

A Study In Human Nature

A milestone in the study of value in human life and thought, written by one of the world's preeminent living philosophers The Moral Powers: A Study of Human Nature is a philosophical investigation of the moral potentialities and sensibilities of human beings, of the meaning of human life, and of the place of death in life. It is an essay in philosophical anthropology: the study of the conceptual framework in terms of which we think about, speak about, and investigate homo sapiens as a social and cultural animal. This volume examines the diversity of values in human life and the place of moral value within the varieties of values. Its subject is the nature of good and evil and our propensity to virtue and vice. Acting as the culmination of five decades of reflection on the philosophy of mind, epistemology, ethics, and human nature, this volume: Concludes Hacker's acclaimed Human Nature tetralogy: Human Nature: The Categorical Framework, The Intellectual Powers: A Study of Human Nature, and The Passions: A Study of Human Nature Discusses traditional ideas about ethical value and addresses misconceptions held by philosophers, psychologists, and cognitive neuroscientists The Moral

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Powers: A Study of Human Nature is required reading philosophers of mind, ethicists, psychologists, cognitive neuroscientists, and any general reader wanting to understand the nature of value and the place of ethics in human lives. From the influential New York Times columnist and best-selling author of *Bobos in Paradise* comes a landmark exploration of how human beings and communities succeed. Reprint. A #1 best-seller. This work presents a reflexive mixed methods study of young adults' experiences of solo time in the wilderness and the impact on these individuals' attitudes and values in the face of global change. Presents a controversial history of violence which argues that today's world is the most peaceful time in human existence, drawing on psychological insights into intrinsic values that are causing people to condemn violence as an acceptable measure.

The Varieties of Religious Experience: A Study in Human Nature is a book by the Harvard psychologist and philosopher William James comprising 20 lectures given at the University of Edinburgh in Scotland. These lectures concerned the nature of religion and the neglect of science, in James' view, in the academic

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study of religion. Soon after its publication, the book found its way into the canon of psychology and philosophy, and has remained in print for over a century.

Divination and Human Nature casts a new perspective on the rich tradition of ancient divination—the reading of divine signs in oracles, omens, and dreams. Popular attitudes during classical antiquity saw these readings as signs from the gods while modern scholars have treated such beliefs as primitive superstitions. In this book, Peter Struck reveals instead that such phenomena provoked an entirely different accounting from the ancient philosophers. These philosophers produced subtle studies into what was an odd but observable fact—that humans could sometimes have uncanny insights—and their work signifies an early chapter in the cognitive history of intuition. Examining the writings of Plato, Aristotle, the Stoics, and the Neoplatonists, Struck demonstrates that they all observed how, setting aside the charlatans and swindlers, some people had premonitions defying the typical bounds of rationality. Given the wide differences among these ancient thinkers, Struck notes that they converged on seeing this surplus

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insight as an artifact of human nature, projections produced under specific conditions by our physiology. For the philosophers, such unexplained insights invited a speculative search for an alternative and more naturalistic system of cognition. Recovering a lost piece of an ancient tradition, *Divination and Human Nature* illustrates how philosophers of the classical era interpreted the phenomena of divination as a practice closer to intuition and instinct than magic.

In recent years, political, religious, and other special-interest groups have waged war on behavioral and social research projects that threaten their interests and values. They have hounded researchers out of universities, cut off their funding through congressional and state legislative pressure, and harassed them with public demonstrations and picketing, all in the hope of forcing them to abandon their research. Formerly such unwanted involvement came from activists on the left. Now it comes from all across the political spectrum, as anti-science attitudes and techniques have diffused throughout society. In addition, conservative and religious forces lobby Congress and state legislatures against funding for major research projects of

which they disapprove. This phenomenon represents a grave threat to both scientific freedom and the well-being of modern society. Morton Hunt gives us the first serious overview of this threat to behavioral and social science research. He illustrates precisely how scientific research has been subjected to political attack. The New Know-Nothings illustrates this phenomenon using in-depth case histories and background discussions of the conflicting social forces involved. It considers the prevalence of each form of opposition of research has been subjected to political attack. The New Know-Nothings illustrates this phenomenon using in-depth case histories and background discussions of the conflicting social forces involved. It considers the prevalence of each form of opposition to research, using interviews with expert observers in the sciences and government. Hunt reviews the nature-nurture debate, biological contributions to gender differences, conservative opposition to sex research in the schools, the debate over the controlled drinking approach to alcoholism, animal rights versus scientists' rights to use animals in research, the controversy over day care, anthropological research needs versus the

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[A Reader](#)

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[The Modern Denial of Human Nature](#)

[Hume's Scepticism and the Science of Human](#)
[Nature](#)

[Galen's Prophecy](#)

Called the “Confucius from the West”, the Italian Jesuit Giulio Aleni presented in the final years of the Ming dynasty the biological and sensitive dimensions of the human soul under the form of a fascinating dialogue. The classic study of human nature which depicts the degeneration of a group of schoolboys marooned on a desert island.

A superb introduction to the timeless struggle to understand human nature, this book compresses into a small volume the essence of such thinkers as Karl Marx, Sigmund Freud, Jean Paul Sartre, B.F. Skinner, and Plato. The authors have systematically surveyed the research in wide-reanging fields to assemble new scientific evidence on who commits crime and why.

“A landmark book in the science of emotions and its

implications for ethics and human universals.”—Library Journal, starred review In this startling study of human emotion, Dacher Keltner investigates an unanswered question of human evolution: If humans are hardwired to lead lives that are “nasty, brutish, and short,” why have we evolved with positive emotions like gratitude, amusement, awe, and compassion that promote ethical action and cooperative societies? Illustrated with more than fifty photographs of human emotions, *Born to Be Good* takes us on a journey through scientific discovery, personal narrative, and Eastern philosophy. Positive emotions, Keltner finds, lie at the core of human nature and shape our everyday behavior—and they just may be the key to understanding how we can live our lives better. Some images in this ebook are not displayed owing to permissions issues.

Nearly two thousand years ago a physician named Galen of Pergamon suggested that much of the variation in human behavior could be explained by an individual's temperament. Since that time, inborn dispositions have fallen in and out of favor. Based on fifteen years of research, Galen's Prophecy now provides fresh insights into these complex questions, offering startling new evidence to support Galen's ancient classification of melancholic and sanguine adults. Integrating evidence and ideas from biology, philosophy, and psychology, Jerome Kagan examines the implications of the idea of temperament for aggressive behavior, conscience, psychopathology, and the degree to which each of us can be expected to control our deepest emotions.

"Unlike any other study in its field, *The Altruistic Brain*

synthesizes into one theory the most important research into how and why - by purely physical mechanisms - humans empathize with one another and respond altruistically."--Book jacket.

[The Altruistic Brain](#)

[The Blank Slate](#)

[An Interdisciplinary Study in Human Nature](#)

[The Better Angels of Our Nature](#)

[Trust and Trauma](#)

[Temperament In Human Nature](#)

[Lives Between Cultures](#)

[The Hidden Sources of Love, Character, and Achievement](#)

[Human-Nature Interactions: Perspectives on Conceptual and Methodological Issues](#)

[Reflections on Human Nature](#)

[A Cognitive History of Intuition in Classical Antiquity](#)

[A Study in Human Nature: Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901-1902](#)

'By their fruits ye shall know them, not by their roots.' *The Varieties of Religious Experience* (1902) is William James's classic survey of religious belief in its most personal, and often its most heterodox, aspects. Asking questions such as how we define evil to ourselves, the difference between a healthy and a divided mind, the value of saintly behaviour, and what animates and characterizes the mental landscape of sudden conversion, James's masterpiece stands at a unique moment in the relationship between belief and culture. Faith in institutional religion and dogmatic theology

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was fading away, and the search for an authentic religion rooted in personality and subjectivity was a project conducted as an urgent necessity. With psychological insight, philosophical rigour, and a determination not to jump to the conclusion that in tracing religion's mental causes we necessarily diminish its truth or value, in the *Varieties* James wrote a truly foundational text for modern belief. Matthew Bradley's wide-ranging new edition examines the ideas that continue to fuel modern debates on atheism and faith.

ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

The Intellectual Powers is a philosophical investigation into the cognitive and cogitative powers of mankind. It develops a connective analysis of our powers of consciousness, intentionality, mastery of language, knowledge, belief, certainty, sensation, perception, memory, thought, and imagination, by one of Britain's leading philosophers. It is an essential guide and handbook for philosophers, psychologists, and cognitive neuroscientists. The culmination

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of 45 years of reflection on the philosophy of mind, epistemology, and the nature of the human person. No other book in epistemology or philosophy of psychology provides such extensive overviews of consciousness, self-consciousness, intentionality, mastery of a language, knowledge, belief, memory, sensation and perception, thought and imagination. Illustrated with tables, tree-diagrams, and charts to provide overviews of the conceptual relationships disclosed by analysis. Written by one of Britain's best philosophical minds. A sequel to Hacker's *Human Nature: The Categorical Framework*. An essential guide and handbook for all who are working in philosophy of mind, epistemology, psychology, cognitive science, and cognitive neuroscience. This book explores the relationship between Hume's sceptical philosophy and his Newtonian ambition of founding a science of human nature. Assessing both received and 'new' readings of Hume's philosophy, Stanistreet offers a line of interpretation which, he argues, makes sense of many of the apparent conflicts and paradoxes in Hume's work and describes how well-known controversies concerning Hume's thinking about causation, induction and the external world can be resolved. Stanistreet argues that Hume's notorious sceptical arguments are not the episodic outbursts of an unsystematic philosopher, but emerge as part of his attempt to provide science and philosophy with grounds which face up to and withstand

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the scepticism to which reflective thinkers are naturally prone. Offering important new contributions to Hume scholarship, this book also surveys and assesses the new research responsible for the recent sea-change in thinking about Hume. It offers an accessible overview of these developments while suggesting significant revisions to current readings of Hume's philosophy.

This interdisciplinary text brings together perspectives from leading psychoanalysts and modern Jewish philosophers to offer a unique investigation into the dynamic between the fundamental trust in the self, other persons, and the world, and the devastating force of emotional trauma. Chapters examine the challenges of witnessing and acknowledging suffering; trust in God; and the traumatic effects of the Holocaust. The result is a deeper understanding of the fundamental relationality of humans, the imperative of responsibility for the Other, the fragility of meaning, and the metaphorical powers of religious language. Authors representing two standpoints, the psychological/psychoanalytic and the religious/philosophical, provide key insights. Erik Erikson, Jessica Benjamin, Judith Herman, and Bessel van der Kolk support the psychological discourse, while Franz Rosenzweig, Martin Buber, and Abraham Joshua Heschel present the Jewish philosophical discourse. This book is written for professionals and advanced students in psychoanalysis, philosophy, and

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Jewish and religious studies. Its accessible and engaging style will also appeal to general readers with an interest in philosophical, psychological, and religious perspectives on some of the most elemental human concerns.

*A brilliant inquiry into the origins of human nature from the author of *The Better Angels of Our Nature* and *Enlightenment Now*.*

"Sweeping, erudite, sharply argued, and fun to read...also highly persuasive." --Time Now updated with a new afterword

One of the world's leading experts on language and the mind explores the idea of human nature and its moral, emotional, and political colorings. With characteristic wit, lucidity, and insight, Pinker argues that the dogma that the mind has no innate traits—a doctrine held by many intellectuals during the past century—denies our common humanity and our individual preferences, replaces objective analyses of social problems with feel-good slogans, and distorts our understanding of politics, violence, parenting, and the arts. Injecting calm and rationality into debates that are notorious for ax-grinding and mud-slinging, Pinker shows the importance of an honest acknowledgment of human nature based on science and common sense.

A major new study of Aquinas and his central project: the understanding of human nature. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know

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[The Farther Reaches of Human Nature](#)

[A Reflexive Mixed Methods Enquiry Into Solo Time in the Wilderness](#)

[The Passions](#)

[Why We Disagree about Human Nature](#)

[How We are Naturally Good](#)

[The Definitive Study of the Causes of Crime](#)

[Altruism And Empathy In Everyday Life](#)

[The Intellectual Powers](#)

[Born to Be Good: The Science of a Meaningful Life](#)

[A Study in Meaning: Explorations of Human Nature](#)

[Thomas Aquinas on Human Nature](#)

[A Study in Human Nature](#)

Drawing from hundreds of studies in half a dozen fields, [The Brighter Side of Human Nature](#) makes a powerful case that caring and generosity are just as natural as selfishness and aggression. This lively refutation of cynical assumptions about our species considers the nature of empathy and the causes of war, why we (incorrectly) explain all behavior in terms of self-interest, and how we can teach children to care. Is human nature something that the natural and social sciences aim to describe, or is it a pernicious fiction? What role, if any, does 'human nature' play in directing and informing scientific work? Can we talk about human nature without invoking-either implicitly or explicitly-a contrast with human culture? It might be tempting to think that the respectability of 'human nature' is an issue that divides natural and social scientists along disciplinary boundaries, but the truth is more complex. The contributors to this collection take very different stances with regard to the idea of human nature. They come from the fields of psychology, the philosophy of science, social and biological anthropology, evolutionary theory, and the study of animal cognition. Some of them are 'human nature' enthusiasts, some are sceptics, and some say that human nature is a concept with many faces, each of which plays a role in its own investigative niche. Some want to eliminate the notion altogether, some

think it unproblematic, others want to retain it with reforming modifications. Some say that human nature is a target for investigation that the human sciences cannot do without, others argue that the term does far more harm than good. The diverse perspectives articulated in this book help to explain why we disagree about human nature, and what, if anything, might resolve that disagreement.

In this provocative, revelatory tour de force, Jesse Prinz reveals how the cultures we live in - not biology - determine how we think and feel. He examines all aspects of our behaviour, looking at everything from our intellects and emotions, to love and sex, morality and even madness. This book seeks to go beyond traditional debates of nature and nurture. He is not interested in finding universal laws but, rather, in understanding, explaining and celebrating our differences. Why do people raised in Western countries tend to see the trees before the forest, while people from East Asia see the forest before the trees? Why, in South East Asia, is there a common form of mental illness, unheard of in the West, in which people go into a trancelike state after being startled? Compared to Northerners, why are people in the American South more than twice as likely to kill someone over an argument? And, above all, just how malleable are we? Prinz shows that the vast diversity of our behaviour is not engrained. He picks up where biological explanations leave off. He tells us the human story.

The Varieties of Religious Experience A Study in

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Human Nature By William James Complete Edition The Varieties of Religious Experience: A Study in Human Nature is a book by Harvard University psychologist and philosopher William James. It comprises his edited Gifford Lectures on natural theology, which were delivered at the University of Edinburgh in Scotland in 1901 and 1902. These lectures concerned the nature of religion and the neglect of science, in James' view, in the academic study of religion. Soon after its publication, the book entered the canon of psychology and philosophy and has remained in print for over a century. James went on to develop his philosophy of pragmatism. There are many overlapping ideas in Varieties and his 1907 book, Pragmatism.

"The Varieties of Religious Experience is certainly the most notable of all books in the field of the psychology of religion and probably destined to be the most influential [one] written on religion in the twentieth century," said Walter Houston Clark in Psychology Today. The book was an immediate bestseller upon its publication in June 1902. Reflecting the pluralistic views of psychologist-turned-philosopher William James, it posits that individual religious experiences, rather than the tenets of organized religions, form the backbone of religious life. James's discussion of conversion, repentance, mysticism, and hope of reward and fears of punishment in the hereafter--as well as his observations on the religious experiences of such diverse thinkers as Voltaire, Whitman, Emerson, Luther, Tolstoy, and others--all support his thesis.

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"James's characteristic humor, his ability to put down the pretentious and to be unpretentious, and his willingness to take some risks in his choices of anecdotal data or provocative theories are all apparent in the book," noted Professor Martin E. Marty. "A reader will come away with more reasons to raise new questions than to feel that old ones have been resolved."

He discusses the theory of human nature held by the founders of the American Constitution, giving special attention to James Madison and the "Federalist Papers."

SOCIAL PSYCHOLOGY AND HUMAN NATURE, 4th Edition, offers a remarkably fresh and compelling exploration of the fascinating field of social psychology. Respected researchers, teachers, and authors Roy Baumeister and Brad Bushman give students integrated and accessible insight into the ways that nature, the social environment, and culture interact to influence social behavior. While giving essential insight to the power of situations, the text's contemporary approach also emphasizes the role of human nature -- viewing people as highly complex, exquisitely designed, and variously inclined cultural animals who respond to myriad situations. With strong visual appeal, an engaging writing style, and the best of classic and current research, SOCIAL PSYCHOLOGY AND HUMAN NATURE helps students make sense of the sometimes baffling -- but always interesting -- diversity of human behavior. Important Notice: Media content referenced within the product

description or the product text may not be available in the ebook version.

[*Social Psychology and Human Nature, Brief*](#)

[*The New Know-nothings*](#)

[*The Laws of Human Nature*](#)

[*The Study of Human Nature*](#)

[*Crime Human Nature*](#)

[*Beyond Human Nature*](#)

[*The Varieties of Religious Experience*](#)

[*A Study in Human Nature; Being the Gifford Lectures*](#)

[*on Natural Religion Delivered at Edinburgh in*](#)

[*1901-1902*](#)

[*The Moral Powers*](#)

[*The Brighter Side Of Human Nature*](#)

[*Exploring Human Nature*](#)

[*Lord of the Flies*](#)

This major new study by one of the most penetrating and persistent critics of philosophical and scientific orthodoxy, returns to Aristotle in order to examine the salient categories in terms of which we think about ourselves and our nature, and the distinctive forms of explanation we invoke to render ourselves intelligible to ourselves. The culmination of 40 years of thought on the philosophy of mind and the nature of the mankind Written by one of the world's leading philosophers, the co-author of the monumental 4 volume Analytical Commentary on the Philosophical Investigations (Blackwell Publishing, 1980-2004) Uses broad categories, such as substance, causation, agency and power to examine how we think about ourselves and our nature Platonic and Aristotelian conceptions of

human nature are sketched and contrasted Individual chapters clarify and provide an historical overview of a specific concept, then link the concept to ideas contained in other chapters

A survey of astonishing breadth and penetration. No cognitive neuroscientist should ever conduct an experiment in the domain of the emotions without reading this book, twice. Parashkev Nachev, Institute of Neurology, UCL There is not a slack moment in the whole of this impressive work. With his remarkable facility for making fine distinctions, and his commitment to lucidity, Peter Hacker has subtly characterized those emotions such as pride, shame, envy, jealousy, love or sympathy which make up our all too human nature. This is an important book for philosophers but since most of its illustrative material comes from an astonishing range of British and European literature, it is required reading also for literary scholars, or indeed for anyone with an interest in understanding who and what we are. David Ellis, University of Kent Human beings are all subject to boundless flights of joy and delight, to flashes of anger and fear, to pangs of sadness and grief. We express our emotions in what we do, how we act, and what we say, and we can share our emotions with others and respond sympathetically to their feelings. Emotions are an intrinsic part of the human condition, and any study of human nature must investigate them. In this third volume of a major study in philosophical anthropology which has spanned nearly a decade, one of the most preeminent living philosophers examines

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and reflects upon the nature of the emotions, advancing the view that novelists, playwrights, and poets - rather than psychologists and cognitive neuroscientists - elaborate the most refined descriptions of their role in human life. In the book's early chapters, the author analyses the emotions by situating them in relation to other human passions such as affections, appetites, attitudes, and agitations. While presenting a detailed connective analysis of the emotions, Hacker challenges traditional ideas about them and criticizes misconceptions held by philosophers, psychologists, and cognitive neuroscientists. With the help of abundant examples and illustrative quotations from the Western literary canon, later sections investigate, describe, and disentangle the individual emotions - pride, arrogance, and humility; shame, embarrassment, and guilt; envy and jealousy; and anger. The book concludes with an analysis of love, sympathy, and empathy as sources of absolute value and the roots of morality. A masterful contribution, this study of the passions is essential reading for philosophers of mind, psychologists, cognitive neuroscientists, students of Western literature, and general readers interested in understanding the nature of the emotions and their place in our lives.

Now in a new edition, this exceptional anthology provides an introduction to a wide variety of views on human nature. Drawing from diverse cultures over three millennia, Leslie Stevenson has chosen selections ranging from ancient religious texts to

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contemporary theories based on evolutionary science. An ideal companion to the editor's recent book, *Ten Theories of Human Nature*, 3/e (OUP, 1998), this interdisciplinary reader can also be used independently. *The Study of Human Nature*, 2/e offers substantial selections illustrating the ten perspectives discussed in *Ten Theories of Human Nature*, 4/e--The Bible, Hinduism, Confucianism, Plato, Kant, Marx, Freud, Sartre, B.F. Skinner's behaviorism, and Konrad Lorenz's ethological diagnosis of human aggression. The Islamic tradition is represented by a selection from the 20th-century Iranian philosopher Ayatullah Murtaza Mutahhari. The 17th- and 18th-century philosophers Descartes, Hobbes, Hume, Rousseau, and Kant are also represented. Selections from Rousseau, J.S. Mill, and Nancy Holmstrom discuss alleged differences between women and men, and a paper by Henry Bracken deals with racial issues. Examples from E.O. Wilson's sociobiology and his critics are also included, together with material from Chomsky and from recent evolutionary psychology. This new edition includes more substantial selections from the Hindu, Confucian, and Christian traditions and provides more accessible extracts from Marx, Sartre, and Lorenz. An excellent reader for introductory courses in philosophy, religious studies, human nature, and intellectual history, *The Study of Human Nature*, 2/e, is also an essential resource for anyone interested in ancient, modern, and contemporary perspectives on human nature.

John Dupre warns that our understanding of human

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nature is being distorted by two faulty and harmful forms of pseudo-scientific thinking. Not just in the academic world but increasingly in everyday life, we find one set of experts seeking to explain the ends at which humans aim in terms of evolutionary theory, and another set of experts using economic models to give rules of how we act to achieve those ends. Dupre charges this unholy alliance of evolutionary psychologists and rational-choice theorists with scientific imperialism: they use methods and ideas developed for one domain of inquiry in others where they are inappropriate. He demonstrates that these theorists' explanations do not work, and furthermore that if taken seriously their theories tend to have dangerous social and political consequences. For these reasons, it is important to resist scientism - an exaggerated conception of what science can be expected to do for us. To say this is in no way to be against science - just against bad science. Dupre restores sanity to the study of human nature by pointing the way to a proper understanding of humans in the societies that are our natural and necessary environments. He shows how our distinctively human capacities are shaped by the social contexts in which we are embedded. And he concludes with a bold challenge to one of the intellectual touchstones of modern science: the idea of the universe as causally complete and deterministic. In an impressive rehabilitation of the idea of free human agency, he argues that far from being helpless cogs in a mechanistic universe, humans are rare concentrations

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of causal power in a largely indeterministic world. *Human Nature and the Limits of Science* is a provocative, witty, and persuasive corrective to scientism. In its place, Dupre commends a pluralistic approach to science, as the appropriate way to investigate a universe that is not unified in form. Anyone interested in science and human nature will enjoy this book, unless they are its targets. Why did President John F. Kennedy choose a strategy of confrontation during the Cuban missile crisis even though his secretary of defense stated that the presence of missiles in Cuba made no difference? Why did large numbers of Iraqi troops surrender during the Gulf War even though they had been ordered to fight and were capable of doing so? Why did Hitler declare war on the United States knowing full well the power of that country? *War and Human Nature* argues that new findings about the way humans are shaped by their inherited biology may help provide answers to such questions. This seminal work by former Defense Department official Stephen Peter Rosen contends that human evolutionary history has affected the way we process the information we use to make decisions. The result is that human choices and calculations may be very different from those predicted by standard models of rational behavior. This notion is particularly true in the area of war and peace, Rosen contends. Human emotional arousal affects how people learn the lessons of history. For example, stress and distress influence people's views of the future, and testosterone levels play a role in human social conflict.

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This thought-provoking and timely work explores the mind that has emerged from the biological sciences over the last generation. In doing so, it helps shed new light on many persistent puzzles in the study of war.

[Giulio Aleni](#)

[War and Human Nature](#)

[A Study of Human Nature, Identity, and Culture](#)

[Symbol and Existence](#)

[Human Nature and the Limits of Science](#)

[A Philosophical Study of Summa Theologiae, 1a 75-89](#)

[Why Violence Has Declined](#)

[A Study of Human Nature](#)