

False Dawn The Delusions Of Global Capitalism

Examines the origins of liberalism and reflects on its future, exploring opposing liberal perspectives toward cohabitation, pluralism, tolerance, and freedom.

Not available since the 1980s, this up-dated edition by the leading political philosopher, John Gray, outlines his new position on Hayek. In a substantial new chapter, Gray assesses how far the historical development of the last ten years can be deployed in a critique of Hayek's thought. His reassessment is not only a provoking study of a classical philosopher. It is also a timely contribution to the debate over the future of conservatism, as Gray argues that Hayekian liberalism - 'the most well-articulated political theory of the new right' - is flawed.

Based on a major research project this book examines the progress of the nation's schools in recent years. It considers changes in schools' effectiveness, looks at the different challenges and at what improvements they have been carrying out.

This unique title draws together in one volume some of the best thinking to date on the pressing social and environmental challenges we face as a society. These are the Top 50 Sustainability Books as voted for by the University of Cambridge Programme for Sustainability Leadership's alumni network of over 3,000 senior leaders from around the world. In addition to profiles of all 50 titles, many of the authors share their most recent reflections on the state of the world and the ongoing attempts by business, government and civil society to create a more sustainable future. Many of these authors have become household names in the environmental, social and economic justice movements – from Rachel Carson, Ralph Nader and E.F. Schumacher to Vandana Shiva, Muhammad Yunus and Al Gore. Others, such as Aldo Leopold, Thomas Berry and Manfred Max-Neef, are relatively undiscovered gems, whose work should be much more widely known. By featuring these and other seminal thinkers, The Top 50 Sustainability Books distils a remarkable collective intelligence – one that provides devastating evidence of the problems we face as a global society, yet also inspiring examples of innovative solutions; it explores our deepest fears and our highest hopes for the future. It is a must-read for anyone who wants to tap into the wisdom of our age.

Isaiah Berlin (1909-1997) was the greatest intellectual historian of the twentieth century. But his work also made an original and important contribution to moral and political philosophy and to liberal theory. In 1921, at the age of eleven, Isaiah Berlin arrived in England from Riga, Latvia. By the time he was thirty he was at the heart of British intellectual life. He has remained its commanding presence ever since, and few would dispute that he was one of Britain's greatest thinkers. His reputation extends worldwide--as a great conversationalist, intellectual historian, and man of letters. He has

been called the century's most inspired reader. Yet Berlin's contributions to thought--in particular to moral and political philosophy, and to liberal theory--are little understood, and surprisingly neglected by the academic world. In this book, they are shown to be animated by a single, powerful, subversive idea: value-pluralism which affirms the reality of a deep conflict between ultimate human values that reason cannot resolve. Though bracingly clear-headed, humane and realist, Berlin's value-pluralism runs against the dominant Western traditions, secular and religious, which avow an ultimate harmony of values. It supports a highly distinctive restatement of liberalism in Berlin's work--an agnostic liberalism, which is founded not on rational choice but on the radical choices we make when faced with intractable dilemmas. It is this new statement of liberalism, the central subject of John Gray's lively and lucid book, which gives the liberal intellectual tradition a new lease on life, a new source of life, and which comprises Berlin's central and enduring legacy. In a new introduction, Gray argues that, in a world in which human freedom has spread more slowly than democracy, Berlin's account of liberty and basic decency is more instructive and useful than ever.

Pleidooi tegen de liberalisering van de wereldhandel vanwege de negatieve effecten op het milieu en de internationale inkomensverdeling.

In this book Mark Bevir and Jason Blakely set out to make the most comprehensive case yet for an 'interpretive' or hermeneutic approach to the social sciences. Interpretive approaches are a major growth area in the social sciences today. This is because they offer a full-blown alternative to the behavioralism, institutionalism, rational choice, and other quasi-scientific approaches that dominate the study of human behavior. In addition to presenting a systematic case for interpretivism and a critique of scientism, Bevir and Blakely also propose their own uniquely 'anti-naturalist' notion of an interpretive approach. This anti-naturalist framework encompasses the insights of philosophers ranging from Michel Foucault and Hans-Georg Gadamer to Charles Taylor and Ludwig Wittgenstein, while also resolving dilemmas that have plagued rival philosophical defenses of interpretivism. In addition, working social scientists are given detailed discussions of a distinctly interpretive approach to methods and empirical research. The book draws on the latest social science to cover everything from concept formation and empirical inquiry to ethics, democratic theory, and public policy. An anti-naturalist approach to interpretive social science offers nothing short of a sweeping paradigm shift in the study of human beings and society. This book will be of interest to all who seek a humanistic alternative to the scientism that overwhelms the study of human beings today.

John Gray's *The Immortalization Commission- The Strange Quest to Cheat Death* raises vital questions about the 'truths' science can offer, the technology we are still exploiting for immortality - and exactly what it means to be human. At the heart of all human experience lies our obsession with death. For many years, we turned to religion for our answers, but at the turn of the twentieth

centuries ideas from evolution and politics seemed to suggest that our lives - and afterlives - were in our own hands. These ideas would have both trivial and terrible effects, from the nightmares of H. G. Wells's science fiction and the wild, sweeping craze of seances to the murder of millions in the Stalinist terror. 'Our sharpest critic of utopian fantasies skewers the crazed but enduring dream of cheating age, time and death' Boyd Tonkin, *Independent* 'Elegant ... He is on to something important regarding the delusion that science consists of indefinite progress' *Sunday Telegraph* 'One of the most important and insightful polemicists currently writing in English... humanism's most vocal critic' *Financial Times* 'Gray is an engaging writer, an entertaining historian and a controversialist whose opinions can never be taken for granted' *New Statesman* John Gray has been Professor of Politics at Oxford University, Visiting Professor at Harvard and Yale and Professor of European Thought at the London School of Economics. His books include *False Dawn- The Delusions of Global Capitalism*, *Black Mass- Apocalyptic Religion and the Death of Utopia* and *Straw Dogs- Thoughts on Humans and Other Animals*. His selected writings, *Gray's Anatomy*, was published in 2009.

In this book John Gray argues that we live in a time of endings for the ideologies that governed the modern period. The Enlightenment projects of universal emancipation animates all the political doctrines and movements that are central in contemporary western societies. Yet it does not reflect the reality of the plural world in which we live. The western cultural hegemony which the Enlightenment embodied is coming to a close. Western liberal societies are not precursors of a universal civilization, but only one form of life among many in the late modern world. Our inherited stock of political ideas no longer tracks that world. The crisis of New Right thought is as profound as that of the Left. Green theorists and communitarian thinkers have not understood the deep diversity and intractable conflicts of contemporary societies. And postmodernists, whose thought is ruled by the dated utopias of the modern period, do not engage with the real conditions of the world's emerging postmodern societies. Late modern thought occurs in an interregnum between modern projects that are no longer credible and postmodern realities that many find intolerable. John Gray suggests that some Enlightenment hopes of progress must be extinguished if we are to learn to respect cultural diversity and accept ecological limits. Respect for the Earth and for other species and cultures means abandoning the utopian and arcadian projects that haunt modern thought. We should aim to moderate the impact of human activity on the Earth while alleviating the unavoidable evils of human life. Yet the hubris which treats the Earth as an instrument of human purposes, and which regards other cultures as approximations to a universal civilization, embodies ancient and powerful traditions. John Gray's aim is to question these traditions and thereby to prepare our thinking for a time of beginnings.

Questions about the quality of schooling have dominated the political agenda for much of the past decade. As a direct result new policies have been introduced involving more performance indicators, league tables of exam results, more frequent inspection and the closure of 'failing' schools. Studies of school effectiveness and school improvement have much to contribute to these questions. Drawing on the latest research, John Gray and Brian Wilcox take a fresh and critical look at some of the reforms. How can one ensure that a broader view of what education is about is retained in the face of narrow performance indicators? What contribution can value-added approaches make to ensuring that schools in disadvantaged areas are judged more fairly? How

sound are inspection procedures? What happens after a school has been inspected? How much do schools actually improve over time? And what prospects are there for turning round 'failing' schools rather than simply closing them?

Why is the human imagination to blame for the worst crimes of the twentieth century? Why is progress a pernicious myth? Why is contemporary atheism just a hangover from Christian faith? John Gray, author of *Straw Dogs* and *Black Mass*, is one of the most original and iconoclastic thinkers of our time. In this pugnacious and brilliantly readable collection of essays from across his career, he smashes through humanity's most cherished beliefs to overturn our view of the world, and our place in it. 'If humans are different from other animals it is chiefly in being governed by myths, which are not creations of the will but creatures of the imagination.' 'No traditional myth is as untruthful as the modern myth of progress. All prevailing philosophies embody the fiction that human life can be altered at will. Better aim for the impossible, they say, than submit to fate. Invariably, the result is a cult of human self-assertion that soon ends in farce.'

Named one of the best books of the year by *The Sunday Times* of London, and already a bestseller in England, Noreena Hertz's *The Silent Takeover* explains how corporations in the age of globalization are changing our lives, our society, and our future -- and are threatening the very basis of our democracy. Of the world's 100 largest economies, fifty-one are now corporations, only forty-nine are nation-states. The sales of General Motors and Ford are greater than the GDP (gross domestic product) of the whole of sub-Saharan Africa, and Wal-Mart now has a turnover higher than the revenues of most of the states of Eastern Europe. Yet few of us are fully aware of the growing dominance of big business: newspapers continue to place news of the actions of governments on the front page, with business news relegated to the inside pages. But do governments really have more influence over our lives than businesses? Do the parties for which we vote have any real freedom of choice in their actions? Already sparking intense debate in England and on the Continent, *The Silent Takeover* provides a new and startling take on the way we live now and who really governs us. The widely acclaimed young socio-economist Noreena Hertz brilliantly and passionately reveals how corporations across the world manipulate and pressure governments by means both legal and illegal; how protest, be it in the form of the protesters of Seattle and Genoa or the boycotting of genetically altered foods, is often becoming a more effective political weapon than the ballot-box; and how corporations in many parts of the world are taking over from the state responsibility for everything from providing technology for schools to healthcare for the community. While the activities of business, frequently under pressure from the media and the consuming public, can range from the beneficial to the pernicious, neither public protest nor corporate power is in any way democratic. What is the fate of democracy in the world of the silent takeover? *The Silent Takeover* asks us to recognize the growing contradictions of a world divided between haves and have-nots, of gated communities next to ghettos, of extreme poverty and unbelievable riches. In the face of these unacceptable extremes, Noreena Hertz outlines a new agenda to revitalize politics and renew democracy.

Liberalisms, a work first published in 1989, provides a coherent and comprehensive analytical guide to liberal thinking over the past century and considers the dominance of liberal thought in Anglo-American political philosophy over the past 20 years. John

Gray assesses the work of all the major liberal political philosophers including J. S. Mill, Herbert Spencer, Karl Popper, F. A. Hayek, John Rawls and Robert Nozick, and explores their mutual connections and differences.

This volume draws together essays from leading scholars on the challenges that arise for health, law, policy and ethics at the intersections of health, rights and globalization. The papers in this volume address global issues in public health, globalization and bioethics, and globalization and biotechnology. This volume will be invaluable to all those interested in global issues in health. In this 2nd edition, John Gray adds an extensive postscript which defends the interpretation of Mill set out in the first edition, but develops radical criticisms of the substance of Millian and other liberalism.

In the midst of the current financial crisis, John Gray revisits his brilliant polemic against the forces of global capitalism and deregulation. Written over ten years ago, False Dawn is a remarkably prescient book, sharply criticizing the greed and unsustainable economic practices which have proved to be the seeds of a worldwide recession. In a substantial new chapter, Gray considers how the economic landscape has shifted in a decade, and asks the crucial question: where do we go from here?

Jia Tolentino's blik is die van de millennial, gevormd door een online leven en een gebrek aan economische stabiliteit. Maar geen millennial kijkt zo ver als zij. En zo weet ze de onderwerpen die er in dit internettijdperk het meest toe doen te doorgronden als geen ander. Of het nu gaat over social media, de obsessie met fysieke perfectie, vrouwen in de literatuur, of het zelfbedrog en het gehossel die deze tijd op allerlei manieren kenmerken, Jia Tolentino doorziet wat we onszelf en elkaar voorspiegelen. De negen essays, die meanderen tussen autobiografie en cultuurkritiek, leggen bloot hoe moeilijk het is om onszelf echt te zien in een maatschappij waar alles draait om het ego.

By the author of the best-selling Straw Dogs, this book is a characteristically trenchant and unflinchingly clear-sighted collection of reflections on our contemporary lot. Whether writing about the future of our species on this planet, the folly of our faith in technological progress, or the self-deceptions of the liberal establishment, John Gray dares to be heretical like few other thinkers today.

In De loden bal van het socialisme is een selectie opgenomen van analyses en beschouwingen die Bart Tromp in de loop der jaren heeft geschreven over één van de grote themas waarmee hij zich zijn leven lang met hart en ziel heeft beziggehouden: de sociaaldemocratie in al haar aspecten. Hoe de geldzucht in toom te houden die mens en samenleving wereldwijd bedreigen? Bart Tromp laat zien hoe de sociaaldemocratie vanaf haar ontstaan met dit probleem heeft geworsteld. Marx, Kautsky, Bernstein, Lenin, de Fabians en vele anderen zijn de wegwijzers, waarschuwingstekens en verbodsborden waarlangs hij de lezer voert. De dwaalwegen en dilemma's uit het verleden sleept de sociaaldemocratie nog steeds als een loden bal met zich mee. Het boek is onderverdeeld in zes delen. De ontwikkeling

van de kapitalistische wereldeconomie is het toneel waarop Tromp de noodzaak van een moderne sociaaldemocratie uiteenzet. Naast biografische schetsen van de belangrijkste erflaters van het socialisme, zijn in dit boek ook prachtige essays opgenomen over mensen die zich wijdden aan de sociaaldemocratie: van Clement Attlee tot De Miranda. Uitgebreide aandacht wordt besteed aan nut en noodzaak van de beginselen, de `missie, van de sociaaldemocratie. Aan organisatie, ideologie en strategie van de PvdA is een apart deel gewijd. Het boek eindigt met opstellen over de democratie die voor Tromp onlosmakelijk met het socialisme verbonden is omdat alleen daardoor de dominantie van het kapitalisme aan banden is te leggen. Deze uitgave met werk van Bart Tromp verschijnt onder auspiciën van de Bart Trompstichting - www.BartTrompstichting.nl - en wordt ingeleid door Job Cohen.

Onze tijdgeest is vervuld van doemdenken. Klachten over de crisis van de Europese Unie, de desintegratie van het Westen, de ontbinding van de democratie, de vergroving van omgangsvormen en de moeizame integratie van immigranten bepalen het publieke debat. Sleuren afbraak en verval Europa naar het ravijn? In Naar de bliksem, maar nu nog niet maakt Ronald Havenaar duidelijk wat het hedendaagse doemdenken inhoudt en wat de verschillen en overeenkomsten zijn met het cultuurpessimisme uit de jaren twintig en dertig van de vorige eeuw. Ook stelt hij de vraag of eigentijdse zwartkijkers het gelijk aan hun kant hebben. Zijn conclusie: doemdenkers hebben een fijne neus voor mankementen, als realisten wijzen zij op urgente problemen. Maar ze laten zich ook kennen als alarmisten, die, gedreven door een passie voor ondergangdenken, overdrijven. Ze kondigen een apocalyps aan die vooralsnog ver voorbij de werkelijkheid ligt. De Europese samenlevingen hebben voldoende veerkracht om het onheil af te wenden. Ronald Havenaar (1950) was als hoogleraar geschiedenis van de trans-Atlantische betrekkingen verbonden aan de Universiteit van Amsterdam. Hij schreef boeken over onder meer Jacques de Kadt, Willem Frederik Hermans, de Koude Oorlog, de Europees-Amerikaanse malaise en de babyboomgeneratie. Hij is medewerker van NRC Handelsblad.

The powerful, beautiful and chilling sequel to the bestselling *Straw Dogs* John Gray draws on an extraordinary array of memoirs, poems, fiction and philosophy to make us re-imagine our place in the world. Writers as varied as Ballard, Borges, Freud and Conrad are mesmerised by forms of human extremity - experiences on the outer edge of the possible, or which tip into fantasy and myth. What happens to us when we starve, when we fight, when we are imprisoned? And how do our imaginations leap into worlds way beyond our real experience? *The Silence of Animals* is consistently fascinating, filled with unforgettable images and a delight in the conundrum of our existence - an existence which we decorate with countless myths and ideas, where we twist and turn to avoid acknowledging that we too are animals, separated from the others perhaps only by our self-conceit. In the Babel we have created for ourselves, it is the silence of animals that both reproaches and bewitches us. Reviews: 'The Silence of Animals is a new kind of book from Gray, a sort

of poetic reverie on the human state, on the state, that is, of the human animal ... He blends lyricism with wisdom, humour with admonition, nay-saying with affirmation, making in the process a marvellous statement of what it is to be both an animal and a human in the strange, terrifying and exquisite world into which we straw dogs find ourselves thrown' John Banville, Guardian 'Interesting, original and memorable ... The Silence of Animals is a beautifully written book, the product of a strongly questioning mind. It is effectively an anthology with detailed commentary, setting out one rich and suggestive episode after another' Philip Hensher, Spectator About the author: John Gray has been Professor of Politics at Oxford University, Visiting Professor at Harvard and Yale and Professor of European Thought at the London School of Economics. He now writes full time. His books include False Dawn: The Delusions of Global Capitalism, Straw Dogs: Thoughts on Humans and Other Animals and The Immortalization Commission: The Strange Quest to Cheat Death. His selected writings, Gray's Anatomy, was published in 2009.

The 3rd batch of 6 books in this series on the Greatest Philosophers by acclaimed specialists writing for the General reader. From Aristotle to Wittgenstein, from Democritus to Derrida, this series provides a lucid and concise survey of philosophers ancient and modern. Each volume is by an acknowledged expert briefed to address the adventurous non-specialist reader.

During the last century global politics was shaped by utopian projects. Pursuing a dream of a world without evil, powerful states waged war and practised terror on an unprecedented scale. From Germany to Russia to China to Afghanistan entire societies were destroyed. Utopian ideologies rejected traditional faiths and claimed to be based in science. They were actually secular versions of the myth of Apocalypse - the belief in a world-changing event that brings history, with all its conflicts, to an end. The war in Iraq was the last of these secular utopias, promising a new era of democracy and producing blood-soaked anarchy and an emerging theocracy instead. Black Mass- Apocalyptic Religion and the Death of Utopia, John Gray's powerful and frightening new book, argues that the death of utopia does not mean peace. Instead it portends the resurgence of ancient myths, now in openly fundamentalist forms. Obscurely mixed with geopolitical struggles for the control of natural resources, apocalyptic religion has returned as a major force in global conflict.

This review maps the range of mediation within the community - that is, mediation of disputes within local communities outside established legal and justice systems. It identifies what community mediation is and how it links to other mediation activities within the UK, highlighting the range of organisations responsible for providing mediation, how are they managed and the way in which mediation is delivered.

`Het staat iedereen vrij te geloven in heksen, kabouters, elfen, feeën, zeemeerminnen, in de liefde, in de laatste zijnsgrond, het `Ganz Andere en in aliens. Maar wanneer wereldleiders oorlogen beginnen op basis van berichten die zij menen te hebben ontvangen uit een andere wereld, dan heb je wel een serieus probleem. Paul Cliteur Geconfronteerd met de problemen waarvoor religieus fundamentalisme en terrorisme de samenleving stellen en met de filosofische ethiek als leidraad gaat de veelbesproken

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auteur Paul Cliteur in Moreel Esperanto op zoek naar een universele moraal die het kan stellen zonder fundering in de religie. Niet omdat religie niet belangrijk is maar juist omdat ze een enorme betekenis heeft in het leven van talloze mensen. Cliteur bespreekt de goddelijke-beveltheorie die richtinggevend is voor de aanhangers van het jodendom, het christendom en de islam, die zich in hun daden en politieke beslissingen laten leiden door de wil van God. Cliteur put rijkelijk uit de geschiedenis en de actualiteit, van de historische, religieus gesanctioneerde moord van Balthasar Gerards op Willem van Oranje tot de recente turbulentie rond de Deense spotprenten, om zijn pleidooi te onderbouwen voor de scheiding van moraal en religie. Daarnaast schetst hij de contouren (en de noodzaak) van een van religie bevrijde, autonome ethiek in de toekomst. [bio]] Paul Cliteur (Amsterdam 1955) is hoogleraar Encyclopedie van de Rechtswetenschap aan de Universiteit van Leiden. Van zijn hand verschenen eerder bij De Arbeiderspers Moderne Papoea ?s en Tegen de decadentie.

Velen zien het fundamentalisme van Al-Qaida als een terugval in de Middeleeuwen. John Gray laat echter zien dat Al-Qaida een typisch verschijnsel is van de moderne tijd. Veel meer dan met de middeleeuwse denkwereld is het huidige fundamentalisme verwant met de moderne idealen van de Verlichting en het positivisme.

False Dawn The Delusions Of Global Capitalism Granta Books

The premise of The Asian Games: Modern Metaphor for The Middle Kingdom Reborn - Political Statement, Cultural Assertion, Social Symbol is emphatic. The Guangzhou 2010 Asian Games was a metaphor for hegemony and renaissance. China crushed the other Asian nations with the massive weight of its Gold Medal haul and demonstrated regional self-confidence regained. The huge accumulation of gold medals emphasized that once again China stood apart, and above, other nations of Asia. China's reaction and the reactions of the other Asian nations are explored in The Asian Games. There is another premise in the publication that the Chinese Asian Games were a harbinger of a wider dominance to come: geopolitically, politically, militarily, economically and culturally. And there is a further issue raised by the Guangzhou Asian Games- the continuing determination of the Asian nations to mount a distinctive Games that is Asian and resistant to the cumbersome gigantism of the Modern Olympic Games. Asia now has the wealth to promote, present and project a global sports mega-event with an Asian identity and in an Asian idiom. This Collection is unique in focus, argument and evidence. This book was published as a special issue of the International Journal of the History of Sport.

This book explores and explains the reasons why the idea of universal history, a form of teleological history which holds that all peoples are travelling along the same path and destined to end at the same point, persists in political thought. Prominent in Western political thought since the middle of the eighteenth century, the idea of universal history holds that all peoples can be situated in the narrative of history on a continuum between a start and an end point, between the savage state of nature and civilized modernity. Despite various critiques, the underlying teleological principle still prevails in much contemporary thinking and policy planning, including post-conflict peace-building and development theory and practice. Anathema to contemporary ideals of pluralism and multiculturalism, universal history means that not everyone gets to write their own story, only a privileged few. For

the rest, history and future are taken out of their hands, subsumed and assimilated into other people's narrative.

De participatiesamenleving belooft de burger meer macht en zeggenschap. Maar het tegendeel is het geval. In plaats van meer greep op de samenleving, neemt de onmacht van de burger toe. De politieke partijen worden geleid door een politieke elite met een neoliberale agenda. Bovendien zijn de verschillen in politieke opvattingen tussen de politieke hoofdstromen genivelleerd. Het gevolg van de politieke keuzes die gemaakt worden, is een toenemende armoede en maatschappelijke ongelijkheid. De kern van de participatiesamenleving is dat bedrijven vrijwel niet worden gecontroleerd, maar dat de controle op de burger alleen maar toe neemt. De controle is daarbij geïntensiveerd voor burgers die afhankelijk zijn van een sociale uitkering. Het gaat hier om sociale beheersing en niet primair om de geldstroom. De logica van de participatiesamenleving leidt ertoe dat politieke besluiten de beheersing van de burger voortdurend verder vergroten. Vertrouwt de politieke elite haar eigen burgers niet?

Rather than claim that there exists a common concept of globalization that all parties can agree to, this book seeks to examine some of the conceptions and the way in which they render different interpretations of particular aspects of globalization. The last two decades have witnessed an explosive proliferation of academic writings on the subject of globalization, which has been accompanied by a high level of interest in the media and widespread usage of the term. This has inevitably resulted in the meaning of the concept broadening to include a whole host of issues, running the attendant risk of losing any conceptual focus it had. John Glenn examines five issue areas affected by globalization: the economy sovereignty civil society governance communication. In so doing, the book aims to articulate certain questions within each area, which will allow for some judgment to be made concerning the differing perspectives on globalization. Globalization will be of interest to students of international political economy and politics and international relations in general.

De gruwelijke beelden van oorlogen en genocide die we op het nieuws zien geven ons de indruk dat onze tijd de gewelddadigste aller tijden is. Het omgekeerde is waar, laat Steven Pinker zien in *Ons beter ik..* Hoe komt het dat we ons zoveel menselijker gedragen? Ons leven is verbeterd - en zo gaan we indirect andermans leven meer waarderen. En hoe meer we met anderen te maken krijgen, des te meer groeit onderling begrip, zelfs al is dat soms uit egoïsme. Pinker laat zien dat empathie en zelfbeheersing op den duur sterkere eigenschappen zijn dan sadisme en wraak. *Ons beter ik* is een indrukwekkende, onmisbare geschiedenis van de menselijke omgang en een boek voor de eeuwigheid. STEVEN PINKER (Montréal, 1954) is een experimenteel psycholoog, en professor in Psychologie aan Harvard University. Hij schreef over taal en intelligentie in onder andere *Het taalinstinct* (1994), *Hoe de menselijke geest werkt* (1997), *Het onbeschreven blad* (2002) en *De stof van het denken* (2007). Het unieke van Steven Pinker is dat hij zijn antwoorden op zoveel terreinen zoekt: psychologie, taalkunde, evolutiebiologie - en dat maakt hem ook meteen iemand die vanuit veel hoeken op debat en controversen kan rekenen. 'De stof van het denken is een rijk boek waarin Pinker laat zien hoe de werkelijkheid de taal bepaalt en de manier waarop we daarmee als biologische en sociale dieren hebben leren omgaan.' - DE STANDDAARD 'Wie op de hoogte wil raken van een fascinerende nieuwe wetenschap, en bovendien graag spannende populair-wetenschappelijke boeken leest, moet zich *Het taalinstinct* niet laten ontgaan.' - TROUW

This book argues that the “clash of civilizations” that is supposed to be a feature of the post-Cold War environment is not necessarily caused by the dogma of world religions or cultural incompatibilities but by the inflexible and hegemonic universalisms that have characterized world history since 1492—a cultural outlook that Majid terms post-Andalusianism. The all-encompassing worldviews of Euro-American ideologies have resulted in the retreat of Islam and other non-European traditions into dangerous orthodoxies and a growing climate of suspicion, fear, and terror. *Freedom and Orthodoxy* offers an alternative to perennial discord, suggesting that the world needs a philosophy of the “provincial,” one that reattaches individuals and societies to their heritages and memories but connects them to the rest of the world in solid, non-alienating, meaningful ways. For this to happen, Majid contends, globalization must be reimagined as a network of human solidarities and rigorous conversations across the world’s multiple cultures, not as a mechanical process of economic expansionism.

GRAY/AL QAEDA AND WHAT IT MEANS REV

In recent years two simple questions have come to dominate the policy-making agenda. How does one tell a 'good' school from a 'bad' one? And how does one set about improving schools? In this volume leading British researchers in school effectiveness and school improvement explore recent research evidence from their respective perspectives, and seek to identify ways of integrating the two traditions. The result is a distinctive mix of approaches and perspectives harnessed to the cause of improving both the quality of research and the quality of the practice of judging and improving schools. This collection is at the leading edge of the field with new material on the international dimension and theory generation on school improvement, amongst other current issues. It is thus a timely successor to *School Effectiveness* (Cassell) by Reynolds and Cuttance.

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