

Humanism And Democratic Criticism

Combining literary, cultural, and political history, and based on extensive archival research, Archives of Authority argues that cultural politics – specifically America’s often covert patronage of the arts – played a highly important role in the transfer of imperial authority from Britain to the USA during a critical period after WWII.

Eric Hayot argues that it is time to make a positive case for what the humanities are and what they can become. Humanist Reason lays out a new vision that moves beyond traditional disciplines to demonstrate what the humanities can tell us about our world.

THE NEW YORK TIMES BESTSELLER A NEW YORK TIMES NOTABLE BOOK OF 2018 ONE OF THE ECONOMIST'S BOOKS OF THE YEAR “My new favorite book of all time.” —Bill Gates If you think the world is coming to an end, think again: people are living longer, healthier, freer, and happier lives, and while our problems are formidable, the solutions lie in the Enlightenment ideal of using reason and science. By the author of the new book, Rationality. Is the world really falling apart? Is the ideal of progress obsolete? In this elegant assessment of the human condition in the third millennium, cognitive scientist and public intellectual Steven Pinker urges us to step back from the gory headlines and prophecies of doom, which play to our psychological biases. Instead, follow the data: In seventy-five jaw-dropping graphs, Pinker shows that life, health, prosperity, safety, peace, knowledge, and happiness are on the rise, not just in the West, but worldwide. This progress is not the result of some cosmic force. It is a gift of the Enlightenment: the conviction that reason and science can enhance human flourishing. Far from being a naive hope, the Enlightenment, we now know, has worked. But more than ever, it needs a vigorous defense. The Enlightenment project swims against currents of human nature—tribalism, authoritarianism, demonization, magical thinking—which demagogues are all too willing to exploit. Many commentators, committed to political, religious, or romantic ideologies, fight a rearguard action against it. The result is a corrosive fatalism and a willingness to wreck the precious institutions of liberal democracy and global cooperation. With intellectual depth and literary flair, Enlightenment Now makes the case for reason, science, and humanism: the ideals we need to confront our problems and continue our progress.

Edward W. Said is considered one of the most influential literary and postcolonial theorists in the world. Affirming Said’s multifaceted and enormous critical impact, this collection features essays that highlight the significance of Said’s work for contemporary spatial criticism, comparative literary studies, and the humanities in general.

Towards a Philosophical Sociology
Philosopher of Democracy and Humanism
Postcolonial Literary Studies in the Twenty-First Century
On Late Style

Music at the Limits

The Cultural Politics of English Studies

This book includes studies by leading philosophers and cultural critics from Asia, Europe, and the Americas. The essays represent different philosophical traditions and contrasting cultural viewpoints in the arts, literature, architecture, philosophy, and the global politics of today. In spite of their discrepancies, the authors of these essays agree on one fundamental point: critical forums of this scope are crucial and thus necessary as we enter the twenty-first century. After two World Wars and the rise of Western and Eastern forms of totalitarianism, these core features of Western civilization – critique, modernity, and humanism – have been contested and dismissed as areas of mere academic interest. The contributors to this book challenge such a view. An Insatiable Dialectic: Essays on Critique, Modernity, and Humanism will be of benefit to scholars, college students, and to probing readers interested in a founding Western legacy that seldom appears as the focus of inquiry in a single book, herein divided into three parts: "Critique and Modernity," "Humanism and the Humanities," and "Traditions and Global Modernities." While modernity and modernization have been embraced by nations around the globe, humanism and critique have almost disappeared from contemporary mainstream discourse, at times unjustly set aside as elitist, or as an obsolete domain of a liberal tradition that has failed to grasp the hard realities of our global age. This book disputes these short-sighted and clearly ideological positions, pointing to the radically transforming effects of modernization on the world’s traditional cultures, and the inevitable problems and challenges in areas relative to religious fundamentalisms, weakening political institutions, ecosystems ravaged by global technologies, and world-wide attempts by various nations to achieve economic and political stability. In the debates and tentative conclusions presented in this book, the reader will learn about the on-going dialectic that shapes modernity through a re-imagined humanism and critique, currently indispensable in an emerging world order in which democratic ideals and intercultural understanding are vanishing possibilities.

A landmark work from the author of Orientalism that explores the long-overlooked connections between the Western imperial endeavor and the culture that both reflected and reinforced it. In the nineteenth and early twentieth centuries, as the Western powers built empires that stretched from Australia to the West Indies, Western artists created masterpieces ranging from Mansfield Park to Heart of Darkness and Aida. Yet most cultural critics continue to see these phenomena as separate. Edward Said looks at these works alongside those of such writers as W. B. Yeats, Chinua Achebe, and Salman Rushdie to show how subject peoples produced their own vigorous cultures of opposition and resistance. Vast in scope and stunning in its erudition, Culture and Imperialism reopens the dialogue between literature and the life of its time.

A case for literary critics and other humanists to stop wallowing in their aestheticized helplessness and instead turn to poetry, comedy, and love. Literary criticism is an agent of despair, and its poster child is Walter Benjamin. Critics have spent decades stewing in his melancholy. What if instead we dared to love poetry? To choose comedy over Hamlet’s tragedy, romance over Benjamin’s suicide on the edge of France, of Europe, of civilization? Paul Bov é challenges young lit critics to throw away their shades and let the sun shine in. Love’s Shadow is his three-step manifesto for a new literary criticism that risks sentimentality and melodrama and eschews self-consciousness. The first step is to choose poetry. There has been since the time of Plato a battle between philosophy and poetry. Philosophy has championed misogyny, while poetry has championed women, like Shakespeare’s Rosalind. Philosophy is ever so stringent; try instead the sober cheerfulness of Wallace Stevens. Bov é’s second step is to choose the essay. He praises Benjamin’s great friend and sometime antagonist Theodor Adorno, who gloried in the writing of essays, not dissertations and treatises. The third step is to choose love. If you want a Baroque hero, make it Rembrandt, who brought lovers to life in his paintings. Putting aside passivity and cynicism would amount to a revolution in literary studies. Bov é seeks nothing less, and he has a program for achieving it.

A passionate defense of the humanities from one of today’s foremost public intellectuals. In this short and powerful book, celebrated philosopher Martha Nussbaum makes a passionate case for the importance of the liberal arts at all levels of education. Historically, the humanities have been central to education because they have been seen as essential for creating competent democratic citizens. But recently, Nussbaum argues, thinking about the aims of education has gone disturbingly awry in the United States and abroad. We increasingly treat education as though it were primarily about to economically produce rather than to think critically and become knowledgeable, productive, and empathetic individuals. This shortsighted focus on profitable skills has eroded our ability to criticize authority, reduced our sympathy with the marginalized and different, and damaged our competence to deal with complex global problems. And the loss of these basic capacities jeopardizes the health of democracies and the hope of a decent world. In response to this dire situation, Nussbaum argues that we must resist efforts to reduce education to a tool of the gross national product. Rather, we must work to reconnect education to the humanities in order to give students the capacity to be true democratic citizens of their countries and the world. In a new preface, Nussbaum explores the current state of humanistic education globally and shows why the crisis of the humanities has far from abated. Translated into over twenty languages, Not for Profit draws on the stories of troubling—and hopeful—global educational developments. Nussbaum offers a manifesto that should be a rallying cry for anyone who cares about the deepest purposes of education.

An Anthology

An Introduction to the Philosophy of Education,

Ethics in Culture and Criticism

Reflections on Faith and Public Life

Archives of Authority

A Study in British Political Thought 1914-1939

In his final book, completed just before his death, Edward W. Said offers impassioned pleas for the beleaguered Palestinian cause from one of its most eloquent spokesmen. These essays, which originally appeared in Cairo’s Al-Ahram Weekly, London’s Al-Hayat, and the London Review of Books, take us from the Oslo Accords through the U.S. led invasion of Iraq, and present information and perspectives too rarely visible in America.Said is unyielding in his call for truth and justice. He insists on truth about Israel’s role as occupier and its treatment of the Palestinians. He pleads for new avenues of communication between progressive elements in Israel and Palestine. And he is equally forceful in his condemnation of Arab failures and the need for real leadership in the Arab world. Liberalism Divided is the first detailed study of British liberal thought in the interwar years. The author reassesses progressive liberalism in light of the partial reaction against the state provoked by World War I. The division of liberal thought into two streams—left-liberalism and centrist-liberalism—is explored, and the changing political theories of major new liberals such as L.T. Hobhouse and J.A. Hobson are contrasted with centrist-liberal ideas.

This collection is an enterprise of discovery and critical inquiry into the legacy of one of late modernity’s greatest public intellectuals, Edward Said. Noted contributors, including Bill Ashcroft, John Docker, Lisa Lowe, Hsu-ming Teo and Patrick Wolfe, address an array of intellectual, political and cultural issues in their engagement with Said’s oeuvre. Exciting new scholarship highlights the ways in which humanities in the twenty-first century can engage with Said’s legacy, which includes his imbrications of culture and imperialism, his cosmopolitan critique of the idea of ‘clash of civilisations’, and his belief that the intellectual needs to maintain ‘intellectual performances’ on many fronts. The individual chapters achieve a sense of balance between the two poles of Said’s persona: the brilliant and intimidating literary and music critic who invested deeply in an inclusive and democratic vision of the humanist and the outspoken public intellectual who kept alive the truth of Palestine and the dangers of a settler colonial ethos.

In this landmark collection, world-renowned theorists, artists, critics, and curators explore new ways of conceiving the present and understanding art and culture in relation to it. They revisit from fresh perspectives key issues regarding modernity and postmodernity, including the relationship between art and broader social and political currents, as well as important questions about temporality and change. They also reflect on whether or not broad categories and terms such as modernity, postmodernity, globalization, and decolonization are still relevant or useful. Including twenty essays and seventy-seven images, Antinomies of Art and Culture is a wide-ranging yet incisive inquiry into how to understand, describe, and represent what it is to live in the contemporary moment. In the volume’s introduction the theorist Terry Smith argues that predictions that postmodernity would emerge as a global successor to modernity have not materialized as anticipated. Smith suggests that the various situations of decolonized Africa, post-Soviet Europe, contemporary China, the conflicted Middle East, and an uncertain United States might be better characterized in terms of their “contemporaneity,” a concept which captures the frictions of the present while denying the inevitability of all currently competing universalisms. Essays range from Antonio Negri’s analysis of contemporaneity in light of the concept of multitude to Okwui Enwezor’s argument that the entire world is now in a postcolonial constellation, and from Rosalind Krauss’s defense of artistic modernism to Jonathan Hay’s characterization of contemporary developments in terms of doubled and even para-modernities. The volume’s centerpiece is a sequence of photographs from Zoe Leonard’s Analogue project. Depicting used clothing, both as it is bundled for shipment in Brooklyn and as it is displayed for sale on the streets of Uganda, the sequence is part of a striking visual record of new cultural forms and economies emerging as others are left behind. Contributors: Monica Amor, Nancy Condee, Okwui Enwezor, Boris Groys, Jonathan Hay, Wu Hung, Geeta Kapur, Rosalind Krauss, Bruno Latour, Zoe Leonard, Lev Manovich, James Meyer, Gao Minglu, Helen Molesworth, Antonio Negri, Sylvester Okunwodu Ogburne, Nikos Papastergiadis, Colin Richards, Suey Roink, Terry Smith, McKenzie Wark

What Are We Doing Here?

A Legacy of Emancipation and Representation

Joseph Conrad and the Fiction of Autobiography

Lessons in Secular Criticism

The Geocritical Legacies of Edward W. Said

Orientalism

By the time of his death in 2003, Edward Said was one of the most famous literary critics of the twentieth century. Said’s work has been hugely influential far beyond academia. As a prominent advocate for the Palestinian cause and noted cultural critic, Said redefined the role of the public intellectual. This volume explores the problems and opportunities afforded by Said’s work: its productive and generative capacities as well as its in-built limitations. After Said captures the essence of Said’s intellectual and political contribution and his extensive impact on postcolonial studies. It examines his legacy by critically elaborating his core concepts and arguments. Among the issues it tackles are humanism, Orientalism, culture and imperialism, exile and the contrapuntal, realism and postcolonial modernism, world literature, Islamophobia, and capitalism and the political economy of empire. It is an excellent resource for students, graduates and instructors studying postcolonial literary theory and the works of Said.

“This is a book for people who want the West to regain its moral high ground, and who want to think hard about how to help achieve that.” —Anne Applebaum An international bestseller, To Fight Against This Age consists of two beautifully written, cogent, and urgent essays about the rise of fascism and the ways in which we can combat it. In “The Eternal Return of Fascism,” Rob Riemen explores the theoretical weakness of fascism, which depends on a politics of resentment, the incitement of anger and fear, xenophobia, the need for scapegoats, and its hatred of the life of the mind. He draws on history and philosophy as well as the essays and novels of Thomas Mann and Albert Camus to explain the global resurgence of fascism, often disguised by its false promises of ushering in freedom and greatness. Riemen’s own response to what he sees as the spiritual crisis of our age is articulated in “The Return of Europa,” a moving story about the meaning of European humanism with its universal values of truth, beauty, justice, and love for life—values that are the origin and basis of a democratic civilization. To Fight Against This Age is as timely as it is timeless, to be read by those who want to understand and change the world in which they live.

Music at the Limits is the first book to bring together Edward W. Said’s essays and articles on music. Addressing the work of a variety of composers, musicians, and performers, Said carefully draws out music’s social, political, and cultural contexts and, as a classically trained pianist, provides rich and often surprising assessments of classical music and opera. Said saw music as a reflection of his ideas on literature and history and paid close attention to its composition and creative possibilities. Eloquent and surprising, Music at the Limits preserves an important dimension of Said’s brilliant intellectual work and cements his reputation as one of the most influential and groundbreaking scholars of the twentieth century.

This volume presents an integrated collection of constructive essays by eminent Catholic scholars addressing the new challenges and opportunities facing religious believers under shifting conditions of secularity and “post-secularity.” Using an innovative “keywords” approach, At the Limits of the Secular is an interdisciplinary effort to think through the implications of secular consciousness for the role of religion in public affairs. The book responds in some ways to Charles Taylor’s magnum opus, A Secular Age, although it also stands on its own. It features an original essay by David Tracy – the most prominent American Catholic theologian writing today – and groundbreaking contributions by influential younger theologians such as Peter Casarella, William Cavanaugh, and Vincent Miller. CONTRIBUTORS William A. Barbieri Jr., Peter Casarella William T. Cavanaugh Michele Dillon Mary Doak Anthony J. Godzieba Slavica Jokelic J. Paul Martin Vincent J. Miller Philip J. Rossi Robert J. Schreiter David Tracy

From the Silk Road to Michelangelo
Music and Literature Against the Grain
From Oslo to Iraq and the Road Map

Antinomies of Art and Culture
To Fight Against This Age: On Fascism and Humanism

Culture and Imperialism

Opening the way for a reexamination of Matthew Arnold’s unique contributions to ethical criticism, James Walter Caulfield emphasizes the central role of philosophical pessimism in Arnold’s master tropes of “culture” and “conduct.” Caulfield uses Arnold’s ethics as a lens through which to view key literary and cultural movements of the past 150 years, demonstrating that Arnoldian conduct is grounded in a Victorian ethic of “renouncement,” a form of altruism that wholly informs both Arnold’s poetry and prose and sets him apart from the many nineteenth-century public moralists. Arnold’s thought is situated within a cultural and philosophical context that shows the continuing relevance of “renouncement” to much contemporary ethical reflection, from the political kenosis of Giorgio Agamben and the pensiero debole of Gianni Vattimo, to the ethical criticism of Wayne C. Booth and Martha Nussbaum. In refocusing attention on Arnold’s place within the broad history of critical and social thought, Caulfield returns the poet and critic to his proper place as a founding father of modern cultural criticism.

With the untimely death of Edward W. Said in 2003, various academic and public intellectuals worldwide have begun to reassess the writings of this powerful oppositional intellectual. Figures on the neoreconservative right have already begun to discredit Said’s work as that of a subversive intent on slandering America’s benign global image and undermining its global authority. On the left, a significant number of oppositional intellectuals are eager to counter this neoreconservative vilification, proffering a considered view in the anti-“humanism” of the Left. This is a sustained inquiry into the thought of the influential scholar and critic Irving Babbitt (1865–1933), intellectual leader of the movement known as the New Humanism. Milton Hindus considers the subjects that most interested Babbitt: ethics, literature, education, and social and political conservatism in the United States. In their most general sense, his concerns were man and his nature as the root of all social order. For Babbitt, efforts to improve social conditions must begin and end with the individual human being. In rejecting notions that society is primarily responsible for moral deficiencies in the individual, or that the individual is hom good only to be corrupted by society, Babbitt places responsibility squarely with the individual. As Hindus shows, Babbitt sees human beings as a mixture of good and evil impulses, shaped by what he called “the inner check.” Virtue is thus a result of self-discipline, reinforced and confirmed by habit. Babbitt’s thinking, emphasizing as it does proven values and accepted wisdom, calls upon us to advance ourselves by rediscovery of the lessons of the past. Hindus demonstrates that Babbitt has much to offer us as we consider contemporary social and political issues. In contrast to those who emphasize avant-garde postures and fashionable ideologies, as well as those conservative followers of outdated theories and dead-end formulas, Babbitt’s reinvigorating spirit inspires new insights. Although there have been a number of studies of Irving Babbitt and the New Humanism, Hindus is singular in his combination of detailed consideration of a number of Babbitt’s books with his own essays on contemporary issues, approached in what Hindus calls a Babbittian spirit. Like Babbitt’s own writings, this book is addressed to the general reader. It will be of particular importance to teachers of comparative literature and those interested in the connections between literature and social thought and philosophy.

Essays by African-American humanists are accompanied by biographical profiles of prominent Black humanists, writings by contemporary African humanists, and interviews.

Edward W. Said locates Joseph Conrad’s fear of personal disintegration in his constant re-narration of the past. Using the author’s personal letters as a guide to understanding his fiction, Said draws an important parallel between Conrad’s view of his own life and the manner and form of his stories. The critic also argues that the author, who set his fiction in exotic locations like East Asia and Africa, projects political dimensions in his work that mirror a colonialist preoccupation with “civilizing” native peoples. Said then suggests that this dimension should be considered when reading all of Western literature. First published in 1966, Said’s critique of the Western self’s struggle with modernity signaled the beginnings of his groundbreaking work, Orientalism, and remains a cornerstone of postcolonial studies today.

Edward Said and the Literary, Social, and Political World

An Insatiable Dialectic

Essays

Democratic Humanism and American Literature

The Oxford Handbook of Humanism

At the Limits of the Secular

Democratic Humanism and American Literature illustrates the interplay between democratic assumptions and literary performance in the America’s classic nineteenth-century writers—Emerson, Thoreau, Hawthorne, Melville, Cooper, Poe, Whitman, Twain, and James. Harold Kaplan suggests that these major figures’ works are linked by the myths of genesis of a new political culture. Challenged by the democratic ideal, and committed to it, they wrote prophetic books in the American liberal tradition and endowed its ethical intelligence. The task of stating a new and undefined freedom was always implicit and often in the foreground of the writing of these nineteenth-century giants. As the author describes the situation, “the free man had to decide in what sense he was bound by nature or could master it; in what sense he was committed to his society and could reconcile his freedom with it.” These classic writers devoted their work to examining this dialectic of values; Kaplan sees their complex and polarized democratic consciousness as seminal in the imaginative tradition they generated. What is unique in that tradition of values is the rivalry of criticism with affirmations of faith. “The highly original critical tradition involved here is based on the capacity of a political society to use its negations against itself and survive.” The author suggests that in our own time moral judgments are more likely to be the province of activist politics than literature. His new introduction relates the theme of the book to cultural and political developments in the American experience of modernity and adds a discussion of Wallace Stevens and William Carlos Williams to the figures treated in the original edition. Since tendencies to develop ideological and idiosyncratic responses to extrinsic events have grown stronger over time, it is more important than ever for scholars and students alike to recover a “moral imagination”—the force that gave rise to the great literary works of the nineteenth century. To describe that force is Harold Kaplan’s goal in Democratic Humanism and American Literature.

Edward W. Said (1935-2003) ranks as one of the most prominent public intellectuals of our time. Through his literary criticism, his advocacy for the Palestinian cause, and his groundbreaking book Orientalism, Said elegantly enriched public discourse by unsettling the status quo. This indispensable volume, the most comprehensive and wide-ranging resource on Edward Said’s life and work, spans his broad legacy both within and beyond the academy. The book brings together contributions from thirty-one luminaries—leading scholars, critics, writers, and activists to engage Said’s provocative ideas. Their essays and interviews explore the key themes of emancipation and representation through the prism of postcolonial theory, literature, music, philosophy, and cultural studies. A deeply humanistic work, the book offers a nuanced and meditative examination of many controversial issues that are as fiercely debated today as they were during Said’s life—/from imperialism, Zionism, and the Palestinian-Israeli impasse to exile, secularity, and role of the intellectual. Contributors: Bill Ashcroft, Ben Conisbee Baer, Daniel Barenboim, Timothy Brennan, Noam Chomsky, Denise DeCaires-Naraün, Nicholas Dirks, Marc H. Ellis, Rokus de Groot, Sabry Hafez, Abdirahman A. Hussein, Ardi Inseki, Adel Iskandar, Ghada Karmi, Katherine Cullen King, Joseph Masad, W. J. T. Mitchell, Laura Nader, Ilan Puppe, Benita Parry, Rajagopalan Radhakrishnan, Jahan Ramazani, Jacqueline Rose, Lecia Rosenthal, Hakem Rusom, Avi Shlaim, Ella Habiba Shohat, Robert Spencer, Gayatri Chakravorty Spivak, Anastasia Valassopoulos, Asha Varadarajan, Michael Wood

Democratic Humanism explores sociological and philosophical efforts to delineate key features of humanity that identify us as members of the human species. After challenging the normative contradictions of contemporary posthumanism, this book goes back to the foundational debate on humanism between Jean-Paul Sartre and Martin Heidegger in the 1940s and then re-assesses the implicit and explicit anthropological arguments put forward by seven leading postwar theorists: self-transcendence (Hannah Arendt), adaptation (Talcott Parsons), responsibility (Hans Jonas), language (Jrgen Habermas), strong evaluations (Charles Taylor), reflexivity

(Margarete Archer) and reproduction of life (Luc Babawski). Genuinely interdisciplinary and boldly argued, Daniel Chernilo has crafted a novel philosophical sociology that defends a universalistic principle of humanity as vital to any adequate understanding of social life.

Resistant Paper (understanding) from the year 2015 in the subject English Language and Literature Studies - Culture and Applied Geography. , language: English, abstract: English Schools and Departments in India started functioning well before English was gradually recognized as a subject in England. But in India, it was the master’s voice, the colonizers tongue, and not a neglected discipline at all. A discipline and subject thought to be of little importance in its own country assumed prime importance in its colonial underbelly. However, shortly following this, there have been tireless attempts in England to turn English into a subject of respect within the University and beyond. A group of critics, scholars and poets worked in close collaboration to consolidate English. This book is an exploration of the story of English in England and beyond.

After Said

The Legacy of Edward W. Said

Empire, Culture, and the Cold War

Love’s Shadow

Modernity, Postmodernity, Contemporaneity

Why Democracy Needs the Humanities - Updated Edition

This reassued classic traces the ramifications and diverse understandings of the concept of “beginning” in history and offers valuable insights into the role of the intellectual and the goal of criticism. With the untimely death of Edward W. Said in 2003, various academic and public intellectuals worldwide have begun to reassess the writings of this powerful oppositional intellectual. Figures on the neoreconservative right have already begun to discredit Said’s work as that of a subversive intent on slandering America’s benign global image and undermining its global authority. On the left, a significant number of oppositional intellectuals are eager to counter this neoreconservative vilification, proffering a considered view in the anti-“humanism” of the Left. This is a sustained inquiry into the thought of the influential scholar and critic Irving Babbitt (1865–1933), intellectual leader of the movement known as the New Humanism. Milton Hindus considers the subjects that most interested Babbitt: ethics, literature, education, and social and political conservatism in the United States. In their most general sense, his concerns were man and his nature as the root of all social order. For Babbitt, efforts to improve social conditions must begin and end with the individual human being. In rejecting notions that society is primarily responsible for moral deficiencies in the individual, or that the individual is hom good only to be corrupted by society, Babbitt places responsibility squarely with the individual. As Hindus shows, Babbitt sees human beings as a mixture of good and evil impulses, shaped by what he called “the inner check.” Virtue is thus a result of self-discipline, reinforced and confirmed by habit. Babbitt’s thinking, emphasizing as it does proven values and accepted wisdom, calls upon us to advance ourselves by rediscovery of the lessons of the past. Hindus demonstrates that Babbitt has much to offer us as we consider contemporary social and political issues. In contrast to those who emphasize avant-garde postures and fashionable ideologies, as well as those conservative followers of outdated theories and dead-end formulas, Babbitt’s reinvigorating spirit inspires new insights. Although there have been a number of studies of Irving Babbitt and the New Humanism, Hindus is singular in his combination of detailed consideration of a number of Babbitt’s books with his own essays on contemporary issues, approached in what Hindus calls a Babbittian spirit. Like Babbitt’s own writings, this book is addressed to the general reader. It will be of particular importance to teachers of comparative literature and those interested in the connections between literature and social thought and philosophy.

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.

Secular criticism is a term invented by Edward Said to denote not a theory but a practice that counters the tendency of much modern thinking to reach for a transcendentalist comfort zone, the very space philosophy wrested away from religion in the name of modernity. Using this notion as a compass, this book reconfigures recent secularism debates on an entirely different basis, by showing (1) how the secular imagination is closely linked to society’s radical poesis, its capacity to imagine and create unprecedented forms of worldly existence, and (2) how the space of the secular animates the desire for a radical democratic politics that overturns inherited modes of subjugation, whether religious or secularist. Gourgouris’s point is to disrupt the co-dependent relation between the religious and the secular—hence, his rejection of fashionable languages of postsecularism—in order to engage in a double critique of heteronomous politics of all kinds. For him, secular criticism is a form of political being: critical, antifoundational, disobedient, anarchic, yet not negative for negation’s sake but creative of new forms of collective reflection, interruption, and action that alter not only the current terrain of dominant politics but also the very self-conceptualization of what it means to be human. Written in a free and combative style and given both to close readings of texts and to gazing off into the broad horizon, these essays cover a range of issues—historical and philosophical, archaic and contemporary, literary and political—that ultimately converge in the significance of contemporary radical politics: the assembly movements we have seen in various parts of the world in recent years. The secular imagination demands a radical pedagogy and unlearning a great many established thought patterns. Its most important dimension is not battling religion per se but dismantling theological politics of sovereignty in favor of radical conditions for social autonomy.

The Legacy of a Public Intellectual

Not for Profit

Beginnings

Intention and Method

Humanism and Democratic Criticism

Irving Babbitt, Literature, and the Democratic Culture

More than three decades after its first publication, Edward Said’s groundbreaking critique of the West’s historical, cultural, and political perceptions of the East has become a modern classic. In this wide-ranging, intellectually vigorous study, Said traces the origins of “orientalism” to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined “the orient” simply as “other than” the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding. Essential, and still eye-opening, Orientalism remains one of the most important books written about our divided world.

Edward Said is widely recognized for his work as a critic and theorist of Orientalism and the Palestine crisis, but far less attention has been devoted to his considerable body of literary and cultural criticism. In this edited collection, the contributors – many among the foremost Said scholars in the world – examine Said as the literary critic; his relationship to other major contemporary thinkers (including Derrida, Ricoeur, Barthes and Bloom); and his involvement with major movements and concerns of his time (such as music, Feminism, New Humanism, and Marxism). Featuring freshly carved out essays on new areas of intervention, the volume is an indispensable addition for those interested in Edward Said and the many areas in which his legacy looms.

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.
Sidney Hook is considered by many to be America’s most influential philosopher today. An earlier defender of Marxism, he became its most persistent critic, especially of its totalitarian and revolutionary manifestations. A student of John Dewey’s pragmatism, Sidney Hook has written extensively about most of the live moral, social and political issues of the day. He has known and debated many of the leading thinkers of the twentieth century, such as Max Eastman, Bertrand Russell, Albert Einstein, Jacques Maritain, Mortimer Adler, Robert Hutchins, Paul Tillich, Noam Chomsky, and John Kenneth Galbraith. Throughout his career, which spans a half a century, Sidney Hook has been a stalwart defender of the social democratic philosophy of freedom. At a time when secular humanism has been under heavy criticism from the New Right, he stands out as the leading philosophical representative of the position. Virtually all of the essays in this volume were written especially for it. The list of contributors includes Irving Kristol, Antony Flew, Nathan Glazer, Lewis Feuer, Daniel Bell, Richard Rorty, Ernest Nagel, Edward Shils, Seymour Martin Lipset, Ernest van den Haag, and others, all of whom testified that their thinking has been profoundly influenced by Sidney Hook’s wisdom and insight. These original essays are wide-ranging in scope, but all are focused on Hook’s philosophy or on subjects in which he has shown an abiding interest: socialism, democracy, equality, quotas, higher education, academic freedom, humanism, liberal education, natural and human rights, and pragmatism. The book also contains a complete up-to-date bibliography of the writings of Sidney Hook.

Liberalism Divided

Debating Humanity

Humanism: A Very Short Introduction

Edward Said

The World, the Text, and the Critic

African-American Humanism

Argues that contemporary critics force works of literature to fit their theories and examines the impact of Marxism, linguistics, psychoanalysis, and structuralism on literary criticism

The final collection of writings by the late intellectual and author of *Culture and Imperialism* emphasizes the importance of humanism in today's complex, dangerous, and high-tech world, explaining why humanistic values and democratic principles are essential in an era of heightened animosity, aggression, and violence.

More than ever before, the Renaissance stands as one of the defining moments in world history. Between 1400 and 1600, European perceptions of society, culture, politics and even humanity itself emerged in ways that continue to affect not only Europe but the entire world. This wide-ranging exploration of the Renaissance sees the period as a time of unprecedented intellectual excitement and cultural experimentation and interaction on a global scale, alongside a darker side of religion, intolerance, slavery, and massive inequality of wealth and status. It guides the reader through the key issues that defined the period, from its art, architecture, and literature, to advancements in the fields of science, trade, and travel. In its incisive account of the complexities of the political and religious upheavals of the period, the book argues that Europe's reciprocal relationship with its eastern

neighbours offers us a timely perspective on the Renaissance as a moment of global inclusiveness that still has much to teach us today.

Sidney Hook

Humanist Reason - a History, an Argument, a Plan

The Renaissance Bazaar