional home at the MoMA film library, contributed to communications and propaganda research under the aegis of the Rockefeller Foundation, and published in the influential little magazines of the New York Intellectuals. Adopting a transatlantic perspective on Kracauer's work, von Moltke demonstrates how he pursued questions that animated contemporary critics from Adorno to Hannah Arendt, from Clement Greenberg to Robert Warshow: questions about the origins of totalitarianism and the authoritarian personality, about high and low culture, about liberalism, democracy, and what it means to be human. From these wide-flung conversations and debates, Kracauer's own voice emerges as that of an incisive cultural critic invested in a humanist understanding of the cinema.--Provided by publisher.

*Humanism* Tony Davies,2006-10-19 Definitions of humanism as educational movement, philosophical concept or existential 'life stance' have evolved over the centuries as the term has been adopted for a variety of cultural and political purposes and contexts, and reactions against humanism have contributed to movements such as structuralism, postmodernism and postcolonialism. Tony Davies offers a clear introduction to the many uses of this influential yet complex concept, and this second edition extends his discussion to include: a wide-ranging history of the development of the term and its influences the implications of debates around humanism and post-humanism for political, religious and environmental activism discussion of the key

figures in humanist debate from Erasmus and Milton to Heidegger, Foucault and Chomsky

***The Humanist Society*** Joseph Sassoon,2014-11-25 What accounts for the rise and fall of so many civilizations—especially when some of them held more political power than their rivals? Author Joseph Sassoon tackles this question and many others in this, his second volume on self-actualization. As a missionary for humanism, he explores the social conditions that are necessary for the greatest number of people to achieve self-actualization. In presenting his theories, he reviews the work of major thinkers, including Kurt Goldstein and his landmark book, *Human Nature in the Light of Psychopathology*; Charles Darwin; Buddha; and many others. Sassoon explores the answers to key questions: • What is society's role in helping individuals move toward self-actualization? • What benefits would society enjoy if more people achieved their potential? • What are the main characteristics of a humanist code? • What can we do to promote humanist values? A third volume in this series will establish the conditions required to bring about a world federalism based on humanism. In a changing world with competing ideologies, it is more important than ever to establish the importance of humanist values. In this study, Sassoon describes a step-by-step social arrangement leading to self-actualization for the greatest number of people in society.

**Andrew Melville and Humanism in Renaissance Scotland 1545-1622** Ernest R. Holloway,2011-06-22 The intellectual legacy of Andrew Melville (1545-1622) as a leader of the Renaissance and a promoter of humanism in Scotland has been obscured by the Melville legend. In an effort to dispense with 'the Melville of popular imagination' and recover 'the Melville of history,' this work situates his life and thought within the broader context of the northern European Renaissance and French humanism and critically re-evaluates the primary historical documents of the period, namely James Melville's *Autobiography and Diary* and the *Melvini epistolae*. By considering Melville as a humanist, university reformer, ecclesiastical statesman, and man, an effort has been made to determine his contribution to the flowering of the Renaissance and the growth of humanism in Scotland during the early modern period.

***Humanism in Trans-civilizational Perspectives*** Jana S. Rošker,2023-09-10 This book introduces into the current global ethics debate models of humanism developed in classical Chinese traditions, which have not yet been comprehensively presented to Western scholarship or integrated into the framework of global discourses on social ethics and morality. It creates new paradigms for an understanding of humanism that meets the demands of our time. It begins by presenting European descriptions and critical assessments of this discourse, and then moves to an exploration of humanistic ideas shaped through historical developments in Asia, with a focus on the Chinese tradition. In this sense, the book is written from a transcivilizational perspective. The methods used in the research transcend---that is, surpass and overcome---the rigid, isolating, and essentialist concept of civilization. At the same time, the book points to the possibility of transformation through the exchange of knowledge and ideas between different civilizations. Within this framework, the book starts from the assumption that the ontology of civilizations and cultures is not based on immutable substances, but on the relations between different factors that constitute them as categories. The transcivilizational perspective rooted in transcultural dialogues between philosophies that originated in different cultures and civilizations is particularly valuable because of the globalized world in which we live today. This means that the problems that affect people in different parts of the world and the issues that are embedded in different geopolitical and developmental frameworks also affect all of humanity. This book is of particular interest to scholars and students of global ethics, globalization, Asian philosophy and Sinology.

***Humanism and the Rhetoric of Toleration*** Gary Remer,2010-11-01 Religious toleration is much discussed these days. But where did the Western notion of toleration come from? In this thought-provoking book Gary Remer traces arguments for religious toleration back to the Renaissance, demonstrating how humanist thinkers initiated an intellectual tradition that has persisted even to our present day. Although toleration has long been recognized as an important theme in Renaissance humanist thinking, many scholars have mistakenly portrayed the humanists as proto-Enlightenment rationalists and nascent liberals. Remer, however, 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. Remer also finds that the primary humanist model for a full-fledged theory of toleration was the Ciceronian rhetorical category of *sermo* (conversation). The historical scope of this book is wide-ranging. Remer begins by focusing on the works of four humanists: Desiderius Erasmus, Jacobus Acontius, William Chillingworth, and Jean Bodin. Then he considers the challenge posed to the humanist defense of toleration by Thomas Hobbes and Pierre Bayle. Finally, he shows how humanist ideas have continued to influence arguments for toleration even after the passing of humanism&—from John Locke to contemporary American discussions of freedom of speech.

***Christian Humanism and the Puritan Social Order*** Margo Todd,2002-11-07 The author contends that the traditional views of puritan social thought have done a great injustice to the intellectual history of the 16th-century. Margo Todd reveals the puritans to be the heirs to a complex intellectual legacy.

**Rational Landscapes and Humanistic Geography** Edward Relph, 2015-07-30 This book, first published in 1981, explores why it is that the modern built environment, while successfully providing material comfort and technical efficiency, none the less breeds despair and depression rather than inspires hope and commitment. The source of this paradox, where material benefits appear to have been gained only at the expense of intangible values and qualities is found in humanism, the persistent and powerful belief that all problems can be solved through the use of human reason. But humanism has become increasingly confused, rationalistic, callously devoted to efficiency, and authoritarian. These confusions and contradictions, together with the anti-nature stance of humanism and its failure to teach humane behaviour, lead the author to conclude that humanism is best rejected. Such rejection does not advocate the inhuman and anti-human, but requires instead a return to the 'humility' that lies at the origin of humanism – a respect for objects, creatures, environments and people. This 'environmental humility' is explored in the context of individuality of settings, ways of seeing landscapes, appropriation and ways of building places. This title will be of interest to students of human geography.

**On the Role of Paradigms in Finance** Professor Kavous Ardalan, 2012-11-28 Social theory can usefully be conceived in terms of four key paradigms: functionalist, interpretive, radical humanist and radical structuralist. The four paradigms are founded upon different assumptions about the nature of society and each generates distinctive theories, concepts and analytical tools. Finance theory is based on the functionalist paradigm and for the most part finance theorists are unaware of the philosophical tradition to which they belong. By relating finance to the four paradigms, Ardalan's work offers a concise understanding of the multifaceted nature of finance. He recommends theorists adopt a diversity of paradigms and discusses its benefits by application to the following phenomena: the development of academic finance, the mathematical language of academic finance, the mathematics of academic finance, money, corporate governance, markets, technology and education.

**Mapping Worlds** Rob Kitchin, 2013-09-13 Social and cultural geography is practised by geographers from around the world. However, for various reasons including language and publishing traditions, knowledge of the research being undertaken can often remain confined to those working within those countries. This book draws together, for the first time into one volume, reports of social and cultural geography undertaken in several countries from around the world. It provides an important overview of geographic ideas and traditions, and the history of human geography more generally, allowing comparison between countries and details of key studies and references. As such, the book will be of interest to geographers schooled in different national traditions, and those interested in the production and history of geographic knowledge. Entries are written in both English and the country's own national language.

**Humanism in Fifteenth-Century Europe** Stephen J. Milner, John Monfasani, John L. Flood, Jacqueline Glomski, Cristina Neagu, Jeremy Lawrance, Craig Taylor, Tom Rutledge, Daniel Wakelin, Oren Margolis, 2012-12-01 Nothing provided

**The World of Yesterday's Humanist Today** Stefan Zweig Symposium (1981: Fredonia, N.Y.), 1983-01-01 France (1837) was the third volume published in Cooper's Gleanings in Europe series, but first in the chronology of his European experience. Less sequential than his other travel narratives, France distills his impressions of French and European culture during his first two years abroad. Exhibiting many qualities of the familiar essay, it considers a wide range of topics of interest to Cooper, his friends, and potential readers in the United States. As a celebrity thoroughly at home in the brilliant society of Bourbon Paris, Cooper was able to provide fascinating glimpses of personalities, spectacles, institutions, and manners--from his distinctly American perspective. Indeed, as Professor Philbrick remarks, No other of Cooper's works, perhaps, brings us closer to his speaking voice or puts us more directly in contact with the man himself, with all his idiosyncratic preoccupations, his quick resentments, his restless curiosity, his surprising humor, and his nobility of principle. The reader of this edition is brought even closer to Cooper in the draft of a hitherto unpublished letter, probably intended for this book, which illustrates Cooper's grasp of the still finer points of French customs and attitudes.

**The World of Yesterday's Humanist Today** Marion Sonnenfeld, 1984-06-30 Fifty years ago, Stefan Zweig, who committed suicide in 1942, was the most widely read and translated living writer in the world. Zweig's Vienna was a world of bright, brittle superficialities, in which the bourgeoisie gradually elevated the eternal business of seeing and being seen to the purpose of the existence. To break through the facades of this society, Zweig developed a remarkable literary and psychological method. In The World of Yesterday's Humanist Today, thirty scholars of history, literature, and music share their studies of Zweig and their insight into his works.

## Reviewing Humanist 121: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "Humanist 121," an enthralling opus penned by a highly acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its

overarching influence on the minds of its readers.

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