

TIMOTHY D. WILSON



Strangers to Ourselves

DISCOVERING
THE
ADAPTIVE
UNCONSCIOUS

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Strangers To Ourselves Timothy Wilson

Nicholas Rescher



Strangers To Ourselves Timothy Wilson:

Strangers to Ourselves Timothy D. Wilson, 2004-05-15 Know thyself a precept as old as Socrates is still good advice But is introspection the best path to self knowledge Wilson makes the case for better ways of discovering our unconscious selves If you want to know who you are he advises pay attention to what you actually do and what other people think about you

Summary of Timothy D. Wilson's Strangers to Ourselves Everest Media, 2022-05-16T22:59:00Z Please note This is a companion version not the original book Sample Book Insights 1 What are more important than matters of the heart Or more difficult to decipher Some people know exactly what they want but are unable to achieve it because of their own pride stubbornness or lack of self insight 2 The idea that a large portion of the human mind is unconscious is not new and was Freud s greatest insight Modern psychology owes him a large debt for his willingness to look beyond the narrow corridor of consciousness 3 The first experimental psychologists to jump off the behaviorism bandwagon said little about whether those aspects of the mind they were studying were conscious or unconscious But as cognitive and social psychology flourished it became clear that people could not verbalize many of the cognitive processes that psychologists assumed were occurring inside their heads 4 The modern adaptive unconscious is not the same as the psychoanalytic one The gap between research psychologists and psychoanalysts has narrowed considerably as scientific psychology has turned its attention to the unconscious

Minding the Gap Karen Stohr, 2019-09-02 Most of us care about being a good person Most of us also recognize that we fall far short of our morals aspirations that there is a gap between what we are like and what we think we should be like The aim of moral improvement is to narrow that gap And yet as a practical undertaking moral improvement is beset by difficulties We are not very good judges of what we are like and we are often unclear about what it would mean to be better This book aims to give an honest account of moral improvement that takes seriously the challenges that we encounter the practical and philosophical in trying to make ourselves morally better Ethical theories routinely present us with accounts of ideal moral agents that we are supposed to emulate These accounts however often lack normative authority for us and they may also fail to provide us with adequate guidance about how to live in our flawed moral reality Stohr presents moral improvement as a project for non ideal persons living in non ideal circumstances An adequate account of moral improvement must have psychologically plausible starting points and rely on ideals that are normatively authoritative and regulatively efficacious for the person trying to emulate them Moral improvement should be understood as the project of articulating and inhabiting an aspirational moral identity That identity is cultivated through existing practical identities and standpoints which are fundamentally social and which generate practical conflicts about how to live The success of moral improvement depends on it taking place within what she calls good moral neighborhoods Moral neighborhoods are collaborative normative spaces constructed from networks of social practices and conventions in which we can articulate and act as better versions of ourselves The book concludes with a discussion of three social practices that contribute to good

moral neighborhoods and so to moral improvement Following the Rules Joseph Heath,2008-10-16 For centuries philosophers have been puzzled by the fact that people often respect moral obligations as a matter of principle setting aside considerations of self interest In more recent years social scientists have been puzzled by the more general phenomenon of rule following the fact that people often abide by social norms even when doing so produces undesirable consequences Experimental game theorists have demonstrated conclusively that the old fashioned picture of economic man constantly reoptimizing in order to maximize utility in all circumstances cannot provide adequate foundations for a general theory of rational action The dominant response however has been a slide toward irrationalism If people are ignoring the consequences of their actions it is claimed it must be because they are making some sort of a mistake In Following the Rules Joseph Heath attempts to reverse this trend by showing how rule following can be understood as an essential element of rational action The first step involves showing how rational choice theory can be modified to incorporate deontic constraint as a feature of rational deliberation The second involves disarming the suspicion that there is something mysterious or irrational about the psychological states underlying rule following According to Heath human rationality is a by product of the so called language upgrade that we receive as a consequence of the development of specific social practices As a result certain constitutive features of our social environment such as the rule governed structure of social life migrate inwards and become constitutive features of our psychological faculties This in turn explains why there is an indissoluble bond between practical rationality and deontic constraint In the end what Heath offers is a naturalistic evolutionary argument in favor of the traditional Kantian view that there is an internal connection between being a rational agent and feeling the force of one's moral obligations

Self-deception and Self-understanding Mike W. Martin,1985 **Readings about The Social Animal** Joshua Aronson, Elliot Aronson,2019-08-30 Exploring the key ideas in social psychology this collection of classic and contemporary readings includes accounts of specific experimental findings as well as more general articles summarizing studies on such topics as attraction prejudice and aggression The new edition adds 15 new readings while retaining a number of classics by leading psychological thinkers such as Stanley Milgram on obedience and Solomon Asch on conformity Readings makes the perfect companion for the Aronsons highly praised book The Social Animal as it follows the same major themes The Reader can also be used with any introductory social psychology text or even in lieu of a text Using both The Social Animal textbook and the reader is a unique and engaging combination for understanding social psychology and its research

The Logic of the Body Matthew A. LaPine,2020-11-04 Do not be anxious about anything When it comes to stress and worry that's all we really need to say right Just repent of your anxiety and everything will be fine But emotional life is more complex than this In The Logic of the Body Matthew LaPine argues that Protestants must retrieve theological psychology in order to properly understand the emotional life of the human person With classical and modern resources in tow LaPine argues that one must not choose between viewing emotions exclusively as either cognitive and volitional on the

one hand or simply a feeling of bodily change on the other The two stories can be reconciled through a robustly theological analysis In a culture filled with worry and anxiety The Logic of the Body offers a fresh path within the Reformed tradition

Free Your Mind: The new world of manipulation and how to resist it Laura Dodsworth,Patrick Fagan,2023-07-20 The Instant Sunday Times Bestseller Learn how to recognise and resist the daily attempts to control and manipulate your mind

University of Pennsylvania Law Review ,2011-02 Minnesota Law Review ,2010 Families in Society ,2003

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Philosophical Quarterly Nicholas Rescher,2007 **Readings About The Social Animal** Elliot Aronson,Joshua Aronson,2007-08-10 This collection of classic and contemporary articles on important ideas and issues in social psychology complements The Social Animal 10th edition by Elliot Aronson but can be used with any introductory social psychology text

Moral Selves, Evil Selves Steven Hitlin,2008-09-15 People have strong moral beliefs about right and wrong yet commonly act contrary to those beliefs Most of us at some time or another have crossed a moral line and yet still view ourselves as moral and have a clean conscience From intimate relationships to national politics we define ourselves in large part by how we and our friends family and members of our social groups draw moral lines around our actions thoughts and intentions While philosophers have weighed in on these issues for thousands of years social scientists often underplay social life s moral dimension Moral Selves Evil Selves highlights our individual sense of moral coherence and develops a theory of the development and maintenance of this sense in an ambiguous and complicated social world By conceptualizing a social psychology of conscience this book explains how we can properly include individual and societal notions of morality into understanding the self across time and situation The Journal of Economic Perspectives ,2005 This journal attempts to fill a gap between the general interest press and other academic economics journals Its articles relate to active lines of economics research economic analysis of public policy issues state of the art economic thinking and directions for future research It also aims to provide material for classroom use and to address issues relating to the economics profession

Ethnologia Europaea Journal of European Ethnology Tom O'Dell,Robert Willim,2012-03-26 Ethnography has become something of a buzzword in recent years It is talked about and invoked in disciplines ranging from anthropology and ethnology to literature history business administration and design studies Textbooks that teach ethnography tend to imbue students with the impression that ethnography is a mode of systematic investigation by which the researcher gets closer to the realities of people s everyday lives But how straightforward are these processes in reality As ethnography spreads into new folds of research both within and without the academy the contributions in this volume demonstrate the manner in which field methods are adjusting transforming or taking new forms altogether If textbooks might lead students to believe that observations and interviews are the grounds upon which good ethnography can regularly be produced the authors in this volume take as their point of departure the realisation that ethnography is being used in a multitude of different contexts

which forces them and us as readers to question the regularities and irregularities of their own work **Time** ,2003

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