

Humanism As The Next Step

The Humanist Enterprise from John Dewey to Carl Sagan
Dietrich Bonhoeffer's Christian Humanism
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New Humanism and Democratic Politics
A Humanist Symposium on Metaphysics
Socialist Humanism
The Radical Humanist
The Realist, a Journal of Scientific Humanism
Humanism and Scholasticism in Late Medieval Germany
Clergy in the Classroom
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New Humanism and Democratic Politics

A Humanist Symposium on Metaphysics

What is a humanist? After an introduction to the earliest ideas of, and terms for, humanism in the ancient world, noted humanist Nicolas Walter explores the history of humanism and its evolving definitions from the time of the original appearance and first meanings of "humanist" in the Italian Renaissance, concluding with a manifesto of modern humanism. Drawing on personal experience and information from more than 400 sources, this is the first full-length treatment of the subject.

Socialist Humanism

The Radical Humanist

In this text Corliss Lamont explains humanism according to his personal experience. He also cites works opposing his humanistic viewpoint such as Tim LaHaye's *The Battlefield for the Mind*.

The Realist, a Journal of Scientific Humanism

Humanism and Scholasticism in Late Medieval Germany

Clergy in the Classroom

Global Christianity has been experiencing an unprecedented historical transition from the West to the non-Western world. The leadership of global Christianity has taken on a new face since the twentieth century. Christendom in Europe and America has experienced a great decline while there has been a rise in Majority World Christianity. Churches in the Global South have given their voices to global Christianity through their leadership, world mission movements, and theology. The phenomenal church growth has risen from the Pentecostal and Charismatic movement. Pentecostalism has become the dominant force in global Christianity today. *The Rise of the Global South* examines the significance this shift has had on global Christianity by going through the history of Christianity in the West and the causes of the shift.

The New Humanism

The influential scholar of religion Mircea Eliade envisioned a spiritually destitute modern culture coming into renewed meaning through the recovery of archetypal myths and symbols. Eliade defined this restoration of meaning as a "new humanism" of existential meaning and cultural-religious unity. Through a biographical exegesis of Eliade's life and writings from his earliest years in Romania to his final ones as professor of the history of religions at the University of Chicago, Cave sets forward a structural description of what this "new humanism" might have meant for Eliade, and what it signifies for modern culture. Cave concludes by endorsing Eliade's radically pluralistic vision which, he argues, offers a key to the revitalization of our demythologized and material culture. This study repositions previous Eliadean studies and places the "new humanism" as the paradigm in relation to which future readings of Eliade should be evaluated.

American Book Publishing Record Cumulative, 1950-1977: Title index

Original Scholarly Monograph

Humanism and Human Dignity

Significantly, the book shows why special attention to American liberal religiosity remains critical to a clear understanding of the scientific spirit in American culture.

An Aristotelian Response to Renaissance Humanism

Creating Change Through Humanism

Religious Humanism in America

Jens Zimmermann locates Bonhoeffer within the Christian humanist tradition extending back to patristic theology. He begins by explaining Bonhoeffer's own use of the term humanism (and Christian humanism), and considering how his criticism of liberal Protestant theology prevents him from articulating his own theology rhetorically as a Christian humanism. He then provides an in-depth portrayal of Bonhoeffer's theological anthropology and establishes that Bonhoeffer's Christology and attendant anthropology closely resemble patristic teaching. The volume also considers Bonhoeffer's mature anthropology, focusing in particular on the Christian self. It introduces the hermeneutic quality of Bonhoeffer's theology as a further important feature of his Christian humanism. In contrast to secular and religious fundamentalisms, Bonhoeffer offers a hermeneutic understanding of truth as participation in the Christ event that makes interpretation central to human knowing. Having established the hermeneutical structure of his theology, and his personalist configuration of reality, Zimmermann outlines Bonhoeffer's ethics as 'Christformation'. Building on the hermeneutic theology and participatory ethics of the previous chapters, he then shows how a major part of Bonhoeffer's life and theology, namely his dedication to the Bible as God's word, is also consistent with his Christian humanism.

Perpetual Peace, a Philosophic Essay

Religion in American Life: A critical bibliography of religion in America. 2 v

Humanism

Mircea Eliade's Vision for a New Humanism

This analysis of the intellectual life of German universities in the fifteenth and early sixteenth centuries demonstrates that humanist-scholastic relations were not the titanic struggles depicted in the humanists' own arguments or the many modern chronicles. Eschewing neat but misleading dichotomies, the author describes the German humanists' critique of scholasticism from the 1450s to the 1510s and the scholastics' response. He traces the reception of humanists in Germany's universities, including their place in the academic corporation, the "opposition" they faced, and the pace of humanist curriculum reforms, and he places the famous Reuchlin affair and other intellectual feuds in the context of humanist-scholastic relations. After 1500 the calls of the early humanists for the reform of Latin grammar instruction and the teaching of the studia humanitatis gave way to more encompassing attacks on scholastic theology and the philosophical offerings of the arts course. The study draws on a wide variety of sources to describe both the gradual emergence of Renaissance humanism after 1450 and its rapid triumph after 1500. James H. Overfield is Associate Professor of History at the University of Vermont, Burlington. Originally published in 1985. 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 editions preserve the original texts of these important books while presenting them in durable paperback and hardcover 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.

The Rise of the Global South

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The Ethical Outlook

The Standard

The Freethinker

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Origin of Species Revisited: Philosophy of science, philosophy of religion, history, education, and constitutional issues

Humanism, a New Religion

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The Way of Humanism, East and West

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Humanism is “ the radical idea that you can be good without a god. ” That ’ s how Roy Speckhardt, the longtime executive director of the American Humanist Association, defines it. His new book, *Creating Change Through Humanism*, lays out how and why people can lead moral and ethical lives without belief in a higher power. While surveys show that more and more Americans are giving up on religion, merely abandoning traditional religious faith is just one step on a path to a better way of thinking. Speckhardt explains how to take the next steps with the empathy and activism that characterize humanism today. Humanism has inspired generations of individuals to improve themselves, their communities and their country. *Creating Change Through Humanism* describes how a humanist lifescape has influenced and can continue to advance acceptance, diversity and equality. Humanist ideals pervaded the U.S. from its founding, starting with the innovative idea of separating church and state to maintain a religiously-neutral government. Humanism has continued to propel our nation toward social progress by promoting basic human rights and dignity. The humanist movement, with its forward-thinking outlook and emphasis on critical thinking and self-reflection, has been at the forefront of such pressing social issues as civil rights, women ’ s rights, LGBTQ equality, responsible scientific freedom, and the environment and population dynamics. Speckhardt interweaves personal stories, including his own, of individuals who have journeyed from organized religion to humanistic convictions. He encourages his readers to be open about their own lack of belief and to become active in social and political causes, so they can put their positive values into action and combat the anti-humanist prejudice propagated by the religious right.

The Humanist

On the political philosophy of the Indian socialist leader Manabendra Nath Roy, 1893-1954.

Christian Register

Religious Humanism

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