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challenging beliefs about intellectual culture makdisi reaffirms the links between western and arabic thought and shows that although scholasticism and humanism have long been considered to be exclusive to the western world they have their roots in the medieval islamic world

since discourses on humanistic traditions have so far largely been focused on european cultures this volume attempts to open the field to counterparts within chinese culture which as a matter of fact has a rich autochthonous tradition of humanism as well the contributors explore confucian and daoist dimensions of humaneness in chinese philosophy and history up to the first half of the 20th century when chinese and western concepts of humanism first merged this book addresses a non sinological audience as well as specialists in this field and contributes to a non eurocentric view on humanism history

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

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 abb sid empire and of buyid rule

biography of cornelius aurelius c 1460 1531 the praeceptor erasmi and analysis of his chief historical work the so called divisiekroniek

the great divide in commentary on paradise lost is between historical and critical analysis in his discussion of the poem david reid combines both approaches at once placing it historically in terms of neoclassical humanism and reflecting on it critically as a late twentieth century humanist as a historian reid argues that paradise lost shares in the cultural effort of neoclassical humanism and yet in its picture of volition the poem stands apart from it milton s understanding of freedom error and guilt owing more to his protestant than to his humanist concerns and as a critic reid argues that surprisingly milton s religious understanding speaks more directly to our humanism than his splendid articulation of neoclassical humanist themes book jacket title summary field provided by blackwell north america inc all rights reserved

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