

we need to embrace. How do we in the West listen to other Christian communities who for so long were the objects of our missionary activity?

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Why the Rest Hates the West: Understanding the Roots of Global Rage. By Meic Pearse. Downers Grove, Illinois, USA: InterVarsity Press. 2004. 188 pp. \$13.00.

When the Soviet bloc collapsed the bipolar international order the world had known for much of the twentieth century fundamentally changed. While Francis Fukuyama and others had delusions about the triumph of liberal democracy and the free market, a more compelling analysis was Samuel Huntington's clash of civilizations thesis. Huntington posited a multi-polar world divided into nine or so fundamentally incommensurable cultural blocs largely founded on differing religious beliefs, arguing that our global future depends on our ability to understand differences and negotiate a peaceful order. In the wake of Huntington's work, writers have reflected on the West's place in this global constellation, and the strained relationship between the West and other cultures. Some, like Roger Scruton (*The West and the Rest*, 2002) and Paul Berman (*Terror and Liberalism*, 2003), do not believe the West has much to repent of; a tweaking of its liberal worldview is sufficient.

Not so Meic Pearse. Pearse claims that the problem is that the West – the most powerful player in the global order – does not recognize that its culture is not universal and that, in fact, it is in many ways destructive. This, coupled with the powerful influence of the West on global affairs, poisons the relationship between the West and the “rest,” fostering anger and resentment. Pearse sets out to help his readers in the West gain critical distance on the culture that shapes them, and to see how different it is from both the rest of the world and even the West before the Enlightenment. In the process he hopes to awaken his readers to the fact that the post-modern West has in fact become an “anti-culture” with “anti-values,” which, when forced on the non-West, naturally generate hostility. This is no left-wing Western self-loathing or self-flagellation so popular today, nor is his treatment of non-Western cultures romantic. Rather Pearse offers an insightful and trenchant critique of a number of destructive patterns in our cultural landscape that we would do well to recognize. Among other issues, he treats problems like moral anomie, narcissistic self-absorption,

preoccupation with rights without attendant obligations, obsession with progress that neglects the past, impersonal bureaucracies that shape the public square, the public-private dichotomy, the destruction of the family, the problems with a therapy culture, and the sexualization and infantilization of our culture. He deals with these issues in fresh and novel ways, and writes with a bold and entertaining style.

Pearse constantly highlights the oddness of the contemporary West in comparison to other cultures and even its own past, and how this breeds bitterness in non-Western peoples. Interesting historical tidbits abound as he narrates how we got to this place. His primary concern is captured in the following words: "It is the failure of the Western imagination to confront the most obvious cultural realities about the world on its doorstep . . . that is driving its relationship with the remaining 90 percent of the global population into a corner. By refusing – or at any rate, failing – to understand, coexistence becomes impossible, and the only possible bases for relationship between West and non-West are those of domination or collision" (125). One can disagree with the analysis of certain issues, or wish for more in the way of positive direction, or hope for a critique that helps us better see the coherence of these issues and their religious impetus, but one will not finish this book without a better understanding of one's Western self, how we got here, and what drives non-Western resentment today.

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Introducing World Missions: A Biblical, Historical and Practical Survey. By A. Scott Moreau, Gary R. Corwin, and Gary B. McGee. Grand Rapids, Michigan, USA: Baker Books. 2004. 349 pp. (Includes a CD of *The Evangelical Dictionary of World Missions*). \$29.99.

This book is intended to be a general textbook introduction to mission and is divided into five sections: biblical, historical, two sections on preparation for mission, and fifth, some contemporary issues. Each section contains helpful information, geared especially for North American evangelical missionaries. The "s" on "mission" reveals the theological approach of the book and is maintained throughout.

The biblical section clearly prioritizes evangelism over other aspects of mission, and heavily spiritualizes Jesus' words in Luke 4:16–30, although there is some discussion of discipleship including justice. The definition of mission, while



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