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## VV72UK - JADA KENNEDY

This is a philosophical work that develops a general theory of ontological objects and object-relations. It does this by examining concepts as acquired dispositions, and then focuses on perhaps the most important of these: the concept of learning. This concept is important because everything that we know and do in the world is predicated on a prior act of learning. A concept can have many meanings and can be used in a number of different ways, and this creates difficulty when considering the nature of objects and the relationships between them. To enable this, David Scott answers a series of questions about concepts in general and the concept of learning in particular. Some of these questions are: What is learning? What different meanings can be given to the notion of learning? How does the concept of learning relate to other concepts, such as innatism, development and progression? The book offers a counter-argument to empiricist conceptions of learning, to the propagation of simple messages about learning, knowledge, curriculum and assessment, and to the denial that values are central to understanding how we live. It argues that values permeate everything: our descriptions of the world, the attempts we make at creating better futures and our relations with other people.

Issues for 2014- cataloged as a serial in LC.

Since the early 1990s, there has been a resurgence of interest in philosophy between Kant and Hegel, and in early German romanticism in particular. Philosophers have come to recognize that, in spite of significant differences between the contemporary and romantic contexts, romanticism continues to persist, and the questions which the romantics raised remain relevant today. *The Relevance of Romanticism: Essays on Early German Romantic Philosophy* is the first collection of essays that offers an in-depth analysis of the reasons why philosophers are (and should be) concerned with romanticism.

Through historical and systematic reconstructions, the collection offers a deeper understanding and more encompassing picture of romanticism as a philosophical movement than has been presented thus far, and explicates the role that romanticism plays -- or can play -- in contemporary philosophical debates. The volume includes essays by a number of preeminent international scholars and philosophers -- Karl Ameriks, Frederick Beiser, Richard Eldridge, Michael Forster, Manfred Frank, Jane Kneller, and Paul Redding -- who discuss the nature of philosophical romanticism and its potential to address contemporary questions and concerns. Through contributions from established and emerging philosophers, discussing key romantic themes and concerns, the volume highlights the diversity both within romantic thought and its contemporary reception. Part One consists of the first published encounter between Manfred Frank and Frederick Beiser, in which the two major scholars directly discuss their vastly differing interpretations of philosophical romanticism. Part Two draws significant connections between romantic conceptions of history, sociability, hermeneutics and education and explores the ways in which these views can illuminate pressing questions in contemporary social-political philosophy and theories of interpretation. Part Three consists in some of the most innovative takes on romantic aesthetics, which seek to bring romantic thought into dialogue, with, for instance, contemporary Analytic aesthetics and theories of cognition/mind. The final part offers one of the few rigorous engagements with romantic conceptions science, and demonstrates ways in which the romantic views of nature, scientific experimentation and mathematics need not be relegated to historical curiosities.

"Inflation affects literary occupations and preoccupations quite as much as it does financial scrip." Starting from this premise, Charles Newman ventures forth on an irreverent, wide-ranging discussion of the "Post-Modern" attitude in fiction, culture,

and sensibility. Newman questions the "revolutionary" claims of avant-garde novelists and literary theorists, but he is no less critical of the arguments of neoconservatives, neorealists, and advocates of "moral fiction." Newman argues that neither of these groups has confronted the unprecedented break with tradition entailed by an economics and culture of inflation. A combination of cultural critique, literary criticism, economic forecast, and historical jeremiad, *The Post-Modern Aura* is finally a positive statement, celebrating "The Act of Fiction" and suggesting how the forces which have been devaluing it might be overcome.

One of the founders of the posthumanities, Donna J. Haraway is professor in the History of Consciousness program at the University of California, Santa Cruz. Author of many books and widely read essays, including the now-classic essay "The Cyborg Manifesto," she received the J.D. Bernal Prize in 2000, a lifetime achievement award from the Society for Social Studies in Science. Thyrza Nicholas Goodeve is a professor of Art History at the School of Visual Arts.

Over the past twenty-five years, no one has done more than J. P. Moreland to equip Christians to love God with their minds. In his work as a Christian philosopher, scholar, and apologist, he has influenced thousands of students, written groundbreaking books, and taught multitudes of Christians to defend their faith. In honor of Moreland's ministry, general editors Paul M. Gould and Richard Brian Davis have assembled a team of friends and colleagues to celebrate his work. In three major parts devoted to philosophy, apologetics, and spiritual formation, scholars such as Stewart Goetz, Paul Copan, Douglas Groothuis, Scott Rae, and Klaus Issler interact with Moreland's thought and make their own contributions to these important subjects. Moreland concludes the volume with his own essay, "Reflections on the Journey Ahead."

This is the first book to examine in detail

the relationship between the Cold War and International Law.

Linda Nochlin's seminal essay on women artists is widely acknowledged as the first real attempt at a feminist history of art. Nochlin refused to handle the question of why there had been no great women artists on its own, corrupted, terms. Instead, she dismantled the very concept of greatness, unravelling the basic assumptions that had centred a male-coded genius in the study of art. With unparalleled insight and startling wit, Nochlin laid bare the acceptance of a white male viewpoint in art historical thought as not merely a moral failure, but an intellectual one. Freedom, as she sees it, requires women to risk entirely demolishing the art worlds institutions, and rebuilding them anew in other words, to leap into the unknown. In this stand-alone anniversary edition, Nochlin's essay is published alongside its reappraisal, *Thirty Years After*. Written in an era of thriving feminist theory, as well as queer theory, race and postcolonial studies, *Thirty Years After* is a striking reflection on the emergence of a whole new canon. With reference to Joan Mitchell, Louise Bourgeois, Cindy Sherman and many more, Nochlin diagnoses the state of women and art with unmatched precision and verve. *Why Have There Been No Great Women Artists?* has become a slogan and rallying cry that resonates across culture and society; Dior even adopted it in their 2018 collections. In the 2020s, at a time when certain patriarchal values are making a comeback, Nochlin's message could not be more urgent: as she herself put it in 2015, there is still a long way to go.

The story of bold adventurers who risked death to discover strange life forms in the farthest corners of planet Earth. Beginning with Linnaeus, a colorful band of explorers made it their mission to travel to the most perilous corners of the planet and bring back astonishing new life forms. They attracted followers ranging from Thomas Jefferson, who laid out mastodon bones on the White House floor, to twentieth-century doctors who used their knowledge of new species to conquer epidemic diseases. Acclaimed science writer Richard Conniff brings these daredevil "species seekers" to vivid life. Alongside their globe-spanning tales of adventure, he recounts some of the most dramatic shifts in the history of human thought. At the start, everyone accepted that the Earth had been created for our benefit. We weren't sure where vegetable ended and animal began, we couldn't classify species, and we didn't understand the causes of disease. But all

that changed as the species seekers introduced us to the pantheon of life on Earth—and our place within it.

"Highly informative and remarkably entertaining." —Elle From forest trails in Korea, to islands in Finland, to eucalyptus groves in California, Florence Williams investigates the science behind nature's positive effects on the brain. Delving into brand-new research, she uncovers the powers of the natural world to improve health, promote reflection and innovation, and strengthen our relationships. As our modern lives shift dramatically indoors, these ideas—and the answers they yield—are more urgent than ever.

She employs Julia Domna as a case study to explore the creation of ideology between the emperor and its subjects.

Emphasising the alien qualities of anthropomorphic technologies, *Machine Sensation* makes a conscious effort to increase rather than decrease the tension between nonhuman and human experience. In a series of rigorously executed case studies, including natural user interfaces, artificial intelligence as well as sex robots, Leach shows how object-oriented ontology enables one to insist upon the unhuman nature of technology while acknowledging its immense power and significance in human life. *Machine Sensation* meticulously engages OOO, Actor Network Theory, the philosophy of technology, cybernetics and posthumanism in innovative and gripping ways.

This essay collection aims to bring together new comparative research studies on the place of the Bible in early modern Europe. It focuses on lay readings of the Bible, showing their central contribution to modernity, and interrogates established historical paradigms.

"The Value of Space Science provides a rigorous assessment of the value of scientific knowledge and understanding in the context of contemporary space exploration. It argues that traditional spaceflight rationales are deficient, and that the strongest defense of spaceflight comes from its potential to produce intrinsically and instrumentally valuable knowledge and understanding. It engages with contemporary epistemology to articulate an account of the intrinsic value of scientific knowledge and understanding. It also parleys with recent work in science policy and social philosophy of science to characterize the instrumental value of scientific research, identifying space research as an effective generator of new knowledge and understanding. These values found an ethical obligation to engage in scientific examination of the space environment. This obligation has im-

portant implications for major space policy discussions, including debates surrounding planetary protection policies, space resource exploitation, and human space settlement. Whereas planetary protection policies are currently employed to prevent biological contamination only of sites of interest in the search for extraterrestrial life, it contends that all sites of interest to space science ought to be protected. Meanwhile, space resource exploitation and human space settlement would result in extensive disruption or destruction of pristine space environments. The overall ethical value of these environments in the production of new knowledge and understanding is greater than their value as commercial or real commodities, and thus, exploitation and settlement of space should be avoided until the scientific community adequately understands these environments"--

"There was no such thing as the Scientific Revolution, and this is a book about it." With this provocative and apparently paradoxical claim, Steven Shapin begins his bold, vibrant exploration of the origins of the modern scientific worldview, now updated with a new bibliographic essay featuring the latest scholarship. "An excellent book."—Anthony Gottlieb, *New York Times Book Review* "Timely and highly readable. . . . A book which every scientist curious about our predecessors should read."—Trevor Pinch, *New Scientist* "Shapin's account is informed, nuanced, and articulated with clarity. . . . This is not to attack or devalue science but to reveal its richness as the human endeavor that it most surely is. . . . Shapin's book is an impressive achievement."—David C. Lindberg, *Science* "It's hard to believe that there could be a more accessible, informed or concise account. . . . The Scientific Revolution should be a set text in all the disciplines. And in all the indisciplines, too."—Adam Phillips, *London Review of Books*

In the early modern herbal, Sarah Neville finds a captivating example of how Renaissance print culture shaped scientific authority.

Christopher Tilmouth presents an accomplished study of Early Modern ideas of emotion, self-indulgence, and self-control in the literature and moral thought of the late 16th and 17th centuries (1580 to 1680).

"Science without Laws thus stakes out a middle ground in these debates by demonstrating a more powerful way of seeing science."--BOOK JACKET.

This study considers the growth of the genre of 'theological encyclopedia' as part of the scientific approach to theology that

emerged during the 18th century with the reform of the German universities. The work focuses on Friedrich Schleiermacher and Karl Hagenbach in particular.

"I am hopelessly and forever a mountaineer," John Muir wrote. "Civilization and fever and all the morbidity that has been hooted at me has not dimmed my glacial eye, and I care to live only to entice people to look at Nature's loveliness. My own special self is nothing." In Donald Worster's magisterial biography, John Muir's "special self" is fully explored as is his extraordinary ability, then and now, to get others to see the sacred beauty of the natural world. *A Passion for Nature* is the most complete account of the great conservationist and founder of the Sierra Club ever written. It is the first to be based on Muir's full private correspondence and to meet modern scholarly standards. Yet it is also full of rich detail and personal anecdote, uncovering the complex inner life behind the legend of the solitary mountain man. It traces Muir from his boyhood in Scotland and frontier Wisconsin to his adult life in California right after the Civil War up to his death on the eve of World War I. It explores his marriage and family life, his relationship with his abusive father, his many friendships with the humble and famous (including Theodore Roosevelt and Ralph Waldo Emerson), and his role in founding the modern American conservation movement. Inspired by Muir's passion for the wilderness, Americans created a long and stunning list of national parks and wilderness areas, Yosemite most prominent among them. Yet the book also describes a Muir who was a successful fruit-grower, a talented scientist and world-traveler, a doting father and husband, a self-made man of wealth and political influence. A man for whom mountaineering was "a pathway to revelation and worship." For anyone wishing to more fully understand America's first great environmentalist, and the enormous influence he still exerts today, Donald Worster's biography offers a wealth of insight into the passionate nature of a man whose passion for nature remains unsurpassed.

The authors explore the ways in which European naturalists, from the Middle Ages to the Enlightenment, used oddities and marvels to envision and explain the world. Anthropologist Georgina Born presents one of the first ethnographies of a powerful western cultural organization, the renowned Institut de Recherche et de Coordination Acoustique/Musique (IRCAM) in Paris. As a year-long participant-observer, Born studied the social and cultural economy of an institution for research and pro-

duction of avant-garde and computer music. She gives a unique portrait of IRCAM's composers, computer scientists, technicians, and secretaries, interrogating the effects of the cultural philosophy of the controversial avant-garde composer, Pierre Boulez, who directed the institute until 1992. Born depicts a major artistic institution trying to maintain its status and legitimacy in an era increasingly dominated by market forces, and in a volatile political and cultural climate. She illuminates the erosion of the legitimacy of art and science in the face of growing commercial and political pressures. By tracing how IRCAM has tried to accommodate these pressures while preserving its autonomy, Born reveals the contradictory effects of institutionalizing an avant-garde. Contrary to those who see postmodernism representing an accord between high and popular culture, Born stresses the continuities between modernism and postmodernism and how postmodernism itself embodies an implicit antagonism toward popular culture.

For more than thirty years, *The Universe Next Door* has set the standard for a clear, readable introduction to worldviews. In this new fifth edition James Sire offers additional student-friendly features to his concise, easily understood introductions to theism, deism, naturalism, Marxism, nihilism, existentialism, Eastern monism, New Age philosophy and postmodernism. Included in this expanded format are a new chapter on Islam and informative sidebars throughout. The book continues to build on Sire's refined definition of worldviews from the fourth edition and includes other updates as well, keeping this standard text fresh and useful. In a world of ever-increasing diversity, *The Universe Next Door* offers a unique resource for understanding the variety of worldviews that compete with Christianity for the allegiance of minds and hearts. *The Universe Next Door* has been translated into over a dozen languages and has been used as a text at over one hundred colleges and universities in courses ranging from apologetics and world religions to history and English literature. Sire's *Naming the Elephant: Worldview as a Concept* provides a useful companion volume for those desiring a more in-depth discussion of the nature of a worldview.

The use of assisted reproductive technologies (ART)--in vitro fertilization, artificial insemination, and gestational surrogacy--challenges contemporary notions of what it means to be parents or families. Camisha A. Russell argues that these technologies also bring new insight to ideas and questions surrounding race. In her view, if we think of ART as medical technol-

ogy, we might be surprised by the importance that people using them put on race, especially given the scientific evidence that race lacks a genetic basis. However if we think of ART as an intervention to make babies and parents, as technologies of kinship, the importance placed on race may not be so surprising after all. Thinking about race in terms of technology brings together the common academic insight that race is a social construction with the equally important insight that race is a political tool which has been and continues to be used in different contexts for a variety of ends, including social cohesion, economic exploitation, and political mastery. As Russell explores ideas about race through their role in ART, she brings together social and political views to shift debates from what race is to what race does, how it is used, and what effects it has had in the world.

Nasim is a young computer scientist, hoping to work on the Human Connectome Project: a plan to map every neural connection in the human brain. But funding for the project is cancelled, and Nasim ends up devoting her career to Zendegi, a computerised virtual world used by millions of people. Fifteen years later, a revived Connectome Project has published a map of the brain. Zendegi is facing fierce competition from its rivals, and Nasim decides to exploit the map to fill the virtual world with better Proxies: the bit-players that bring its crowd scenes to life. As controversy rages over the nature and rights of the Proxies, a friend with terminal cancer begs Nasim to make a Proxy of him, so some part of him will survive to help raise his orphaned son. But Zendegi is about to become a battlefield ...

'An immensely rich book.... The book is extremely careful, resourceful, and reasonable. It is essential reading for everyone interested in ethics.' -Mind

The design of school curriculums involves deep thought about the nature of knowledge and its value to learners and society. It is a serious responsibility that raises a number of questions. What is knowledge for? What knowledge is important for children to learn? How do we decide what knowledge matters in each school subject? And how far should the knowledge we teach in school be related to academic disciplinary knowledge? These and many other questions are taken up in *What Should Schools Teach?* The blurring of distinctions between pedagogy and curriculum, and between experience and knowledge, has served up a confusing message for teachers about the part that each plays in the education of children. Schools teach

through subjects, but there is little consensus about what constitutes a subject and what they are for. This book aims to dispel confusion through a robust rationale for what schools should teach that offers key understanding to teachers of the relationship between knowledge (what to teach) and their own pedagogy (how to teach), and how both need to be informed by values of intellectual freedom and autonomy. This second edition includes new chapters on Chemistry, Drama, Music and Religious Education, and an updated chapter on Biology. A revised introduction reflects on emerging discourse around decolonizing the curriculum, and on the relationship between the knowledge that children encounter at school and in their homes.

In this brilliant study, Thomas Pfau argues that the loss of foundational concepts in classical and medieval Aristotelian philosophy caused a fateful separation between reason and will in European thought. Pfau traces the evolution and eventual deterioration of key concepts of human agency—will, person, judgment, action—from antiquity through Scholasticism and on to eighteenth-century moral theory and its critical revision in the works of Samuel Taylor Coleridge. Featuring extended critical discussions of Aristotle, Gnosticism, Augustine, Aquinas, Ockham, Hobbes, Shaftesbury, Mandeville, Hutcheson, Hume, Adam Smith, and Coleridge, this study contends that the humanistic concepts these writers seek to elucidate acquire meaning and significance only inasmuch as we are prepared positively to engage (rather than historicize) their previous usages. Beginning with the rise of theological (and, eventually, secular) voluntarism, modern thought appears increasingly reluctant and, in time, unable to engage the deep history of its own underlying conceptions, thus leaving our understanding of the nature and function of humanistic inquiry increasingly frayed and incoherent. One consequence of this shift is to leave the moral self-expression of intellectual elites and ordinary citizens alike stunted, which in turn has fueled the widespread notion that moral and ethical concerns are but a special branch of inquiry largely determined by opinion rather than dialogical reasoning, judgment, and practice. A clear sign of this regression is the present crisis in the study of the humanities, whose role is overwhelmingly conceived (and negatively appraised) in terms of scientific theories, methods, and objectives. The ultimate casualty of this reductionism has been the very idea of personhood and the disappearance of an adequate ethical language. *Minding the Modern* is not merely a chapter in the history of ideas; it is a thor-

ough phenomenological and metaphysical study of the roots of today's predicaments.

Many people assume that the claims of scientists are objective truths. But historians, sociologists, and philosophers of science have long argued that scientific claims reflect the particular historical, cultural, and social context in which those claims were made. The nature of scientific knowledge is not absolute because it is influenced by the practice and perspective of human agents. *Scientific Perspectivism* argues that the acts of observing and theorizing are both perspectival, and this nature makes scientific knowledge contingent, as Thomas Kuhn theorized forty years ago. Using the example of color vision in humans to illustrate how his theory of "perspectivism" works, Ronald N. Giere argues that colors do not actually exist in objects; rather, color is the result of an interaction between aspects of the world and the human visual system. Giere extends this argument into a general interpretation of human perception and, more controversially, to scientific observation, conjecturing that the output of scientific instruments is perspectival. Furthermore, complex scientific principles—such as Maxwell's equations describing the behavior of both the electric and magnetic fields—make no claims about the world, but models based on those principles can be used to make claims about specific aspects of the world. Offering a solution to the most contentious debate in the philosophy of science over the past thirty years, *Scientific Perspectivism* will be of interest to anyone involved in the study of science. The *Cambridge History of Modernism* is the first comprehensive history of modernism in the distinguished *Cambridge Histories* collection. It identifies a distinctive temperament of 'modernism' within the 'modern' period, establishing the circumstances of modernized life as the ground and warrant for an art that becomes 'modernist' by virtue of its demonstrably self-conscious involvement in this modern condition. Following this sensibility from the end of the nineteenth century to the middle of the twentieth, tracking its manifestations across pan-European and transatlantic locations, the forty-three chapters offer a remarkable combination of breadth and focus. Prominent scholars of modernism provide analytical narratives of its literature, music, visual arts, architecture, philosophy, and science, offering circumstantial accounts of its diverse personnel in their many settings. These historically informed readings offer definitive accounts of the major work of twentieth-century cultural history and provide a new cornerstone for

the study of modernism in the current century.

"This volume brings together philosophers and literary scholars to explore the ways that *Crime and Punishment* engages with philosophical reflection. The seven essays treat a diversity of topics, including: self-knowledge and the nature of mind, emotions, agency, freedom, the family, the authority of law and morality, and the self"—Coined barely two decades ago, the Anthropocene has become one of the most influential and controversial terms in environmental policy. Yet it remains an ambivalent and contested formulation, giving rise to a multitude of unexpected, and often uncomfortable, conversations. This book traces in detail a broad variety of such 'Anthropocene encounters': in science, philosophy and literary fiction. It asks what it means to 'think green' in a time when nature no longer offers a stable backdrop to political analysis. Do familiar political categories and concepts, such as democracy, justice, power and time, hold when confronted with a world radically transformed by humans? The book responds by inviting more radical political thought, plural forms of engagement, and extended ethical commitments, making it a fascinating and timely volume for graduate students and researchers working in earth system governance, environmental politics and studies of the Anthropocene.

This book brings together some of the most important philosophical works on the body. These are then subjected to a critical analysis of what bodies 'do' and 'have done to them' in contemporary social life and particularly in education. The author acknowledges the importance of discursive bodies while focusing attention on the active, experiencing body and its anchoring in the 'creatural'. Thinking in these terms, the author argues, can better situate human beings in their environment, thus emphasizing a kind of 'ecological notion of subjectivity', in which place-based existence is understood anew.

This book explores the question of what it means to be a human being through sustained and original analyses of three important philosophical topics: relativism, skepticism, and naturalism in the social sciences. Kevin Cahill's approach involves an original employment of historical and ethnographic material that is both conceptual and empirical in order to address relevant philosophical issues. Specifically, while Cahill avoids interpretative debates, he develops an approach to philosophical critique based on Cora Diamond's and James Conant's work on the early Wittgenstein. This makes possible the use of a con-

cept of culture that avoids the dogmatism that not only typifies traditional metaphysics but also frequently mars arguments from ordinary language or phenomenology. This is especially crucial for the third part of the book, which involves a cultural-historical critique of the ontology of the self in Stanley Cavell's work on skepticism. In pursuing this strategy, the book also mounts a novel and timely defense of the interpretivist tradition in the philosophy of the social sciences. Towards a Philosophical Anthropology of Culture will be of interest to researchers working on the philosophy of the social sciences, Wittgenstein, and philosophical anthropology.

How to use design as a tool to create not only things but ideas, to speculate about possible futures. Today designers often focus on making technology easy to use, sexy, and consumable. In *Speculative Everything*, Anthony Dunne and Fiona Raby propose a kind of design that is used as a tool to create not only things but ideas. For them, design is a means of speculating about how things could be—to imagine possible futures. This is not the usual sort of predicting or forecasting, spotting trends and extrapolating; these kinds of predictions have been proven wrong, again and again. Instead, Dunne and Raby pose “what if” questions that are intended to open debate and discussion about the kind of future people want (and do not want). *Speculative Everything* offers a tour through an emerging cultural landscape of design ideas, ideals, and approaches. Dunne and Raby cite examples from their own design and teaching and from other

projects from fine art, design, architecture, cinema, and photography. They also draw on futurology, political theory, the philosophy of technology, and literary fiction. They show us, for example, ideas for a solar kitchen restaurant; a flypaper robotic clock; a menstruation machine; a cloud-seeding truck; a phantom-limb sensation recorder; and devices for food foraging that use the tools of synthetic biology. Dunne and Raby contend that if we speculate more—about everything—reality will become more malleable. The ideas freed by speculative design increase the odds of achieving desirable futures.

'Hugely enjoyable' - Spectator 'A lucid, elegantly written and thought-provoking social and intellectual history' - Evening Standard 'As a historian trying to put Darwin in the context of his time, there is surely no better biographer than Wilson' - The Times 'A work of scholarship that is hard to put down' - Deborah Cadbury Charles Darwin: the man who discovered evolution? The man who killed off God? Or a flawed man of his age, part genius, part ruthless careerist who would not acknowledge his debts to other thinkers? In this bold new life - the first single volume biography in twenty-five years - A. N. Wilson, the acclaimed author of *The Victorians and God's Funeral*, goes in search of the celebrated but contradictory figure Charles Darwin. Darwin was described by his friend and champion, Thomas Huxley, as a 'symbol'. But what did he symbolize? In Wilson's portrait, both sympathetic and critical, Darwin was two men. On the one hand, he was a naturalist of genius, a patient and precise

collector and curator who greatly expanded the possibilities of taxonomy and geology. On the other hand, Darwin, a seemingly diffident man who appeared gentle and even lazy, hid a burning ambition to be a universal genius. He longed to have a theory which explained everything. But was Darwin's 1859 master work, *On the Origin of Species*, really what it seemed, a work about natural history? Or was it in fact a consolation myth for the Victorian middle classes, reassuring them that the selfishness and indifference to the poor were part of nature's grand plan? *Charles Darwin: Victorian Mythmaker* is a radical reappraisal of one of the great Victorians, a book which isn't afraid to challenge the Darwinian orthodoxy while bringing us closer to the man, his revolutionary idea and the wider Victorian age.

For close to four decades, Murray Bookchin's eco-anarchist theory of social ecology has inspired philosophers and activists working to link environmental concerns with the desire for a free and egalitarian society. New veins of social ecology are now emerging, both extending and challenging Bookchin's ideas. For this instructive book, Andrew Light has assembled leading theorists to contemplate the next steps in the development of social ecology. Topics covered include reassessing ecological ethics, combining social ecology and feminism, building decentralized communities, evaluating new technology, relating theory to activism, and improving social ecology through interaction with other left traditions.