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realizes that
there is an
inhuman side to
it which instead
of being its
mere negation
turns out to be
that without
which it would

~~The Inhuman~~

~~Condition~~

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Levinas . . .~~

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A family drama
set mainly in
smalltown South
Carolina, Uncle
Frank could be
the love-child
of a William
Faulkner novel
and a Tennessee
Williams play,
were it not for
an ever-so-faint

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resemblance ...

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Ibn Miskawayh,

the Soul, and

the Pursuit of

Happiness

explores the

moral philosophy

and context of

Ibn Miskawayh

(932-1030), an

advocate of the

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intellectually
cultivated life
with a strong
religious bent.

Though not
necessarily a
major innovator,
he sought
through his
writings to
provide a moral
compass for
turbulent times,
much like

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thinkers such as

Petrarch

(1304-1374),

Pico della

Mirandola

(1463-1494),

François

Rabelais

(1494-1553),

Montesquieu

(1689-1755) or

more recently,

Mortimer Adler

(1902-2001).

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Despite the tumultuous times in which they lived, these thinkers offered the world hope through a humanism that cultivated both civic and moral character.

Whether directly expressed in his moral philosophy

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Was illustrated
in the examples
of renowned or
notorious
historical
figures,
Miskawayh's core
idea is that
one's character
is much easier
kept than
recovered. In
this book, John
Peter Radez

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shows how

Miskawayh stands
out not only as

one of Islam's

first ethicists,

but also one of

its true

intellectuals:

thinker,

historian,

codifier of the

science of adab,

and a truly

happy sage who

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represented the best of his generation's intellectual and cultural elite. Miskawayh's message of how to create lives worthy of human beings—his civic humanism—resonates today.

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include a

section of

abstracts.

At the origin of
this volume, a
simple question:
what to make of

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that

surprisingly
monotonous

series of

statements

produced by our
societies and
our philosophers
that all

converge in one
theme - the
importance of
difference? To
clarify the

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Was meaning of the
Existentialism
Truly A
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difference at
stake here, we
have tried to
rephrase it in
terms of the two
major and
mutually
competing
paradigms
provided by the
history of
phenomenology
only to find

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both of them
equally unable
to accommodate
this difference
without
violence.

Neither the
ethical nor the
ontological
approach can
account for a
subject that
insists on
playing a part

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of its own
rather than
following the
script provided
for it by either
Being or the
Good. What
appears to be,
from a
Heideggerian or
Levinasian
perspective, an
unwillingness to
open up to what

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offers to
deliver us from
the condition of
subjectivity is
analysed in
these pages as a
structure in its
own right. Far
from being the
wilful,
indifferent and
irresponsive
being its
critics have

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portrayed it to be, the so-called 'postmodern' subject is essentially finite, not even able to assume the transcendence to which it owes its singularity. This inability is not a lack -

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Was it points
instead to a
certain
unthought shared
by both
Heidegger and
Levinas which
sets the terms
for a discussion
no longer our
own. Instead of
blaming
Heidegger for
underdeveloping

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'being-with', we should rather stress that his account of mineness may be, in the light of contemporary philosophy, what stands most in need of revision. And, instead of hailing Levinas as the critic

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whose stress on
the alterity of
the Other
corrects

Heidegger's
existential
solipsism, the
problems into
which Levinas
runs in defining
that alterity
call for a
different
diagnosis and a

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Was corresponding
change in the
course that
phenomenology
has taken since.
Instead of
preoccupying
itself with the
invisible, we
should focus on
the structures
of visibility
that protect us
from its terror.

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The result? An account of difference that is neither ontological nor ethical, but 'mè-ontological', and that can help us understand some of the problems our societies have come to face (racism,

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sexism, multiculturalism, pluralism). And, in the wake of this, an unexpected defence of what is at stake in postmodernism and in the question it has refused to take lightly: who are we? Finally, an

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homage to Arendt
and Lyotard who,
if read through
each other's
lenses, give an
exact
articulation to
the question
with which our
age struggles:
how to think the
'human
condition' once
one realizes

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Was there is an
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Truly A
Humanism
that there is an
'inhuman' side
to it which,
instead of being
its mere
negation, turns
out to be that
without which it
would come to
lose its
humanity?

The aim of these
essays is to

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disentangle us
from the
opposition
between
universalism and
relativism in
which so many of
the debates in
recent
contemporary
philosophy have
been caught.
This volume
shows that what

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is in fact
returning in
these
discussions and
maneuvering them
into a pre-set
course is the
very ambiguity,
'the subject',
which they seek
to repress.

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Far from being the wilful, indifferent and irresponsible being its critics have portrayed it to be, the so-called 'postmodern' subject is essentially finite, not even able to assume

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transcendence to
which it owes
its singularity.

This inability
is not a lack -
it points
instead to a
certain
unthought shared
by both
Heidegger and
Levinas which
sets the terms

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for a discussion
no longer our
own. Instead of
blaming

Heidegger for
underdeveloping
'being-with', we
should rather
stress that his
account of
mineness may be,
in the light of
contemporary
philosophy, what

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stands most in
need of
revision. And,
instead of
hailing Levinas
as the critic
whose stress on
the alterity of
the Other
corrects
Heidegger's
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solipsism, the
problems into

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which Levinas runs in defining that alterity call for a different diagnosis and a corresponding change in the course that phenomenology has taken since.

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