

## Human Nature In Politics University Of Bristol

This book examines conceptions of human nature and how such ideas impact the political arrangements in the works of Thomas More, Edward Bellamy, Aldous Huxley, and George Orwell. By teasing out the underlying conceptions of human nature in these novels, this book links the ontology of their works directly to their political prescriptions.

Excerpt from Human Nature in Politics: The Dynamics of Political Behavior The current state of knowledge of political behavior is on the one hand large and meticulous and elegant; on the other hand it is small, casual, and austere. The one hand is our knowledge of how people act within the framework of modern European and American democratic political institutions. The other hand is our knowledge of how people behave and misbehave when there are no such institutions to guide them. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Have humans always waged war? Is warring an ancient evolutionary adaptation or a relatively recent behavior--and what does that tell us about human nature? In *War, Peace, and Human Nature*, editor Douglas P. Fry brings together leading experts in such fields as evolutionary biology, archaeology, anthropology, and primatology to answer fundamental questions about peace, conflict, and human nature in an evolutionary context. The chapters in this book demonstrate that humans clearly have the capacity to make war, but since war is absent in some cultures, it cannot be viewed as a human universal. And counter to frequent presumption the actual archaeological record reveals the recent emergence of war. It does not typify the ancestral type of human society, the nomadic forager band, and contrary to widespread assumptions, there is little support for the idea that war is ancient or an evolved adaptation. Views of human nature as inherently warlike stem not from the facts but from cultural views embedded in Western thinking. Drawing upon evolutionary and ecological models; the archaeological record of the origins of war; nomadic forager societies past and present; the value and limitations of primate analogies; and the evolution of agonism, including restraint; the chapters in this interdisciplinary volume refute many popular generalizations and effectively bring scientific objectivity to the culturally and historically controversial subjects of war, peace, and human nature.

Arguing for an evolutionary perspective, this book directly challenges the Standard Social Science Model (SSSM) on which public policy has often been based. The SSSM maintains that human behavior is solely the product of culture and learning. In sharp contrast, the Evolutionary Model (EM) holds that our behavior flows from the interaction between learning and culture, on the one hand, and biological factors--especially our evolutionary legacy--on the other. These different approaches to human behavior understandably lead to divergent conceptions of sound domestic and foreign policy. The SSSM views human behavior as essentially plastic and thus readily changed by governmental action. Disagreeing, the Evolutionary Model sees that malleability as seriously limited by our species' evolved propensity for aggression, status seeking, xenophobia, ethnocentrism, and hierarchical social structures.

Human nature is political, and this volume explains why and how. It is of interest to students of political thought and behaviour, as well as

those studying the history of ideas and political philosophy. The subjects discussed in this book include the conceptions of human nature at the heart of political argument and theory; the identification of major theories of human nature and the functions they perform in epistemological and explanatory terms; the examination of key individual thinkers and major intellectual traditions, probing the origins and impact of each view of human nature and assessing their theoretical and practical strengths; as well as a practical orientation, focusing on specific areas of politics, to highlight the role played by often competing theories of human nature and so contrast their accuracy and efficacy. The conclusion brings into close contrast the separate theories of human nature as it applies to politics, throwing into sharp relief the major problems found in its varied form and usage, and pinpoints the prerequisites for the sound but fruitful study of politics and human nature. This book provides an important reappraisal of the concept of human nature in contemporary realist international-political theory. Developing a Freudian philosophical anthropology for political realism, he argues for the careful resurrection of the concept of human nature in the wider study of international relations.

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 Native American repatriation of re

On Human Nature: Biology, Psychology, Ethics, Politics, and Religion covers the present state of knowledge on human diversity and its adaptive significance through a broad and eclectic selection of representative chapters. This transdisciplinary work brings together specialists from various fields who rarely interact, including geneticists, evolutionists, physicians, ethologists, psychoanalysts, anthropologists, sociologists, theologians, historians, linguists, and philosophers. Genomic diversity is covered in several chapters dealing with biology, including the differences in men and apes and the genetic diversity of mankind. Top specialists, known for their open mind and broad knowledge have been carefully selected to cover each topic. The book is therefore at the crossroads between biology and human sciences, going beyond classical science in the Popperian sense. The book is accessible not only to specialists, but also to students, professors, and the educated public. Glossaries of specialized terms and general public references help nonspecialists understand complex notions, with contributions avoiding technical jargon. Provides greater understanding of diversity and population structure and history, with crucial

foundational knowledge needed to conduct research in a variety of fields, such as genetics and disease Includes three robust sections on biological, psychological, and ethical aspects, with cross-fertilization and reciprocal references between the three sections Contains contributions by leading experts in their respective fields working under the guidance of internationally recognized and highly respected editors

This study chronicles the rise of psychology as a tool for social analysis during the Cold War Era and the concept of the open mind in American culture. In the years following World War II, a scientific vision of the rational, creative, and autonomous self took hold as an essential way of understanding society. In *The Open Mind*, science historian Jamie Cohen-Cole demonstrates how this notion of the self became a defining feature of Cold War culture. From 1945 to 1965, policy makers used this new concept of human nature to advance a centrist political agenda and instigate nationwide educational reforms that promoted more open, and indeed more human, minds. The new field of cognitive science was central to this project, helping to overthrow the behaviorist view that the mind either did not exist or could not be studied scientifically. While the concept of the open mind initially unified American culture, this unity started to fracture between 1965 and 1975, as the ties between political centrism and the scientific account of human nature began to unravel. During the late 1960s, feminists and the New Left repurposed psychological tools to redefine open-mindedness as a characteristic of left-wing politics. As a result, once-liberal intellectuals became neoconservative, and in the early 1970s, struggles against open-mindedness gave energy and purpose to the right wing. In this short book, acclaimed writer and philosopher Roger Scruton presents an original and radical defense of human uniqueness.

Confronting the views of evolutionary psychologists, utilitarian moralists, and philosophical materialists such as Richard Dawkins and Daniel Dennett, Scruton argues that human beings cannot be understood simply as biological objects. We are not only human animals; we are also persons, in essential relation with other persons, and bound to them by obligations and rights. Scruton develops and defends his account of human nature by ranging widely across intellectual history, from Plato and Averroës to Darwin and Wittgenstein. The book begins with Kant's suggestion that we are distinguished by our ability to say "I"—by our sense of ourselves as the centers of self-conscious reflection. This fact is manifested in our emotions, interests, and relations. It is the foundation of the moral sense, as well as of the aesthetic and religious conceptions through which we shape the human world and endow it with meaning. And it lies outside the scope of modern materialist philosophy, even though it is a natural and not a supernatural fact. Ultimately, Scruton offers a new way of understanding how self-consciousness affects the question of how we should live. The result is a rich view of human nature that challenges some of today's most fashionable ideas about our species.

Distributive justice has come to the fore in political philosophy: how should we arrange our social and economic institutions so as to distribute benefits and burdens fairly? Thirty-eight leading figures from philosophy and political theory present specially written critical assessments of the key issues in this flourishing area of research.

Earth's climate is in crisis. Climate governance has failed. This book diagnoses climate governance as if it were a sick patient, uncovering the fundamental factors causing the worsening climate crisis. It distills decades of global climate negotiations to reveal the features of international relations that are impeding climate action, and it identifies political obstacles to climate governance across a variety of countries in the Americas, Asia, and Europe. The psychosocial aspects of climate change are explored to show how human nature, overconsumption, and global capitalism conspire to stymie climate action. Remedies are suggested for how to overcome hurdles to effective climate governance internationally and nationally, with ideas provided for individuals to help them align their own interests with those of the global environment.

Covering all of the major recent events in climate politics and governance, this is an accessible book for concerned readers who want to understand the climate crisis.

A brilliant inquiry into the origins of human nature from the author of *Rationality, The Better Angels of Our Nature*, and *Enlightenment Now*. "Sweeping, erudite, sharply argued, and fun to read..also highly persuasive." --Time 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.

Are animals capable of wonder? Can they be said to possess language and reason? What can animals teach us about how to live well? How can they help us to see the limitations of human civilization? Is it possible to draw firm distinctions between humans and animals? And how might asking and answering questions like these lead us to rethink human-animal relations in an age of catastrophic ecological destruction? In this accessible and engaging book, Matthew Calarco explores key issues in the philosophy of animals and their significance for our contemporary world. He leads readers on a spirited tour of historical and contemporary philosophy, ranging from Plato to Donna Haraway and from the Cynics to the Jains. Calarco unearths surprising insights about animals from a number of philosophers while also underscoring ways in which the philosophical tradition has failed to challenge the dogma of human-centeredness. Along the way, he indicates how mainstream Western philosophy is both complemented and challenged by non-Western traditions and noncanonical theories about animals. Throughout, Calarco uses examples from contemporary culture to illustrate how philosophical theories about animals are deeply relevant to our lives today. *The Boundaries of Human Nature* shows readers why philosophy can help transform not just the way we think about animals but also how we interact with them.

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. 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.

A major work by one of the more innovative thinkers of our time, *Politics of Nature* does nothing less than establish the conceptual context for political ecology--transplanting the terms of ecology into more fertile philosophical soil than its proponents have thus far envisioned. Bruno

Latour announces his project dramatically: "Political ecology has nothing whatsoever to do with nature, this jumble of Greek philosophy, French Cartesianism and American parks." Nature, he asserts, far from being an obvious domain of reality, is a way of assembling political order without due process. Thus, his book proposes an end to the old dichotomy between nature and society--and the constitution, in its place, of a collective, a community incorporating humans and nonhumans and building on the experiences of the sciences as they are actually practiced. In a critique of the distinction between fact and value, Latour suggests a redescription of the type of political philosophy implicated in such a "commonsense" division--which here reveals itself as distinctly uncommonsensual and in fact fatal to democracy and to a healthy development of the sciences. Moving beyond the modernist institutions of "mononaturalism" and "multiculturalism," Latour develops the idea of "multinaturalism," a complex collectivity determined not by outside experts claiming absolute reason but by "diplomats" who are flexible and open to experimentation.

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From the book: What is to be done with political ecology? Nothing. What is to be done? Political ecology! All those who have hoped that the politics of nature would bring about a renewal of public life have asked the first question, while noting the stagnation of the so-called "green" movements. They would like very much to know why so promising an endeavor has so often come to naught. Appearances notwithstanding, everyone is bound to answer the second question the same way. We have no choice: politics does not fall neatly on one side of a divide and nature on the other. From the time the term "politics" was invented, every type of politics has been defined by its relation to nature, whose every feature, property, and function depends on the polemical will to limit, reform, establish, short-circuit, or enlighten public life. As a result, we cannot choose whether to engage in it surreptitiously, by distinguishing between questions of nature and questions of politics, or explicitly, by treating those two sets of questions as a single issue that arises for all collectives. While the ecology movements tell us that nature is rapidly invading politics, we shall have to imagine - most often aligning ourselves with these movements but sometimes against them - what a politics finally freed from the sword of Damocles we call nature might be like.

The effort to understand human nature in a political context is a daunting challenge that has been undertaken in a variety of ways and by a myriad of disciplines through the ages. From Plato to Hobbes and Burke, to Wallas and Oakeschott in our era, efforts have been made to provide some organic framework for the political study of mankind. What has added

greatly to the complexity of the task is the increasing denial, even rejection, in the positivist and behaviorist traditions, of the very notion of a human nature. The work can be described as a series of interlocking propositions: the proverbial view of human nature can be explained by evolutionary theory. Biological differences between men and women are responsible for family, community and group life. Social evolution goes through stages which are recapitulated in the moral life of individuals. A well-defined federal system mirrors human development. And finally, for Fleming, most problems in social and political life stem from violations of this federalist system. Fleming's volume takes up a variety of issues: sex and gender differences, democracy and dictatorship, individual and familial patterns of association. He does so in the context of showing how forms of legitimate authority such as families, communities and nations establish such authority by appeals to human nature, and that these appeals, while presumably resting on empirical evidence, also confirm the existence of normative structures. Fleming's work is an effort of synthesis that is sure to arouse discussion and debate. It represents a serious addition to a literature retrieved from the historical dustbins to which it has been repeatedly consigned.

Set at the intersection of political theory and environmental politics, yet with broad engagement across the environmental social sciences and humanities, *The Oxford Handbook of Environmental Political Theory*, defines, illustrates, and challenges the field of environmental political theory (EPT). Featuring contributions from distinguished political scientists working in this field, this volume addresses canonical theorists and contemporary environmental problems with a diversity of theoretical approaches. The initial volume focuses on EPT as a field of inquiry, engaging both traditions of political thought and the academy. In the second section, the handbook explores conceptualizations of nature and the environment, as well as the nature of political subjects, communities, and boundaries within our environments. A third section addresses the values that motivate environmental theorists—including justice, responsibility, rights, limits, and flourishing—and the potential conflicts that can emerge within, between, and against these ideals. The final section examines the primary structures that constrain or enable the achievement of environmental ends, as well as theorizations of environmental movements, citizenship, and the potential for on-going environmental action and change.

Frederick G. Whelan relates Hume's political theory to the other parts of his philosophy, including his epistemology, his account of human nature, and his ethics, emphasizing the unity of the whole. Originally published in 1985. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press

since its founding in 1905.

If he had been pressed, Macaulay would probably have admitted that there are cases in which human acts and impulses to act occur independently of any idea of an end to be gained by them. If I have a piece of grit in my eye and ask some one to take it out with the corner of his handkerchief, I generally close the eye as soon as the handkerchief comes near, and always feel a strong impulse to do so. Nobody supposes that I close my eye because, after due consideration, I think it my interest to do so.

A philosophical account of human nature that defends the concept against dehumanization, Darwinian, and developmentalist challenges. Human nature has always been a foundational issue for philosophy. What does it mean to have a human nature? Is the concept the relic of a bygone age? What is the use of such a concept? What are the epistemic and ontological commitments people make when they use the concept? In *What's Left of Human Nature?* Maria Kronfeldner offers a philosophical account of human nature that defends the concept against contemporary criticism. In particular, she takes on challenges related to social misuse of the concept that dehumanizes those regarded as lacking human nature (the dehumanization challenge); the conflict between Darwinian thinking and essentialist concepts of human nature (the Darwinian challenge); and the consensus that evolution, heredity, and ontogenetic development result from nurture and nature. After answering each of these challenges, Kronfeldner presents a revisionist account of human nature that minimizes dehumanization and does not fall back on outdated biological ideas. Her account is post-essentialist because it eliminates the concept of an essence of being human; pluralist in that it argues that there are different things in the world that correspond to three different post-essentialist concepts of human nature; and interactive because it understands nature and nurture as interacting at the developmental, epigenetic, and evolutionary levels. On the basis of this, she introduces a dialectical concept of an ever-changing and “looping” human nature. Finally, noting the essentially contested character of the concept and the ambiguity and redundancy of the terminology, she wonders if we should simply eliminate the term “human nature” altogether.

The first collection of essays on Aristotle's philosophy of human nature, covering the metaphysical, biological and ethical works.

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Human Nature in Politics  
The Politics of Human Nature  
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We've been told, again and again, that life is unfair. But what if we're wrong simply to resign ourselves to this situation? What if we have the power—and more, the duty—to change society for the better? We do. And our very nature inclines us to do so. That's the provocative argument Peter Corning makes in *The Fair Society*. Drawing on the evidence from our evolutionary history and the

emergent science of human nature, Corning shows that we have an innate sense of fairness. While these impulses can easily be subverted by greed and demagoguery, they can also be harnessed for good. Corning brings together the latest findings from the behavioral and biological sciences to help us understand how to move beyond the Madoffs and Enrons in our midst in order to lay the foundation for a new social contract—a Biosocial Contract built on a deep understanding of human nature and a commitment to fairness. He then proposes a sweeping set of economic and political reforms based on three principles of fairness—equality, equity, and reciprocity—that together could transform our society and our world. At this crisis point for capitalism, Corning reveals that the proper response to bank bailouts and financial chicanery isn't to get mad—it's to get fair.

This book explores the interconnections between world politics and non-human nature to overcome the anthropocentric boundaries that characterize the field of international relations. By gathering contributions from various perspectives, ranging from post-humanism and ecological modernization, to new materialism and post-colonialism, it conceptualizes the embeddedness of world politics in non-human nature, and proposes a reorientation of political practice to better address the challenges posed by climate change and the deterioration of the Earth's ecosystems. The book is divided into two main parts, the first of which addresses new ways of theoretically conceiving the relationship between non-human nature and world politics. In turn, the second presents empirical investigations into specific case studies, including studies on state actors and international organizations and bodies. Given its scope and the new perspectives it shares, this edited volume represents a uniquely valuable contribution to the field.

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."

In the 1960s biologists and social scientists engaged in a public debate about human nature. The question--whether humans are innately aggressive or cooperative--eventually receded, but the oppositional nature-nurture binary created in the course of the debate left a lasting legacy that would underpin subsequent discussions of human behavior.

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.

Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

Relates politics to the fields of evolutionary biology, social psychology, linguistics, and game theory and looks at the influence of language on politics

How can we best understand the major debates and recent movements in contemporary empirical political theory? Is there a human nature on which we can construct scientific theories of political life? What is the role of culture in shaping any such nature? How objective and value-free can political theories be? These are only a few of the issues addressed by this collection of essays from a disparate group of contributors.

A controversial inquiry into the origins of human values.

Humans are deeply convinced that there is something distinct about us as a species, but have never been able to agree on what it is. The first group of essays in this volume make a philosophical attempt at definition, while the second recognizes that we are what we do as well as what we say we are.

Bernard Williams is one of the most influential figures in ethical theory, where he has set a considerable part of the current agenda. In this collection a distinguished international team of philosophers who have been stimulated by Williams's work give responses to it. The topics covered include equality; consistency; comparisons between science and ethics; integrity; moral reasons; the moral system; and moral knowledge. Williams himself provides a substantial reply, which shows both the directions of his own thought and also his present view of earlier work of his which has been extensively discussed for twenty years (such as that on utilitarianism). This volume will be indispensable reading for all those interested in ethical theory.

A critical look at the image of human nature that underlies the realist theory of international relations.

Nature no longer exists apart from humanity. The world we will inhabit is the one we have made. Geologists call this epoch the Anthropocene, Age of Humans. The facts of the Anthropocene are scientific—emissions, pollens, extinctions—but its shape and meaning are questions for politics. Jedediah Purdy develops a politics for this post-natural world.

In *Man Is by Nature a Political Animal*, Peter K. Hatemi and Rose McDermott bring together a diverse group of contributors to examine the ways in which evolutionary theory and biological research are increasingly informing analyses of political behavior. Focusing on the theoretical, methodological, and empirical frameworks of a variety of biological approaches to political attitudes and preferences, the authors consider a wide range of topics, including the comparative basis of political behavior, the utility of formal modeling informed by evolutionary theory, the genetic bases of attitudes and behaviors, psychophysiological methods and research, and the wealth of insight generated by recent research on the human brain. Through this approach, the book reveals the

biological bases of many previously unexplained variances within the extant models of political behavior. The diversity of methods discussed and variety of issues examined here will make this book of great interest to students and scholars seeking a comprehensive overview of this emerging approach to the study of politics and behavior.

The Chosen Primate ends by looking forward to the next millennium, noting that our future depends on our response to another fundamental question: Will our culture, which has given us the means to adapt successfully to nature, ultimately destroy nature? In raising this question, Kuper shows that debates in anthropology are more than just academic disputes - they engage the major issues of our time.

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