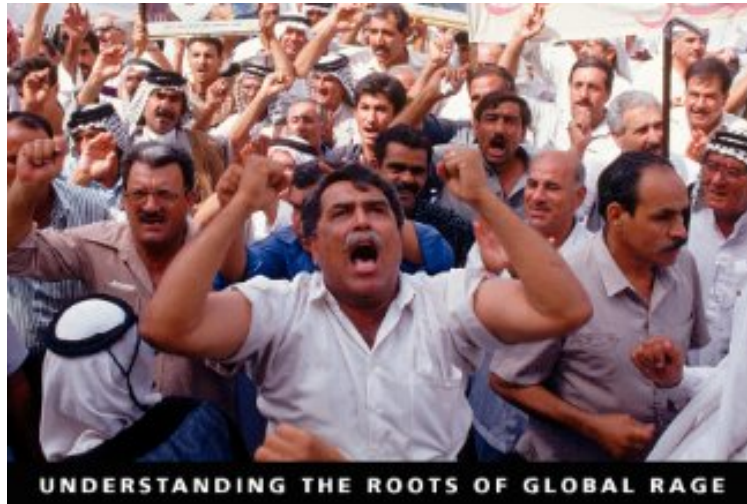


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Why the Rest Hates the West: Understanding the Roots of Global Rage

Meic Pearse

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Meic Pearse : Why the Rest Hates the West: Understanding the Roots of Global Rage before purchasing it in order to gauge whether or not it would be worth my time, and all praised Why the Rest Hates the West: Understanding the Roots of Global Rage:

0 of 0 people found the following review helpful. This is one of the better books I've read.
By C. S. Godwin
This is one of the better books I've read. It really opened my eyes. As the author states. We don't live in a real culture, with real values. We live in an anti-culture, with anti-values. We have done and are doing so many things wrong. Great work.
0 of 0 people found the following review helpful. Choosing a Social Construct
By Danielle M. Rizzo
This is a noble book. The author writes from a Christian perspective to a presumably Christian audience, challenging them to embrace their own history and its values as a means of entering into any meaningful dialogue with other cultures who hold opposing values. He incisively points to the West's redefinition of "tolerance" as a breaking point with its own history as well as with that of non-Westerners. Whereas the rest of humanity has viewed tolerance as the ability of groups who share opposing viewpoints to negotiate a peaceful co-existence, the modern West has redefined tolerance as "a dogmatic abdication of truth-claims and a moralistic adherence to moral relativism." Moreover, the modern West uses its cultural influence and military might to impose this anti-values system on the world. Pearse goes on to chronicle the manner in which this way of thinking threatens to unravel traditional culture. He concludes with a call back to traditional morality, asking Christians to engage the non-West from a staunchly Christian perspective rather than abdicating Christianity's truth claims to the relativistic culture of the West. His point is that the non-West will be more inclined to enter into a dialogue with an honest, self-embracing religious culture than with an a-historical, self-consciously morally relativistic culture. Pearse also takes the reader on a historical journey, discussing the manner in which pre-Modern Western society once adhered to a common set of values which was maintained through personal relationships imbued with loyalty (think: Western Civ. 101/ feudal relationships). The past was also marked by a commingling of personal and private life, free from the stark division between these spheres which has come to characterize modern existence. He carefully examines the way in which his pre-modern culture was maintained, even discussing some of its reinforcing elements as mythical. Yet he holds up this constructed reality as starkly contrasting our present, constructed reality, as a better example of how to exist. His call to Christians to return to traditional values is a call to an older social reality that he readily admits is as much a construct as the present day. Pearse's premise seems right that the Modern West is very much out of step with its own past and with the rest of present-day humanity in its turning away from traditional values and in radically redefining tolerance. But he fails to address what is inherently right about the perspective of all of history and the rest of modern humanity. What is it about their constructed reality that is inherently better? Other than that to agree with them (and to "rejoin humanity," as he urges) will alleviate conflict and at least appear less brash?
0 of 0 people found the following review helpful. Five Stars
By CJ
Excellent reference / resource materiel.

"Why do they hate us so much?" Many in the U.S. are baffled at the hatred and anti-Western sentiment they see on the international news. Why are people around the world so resentful of Western cultural values and ideals? Historian Meic Pearse unpacks the deep divides between the West and the rest of the world. He shows how many of the underlying assumptions of Western civilization directly oppose and contradict the cultural and religious values of significant people groups. Those in the Third World, Pearse says, "have the sensation that everything they hold dear and sacred is being rolled over by an economic and cultural juggernaut that doesn't even know it's doing it . . . and wouldn't understand why what it's destroying is important or of value." Pearse's keen analysis offers insight into perspectives not often understood in the West, and provides a starting point for intercultural dialogue and rapprochement.

From Booklist*
Starred * The root cause of non-Western nations' anger toward the West lies not in economics, religion, or foreign policy, church historian and business-studies teacher Pearse says, but in modern Western culture, which traditional societies see as barbarism. Specifically, they see in the West societies that forget ancestors, derogate religion, exalt triviality (sports, entertainment, fashion), endorse sexual shamelessness, deprecate family, and discard honor. Westerners are surprised to be called barbarians, because they associate barbarism almost exclusively with dirt and cruelty. To reduce Western surprise, Pearse probes the beliefs that eventuate in the qualities non-Westerners decry. Those doctrines include modern personal integrity (being "true to oneself"), human rights, progress, impartiality or equality of treatment, "imagined communities" (e.g., nation, class), and industrial efficiency. The practical consequences of these beliefs are social atomization; personal irresponsibility; dehumanizing impersonality; and other wounds to traditional families, communities, and conceptions of the person. Perhaps the West itself is dying of modernism through declining birthrates and increasing dependence on immigration in all Western countries. Westerners ought to become normal again, and Pearse urges revivals of belief and behavior in the West that more closely approximate those of "the Rest." This is no "fundamentalist" altar-call harangue, however, but possibly the best, most intelligent, most humane brief argument that the West, rather than the Rest, needs reform. Ray Olson
Copyright American Library Association. All rights reserved "Pearse succeeds in providing an easy to understand, clearly defined introduction to sources of conflict between the Western and non-Western worlds." (Mike Starosta for *The Christian Librarian* 50, no. 1 (2007)) "Those who wish to place some of the cultural crisis in the West in larger cultural and historical context will find much food for thought, and the book is useful for stimulating

discussion. Whether one agrees with Pearse's analysis of Western culture, his assertion that non-Western values will increasingly demand serious attention in the West can hardly be disputed." (Missiology, October 2007)"This is . . . possibly the best, most intelligent, most humane brief argument that the West, rather than the Rest, needs reform." (Booklist (starred review), June 1, 2004)"Immensely rich insight, written nicely by a learned and penetrating thinker. This may be the best Christian reflection on the deeper questions around globalization, global culture wars and the great clash of civilizations I've yet seen. . . . If you've only got time for one book of this sort, pass by Chomsky and Perle. Skip narrow-minded ideologues like Michael Moore and Ann Coulter and read Meic Pearse. He is a thoughtful Christian who brings theological acumen and global sensitivities to his critique of modernity, and offers profound Christian insight as he unpacks the deep divides between the West and the rest." (Byron Berger, Hearts Minds Bookstore, Dallastown, Pennsylvania)"Meic Pearse has exposed our therapy culture in its failure to move us from self-absorption to the freedom of self-esteem found when we truly serve others. . . . This book is necessary reading for all who would be responsible leaders and informed Christians in the twenty-first century." (Myron S. Augsburger)"I know of no more urgent discussion in our day. . . . Could someone please get a copy to George W. Bush?" (Philip Yancey, author of Rumors of Another World)"This is a passionate, unfashionable and important book, recommended reading for anybody who has begun to suspect that the Western economic and cultural project is unsustainable." (Richard Chartres, Bishop of London)"This book is a serious and stirring call to Christians to reaffirm the central position of their faith. In an age which mistakes nescience for open-mindedness and enforced nihilism for toleration, this call to know, to affirm and to witness deserves a wide audience." (Roger Scruton, author of The West and the Rest: Globalization and the Terrorist Threat)"Meic Pearse specializes in asking difficult questions about the most significant issues facing us today--about religions, about politics, and about how cultures and societies come into conflict. . . . This is a challenging, provocative book, with a broad social and historical vision." (Philip Jenkins, Distinguished Professor of History and Religious Studies, Pennsylvania State University, author of The Next Christendom)From the Inside Flap"Meic Pearse specializes in asking difficult questions about the most significant issues facing us today--about religions, about politics, and about how cultures and societies come into conflict. . . . This is a challenging, provocative book, with a broad social and historical vision." Philip Jenkins, Distinguished Professor of History and Religious Studies, Pennsylvania State University, and author of The Next Christendom "This book is a serious and stirring call to Christians to reaffirm the central position of their faith. In an age which mistakes nescience for open-mindedness and enforced nihilism for toleration, this call to know, to affirm and to witness deserves a wide audience." Roger Scruton, author of The West and the Rest: Globalism and the Terrorist Threat "This is a passionate, unfashionable and important book, recommended reading for anybody who has begun to suspect that the Western economic and cultural project is unsustainable." Richard Chartres, Bishop of London