

Cognitive Ethology A Behavioural Lens Into The Primate Mind

With evidence from psychology, evolutionary biology, cognitive science, anthropology and ethnology, the biologist Nathan H. Lents argues that the same evolutionary forces of cooperation and competition have shaped both humans and animals.

This clinician-friendly guide presents a model for engaging the most challenging children and families who are served by the child welfare, mental health, juvenile justice, and special educations systems. These children are among the most troubled clients that treatment providers will ever encounter. They have been failed by every adult, every treatment modality, and every system of care that they have encountered. *Unconditional Care*, a breakthrough guide from the founder and clinical director of California's Seneca Center for Children and Families, offers both a theoretical model and practical guidelines for working with this most difficult group of children. The approach weaves together attachment theory and learning theory into a coherent relationship-based intervention strategy built around a no-fail policy: a child can never be discharged from a program for exhibiting the behaviors that resulted in the placement. Professionals working with these families instead focus on re-building relationships that teach children to secure safe and supportive relationships with caregivers using new behaviors and skills to replace the destructive ones that have, until now, organized their worldview. The concept of unconditional care allows, for the first time, a safe space for youth to reconstruct their perceptions of themselves and those who care for them. Rich case examples, quick-reference bullets and boxes, and sample assessment and planning worksheets make this a handy clinical reference and training tool for mental health and child welfare professionals.

How does behaviour affect biological invasions? Can it explain why some animals are such successful invaders? With contributions from experts in the field, and covering a broad range of animals, this book examines the role of behaviour in biological invasions from the point of view of both invaders and native species. The chapters cover theoretical aspects, particularly relevant behaviours and well-documented case studies, showing that behaviour is critical to the success, and ecological and socio-economic impact, of invasive species. Its insights suggest methods to prevent and mitigate those impacts, and offer unique opportunities to understand the adaptive role of behaviour. Offering a comprehensive overview of current understanding on the subject, the book is intended for biological invasion researchers and behavioural ecologists, as well as ecologists and evolutionary biologists interested in how organisms deal with anthropogenic environmental changes such as climate change and habitat loss. While the past decade has seen a surge of research regarding canine cognition, this newfound interest has not caught the attention of many philosophers. Studies pertaining to dog minds have been pouring out of canine cognition labs all over

the world, but they remain relatively ensconced within the scientific, sociological, and anthropological communities, and very little philosophical thought on dog cognition exists. Philosophers certainly have not shied away from theorizing about the nature of nonhuman animal cognition generally. Theories range from Cartesian disavowal of all nonhuman intelligence to arguments that even fish have complex minds and therefore humans should not eat them. Serious philosophical considerations about dogs and their relationship to humans, however, remain incredibly rare. Even less common, if not entirely nonexistent, is a critical examination of the question “What are dogs thinking?” and what asking and attempting to answer this question reveals, not so much about dogs, but about us. With *Minding Dogs* Michele Merritt attempts to fill two significant gaps in the philosophy of animal cognition. First, she adds to the growing discussion on canine cognition, which has been overlooked until recently and requires more consideration. Second, she takes seriously our dynamic collaborations with our canine friends as crucial to understanding both their minds and our own. This volume brings together a collection of seven articles previously published by the author, with a new introduction reframing the articles in the context of past and present questions in anthropology, psychology and human evolution. It promotes the perspective of ‘integrated’ social science, in which social science questions are addressed in a deliberately eclectic manner, combining results and models from evolutionary biology, experimental psychology, economics, anthropology and history. It thus constitutes a welcome contribution to a gradually emerging approach to social science based on E. O. Wilson’s concept of ‘consilience’. *Human Cultures through the Scientific Lens* spans a wide range of topics, from an examination of ritual behaviour, integrating neuro-science, ethology and anthropology to explain why humans engage in ritual actions (both cultural and individual), to the motivation of conflicts between groups. As such, the collection gives readers a comprehensive and accessible introduction to the applications of an evolutionary paradigm in the social sciences. This volume will be a useful resource for scholars and students in the social sciences (particularly psychology, anthropology, evolutionary biology and the political sciences), as well as a general readership interested in the social sciences.

Our experience of the world is driven by processes common to all animals: growth, survival, reproduction and death. *Evolution and Human Behaviour* explores the complexities of the human experience through the lens of Darwinism, drawing on a long and vibrant tradition of different theories and interpretations. This textbook offers a compelling synthesis of key concepts, addressing human thought, feeling and behaviour in fundamental evolutionary terms. This is an essential text for undergraduate students taking courses in psychology, human biology, ethology, anthropology and human behavioural ecology, providing an insightful and comprehensive introduction for anyone who wishes to understand how human behaviour has evolved. *new_to_this_edition* Additional chapters on health and disease, homosexuality, the nature of

adaptations and life history theory Includes brand-new material on epigenetics, patterns of crime, error management theory, moral foundations theory, religion and gene culture co-evolution Now accompanied by a companion website offering additional reading material and useful practice questions New 'controversy' boxes in each chapter, providing ideas for essay topics and classroom discussion

Social interaction in recent years has become the focus of systematic scientific research in a wide variety of academic disciplines. In *Communication under the Microscope*, Peter Bull shows how communication has become an object of study in its own right, which can be dissected in the finest detail through the use of film and recording technology. In so doing he provides a clear and valuable introduction into the theory and practice of microanalysis. Bull argues that microanalysis is both a distinctive methodology and a distinctive way of thinking about communication. He then focuses on the two principal elements of face-to-face communication: speech and non-verbal behaviour. Communication in particular social contexts is also addressed with related chapters on gender and politics. Finally, the practical aspects of microanalysis are discussed. This unique and thorough review of microanalysis integrates different approaches and draws together research literature which is often diverse and disparate. Presented in a clear and focused style, this book will be of interest to psychologists, social scientists and all students and researchers in the field of communication.

Communication is central to many aspects of human life, yet it has only recently become the focus of systematic scientific investigation within a wide variety of academic disciplines. Communication has now become an object of study in its own right, and can be dissected in the finest detail with the use of recording technology (film, audiotape and videotape). This approach has become known as 'microanalysis', and forms the principal theme of *Communication under the Microscope*.

Modern life is full of problems - in individuals and in society too. Increasingly we see damaged and disturbed children, mental health problems, addictions of many kinds, antisocial behavior, and crime, violence and war. So it seems sensible to ask: does life have to be this way? Was it always like this for human beings? We've been around for maybe as much as two million years: surely we didn't evolve to live such difficult and dysfunctional lives? *Do We Need To Be So Screwed-Up?!* sets out to discover the answer to this question – and finds plentiful evidence to show that, on the contrary, human beings evolved to be naturally egalitarian, cooperative, and peaceful. Indeed, for over 95% of our history – until about 10,000 years ago - that is how we were: kind, cheerful and happy! This is a paradigm-busting re-evaluation of human nature and our potential for happiness.

This analysis of political speeches and televised political interviews in the UK, based on the Annual Party Conferences (1996-2000) and the last five general elections (1983-2001), evaluates the interview skills of politicians and political interviewers, investigates how and why

politicians equivocate and handle interruptions and examines the nature of applause, both invited and uninvited, in political speeches.

Two experts, drawing on decades of research and field experiments, unlock the origins of many of our dogs most common, most puzzling and most endearing behaviors, and explore such canine mysteries as why dogs play, why they bark, how they feed and forage, why they guard and herd and much more.

This volume is the outcome of a NATO Advanced Study Institute on the Ethoexperimental Analysis of Behavior, which was held at Il Ciocco in Tuscany, in July, 1988. This particular ASI had an interesting history. In 1980, a NATO ASI on the topic of the Biology of Aggression was held in Bonas, France. This meeting brought together a group of European and American researchers and students from diverse areas, including Psychology, Zoology, Genetics and the like, all of whom were involved or becoming involved in the study of aggression. The Bonas meeting outlined several emerging trends in aggression research, the most prominent of which was an increased emphasis on the behavioral aspects of aggression. This included studying a variety of aggressive behaviors rather than single measures; an interest in what might have been previously considered minutiae, such as the targets for bites or blows and the specifics of movement relationships in dyadic interactions; and a desire to relate the dependent variables of laboratory tests to the typical aggressive behaviors seen for related animals in their natural habitats. This increased attention to natural patterns of aggressive behavior was also very interesting in light of the many findings presented at the Bonas meeting which indicated particular involvement of a number of biological systems in aggression: These findings suggested that aggression constitutes an evolved neurobehavioral system (quite possibly more than one, in fact) representing the activities of a relatively specific biological substrate expressed through a patterned system of behaviors.

Entries examine a broad array of different species and behavior patterns, using techniques that range from molecular approaches to the study of behavior to analyses of individuals, populations, species, and ecosystems.

The attribution of human traits to non-humans - animals, artifacts or even natural events - is an attitude, deeply grounded in human mind. It is frequent to see children addressing dolls and figures as if they were alive. Adults often attribute mental states and emotions to animals. In everyday life humans speak of events such as fires as if they possessed some form of intentionality, a behavior sometimes shared also by scientists. Furthermore, a systematized form of anthropomorphism underlies most religions. The pervasiveness of this phenomenon makes it a particularly interesting object of psychological enquiry. Psychologists have set out to understand which aspects of human mind are involved in this behavior, its motivations and the circumstances favoring its enactment. Moreover, there is an ongoing debate among scientists about the merits or harm of anthropomorphism in the scientific study of animal behavior and in scientific discourse. Despite the interest and the specificity of the topic most of the relevant studies are scattered across disciplines and have not built a systematic research framework. This observation has motivated the collection of articles presented here, under the unifying perspective of the cognitive underpinnings of anthropomorphism. Within this general umbrella, the authors included in this e-book have explored the issues mentioned above from different points of view. From their work it emerges that far from being the result of naive beliefs, the exercise of anthropomorphism involves a multiplicity of mental abilities including perception and imagination. They also show that the context and the interactive situation are crucial to understanding this phenomenon. Some authors analyze the relationship between anthropomorphization and theory of mind abilities both in typical and atypical populations. Finally, others contributions have identified possible benefits deriving from the natural attitude to anthropomorphize, as a design philosophy for robots and artifacts in general, or as a useful heuristic in the scientific study of animal behavior.

This volume brings together a collection of seven articles previously published by the author, with a new introduction reframing the articles in the context of past and present questions in anthropology, psychology and human evolution. It promotes the perspective of 'integrated' social science, in which social science questions are addressed in a deliberately eclectic manner, combining results and models from evolutionary biology, experimental psychology, economics, anthropology and history. It thus constitutes a welcome contribution to a gradually emerging approach to social science based on E. O. Wilson's concept of 'consilience'. *Human Cultures through the Scientific Lens* spans a wide range of topics, from an examination of ritual behaviour, integrating neuro-science, ethology and anthropology to explain why humans engage in ritual actions (both cultural and individual), to the motivation of conflicts between groups. As such, the collection gives readers a comprehensive and accessible introduction to the applications of an evolutionary paradigm in the social sciences. This volume will be a useful resource for scholars and students in the social sciences (particularly psychology, anthropology, evolutionary biology and the political sciences), as well as a general readership interested in the social sciences.

Conceiving of language and cognition as biological phenomena, these lectures provide and illustrate a coherent, integrated theoretical framework for studying essentially any aspect of language systems, language use, language change, and language evolution.

The computational theory of mind, which views the brain as an information processor that operates on cognitive representations, is central to modern cognitive psychology and is the dominant perspective from which brain function is conceptualized and studied. Evolutionary Psychology (EP) is the application of evolutionary theory to understanding human behaviour and cognition. Unlike other core Psychology topic areas (such as Personality, Learning or Developmental Psychology), however, EP is not defined by the subset of psychological phenomena it seeks to describe and understand. It is instead defined by a specific meta-theoretical perspective, from which it seeks to (potentially) explain all psychological phenomena. The central question posed by this volume is whether this over-arching nature provides an opportunity for evolutionary approaches to offer an alternative meta-theoretical perspective to the information processing / representational view of brain function and behavior.

This book's basic hypothesis – which it proposes to test with a cognitive-sociological approach – is that legal behavior, like every form of human behavior, is directed and framed by biosocial constraints that are neither entirely genetic nor exclusively cultural. As such, from a sociological perspective the law can be seen as a super-meme, that is, as a biosocial constraint that develops only in complex societies. This super-meme theory, by highlighting a fundamental distinction between defensive and assertive biases, might explain the false contradiction between law as a static and historical phenomenon, and law as a dynamic and promotional element. Socio-legal scholars today have to face the challenge of pursuing a truly interdisciplinary approach, connecting all the fields that can contribute to building a modern theory of normative behavior and social action. Understanding and framing concepts such as rationality, emotion, or justice can help to overcome the significant divide between micro and macro sociological knowledge. Social scientists who are interested in the law must be able to master the epistemological discourses of different disciplines, and to produce fruitful syntheses and bridge-operations so as to understand the legal phenomenon from each different point of view. The book adopts four

perspectives: sociological, psychological, biological-evolutionary and cognitive. All of them have the potential to be mutually integrated, and constitute that general social science that provides common ground for exchange. The goal is to arrive at a broad and integrated view of the socio-legal phenomenon, paving the way for a comprehensive theory of norm-oriented and norm-perceived actions. A comprehensive reference for psychology research and practice The Corsini Encyclopedia of Psychology and Behavioral Science, Volume 3 provides researchers, practicing psychologists, teachers, and students with an exhaustive reference for the field. Covering psychological and behavioral conditions, treatments, testing, diagnoses, and much more, this invaluable resource provides information on over 1,200 topics across four volumes. This Third Edition features new coverage of biomedical research and neuroscience findings to reflect the growing impact of evidence-based treatment, and includes profiles of influential psychologists and psychological organizations from around the world.

Humans encounter and use animals in a stunning number of ways. The nature of these animals and the justifiability or unjustifiability of human uses of them are the subject matter of this volume. Philosophers have long been intrigued by animal minds and vegetarianism, but only around the last quarter of the twentieth century did a significant philosophical literature begin to be developed on both the scientific study of animals and the ethics of human uses of animals. This literature had a primary focus on discussion of animal psychology, the moral status of animals, the nature and significance of species, and a number of practical problems. This Oxford Handbook is designed to capture the nature of the questions as they stand today and to propose solutions to many of the major problems. Several chapters in this volume explore matters that have never previously been examined by philosophers. The authors of the thirty-five chapters come from a diverse set of philosophical interests in the History of Philosophy, the Philosophy of Mind, the Philosophy of Biology, the Philosophy of Cognitive Science, the Philosophy of Language, Ethical Theory, and Practical Ethics. They explore many theoretical issues about animal minds and an array of practical concerns about animal products, farm animals, hunting, circuses, zoos, the entertainment industry, safety-testing on animals, the status and moral significance of species, environmental ethics, the nature and significance of the minds of animals, and so on. They also investigate what the future may be expected to bring in the way of new scientific developments and new moral problems. This book of original essays is the most comprehensive single volume ever published on animal minds and the ethics of our use of animals.

Societal views on animals are rapidly changing and have become more diversified: can we use them for our own pleasure, and how should we understand animal agency? These questions, asked both in theoretical discourses and different practices, are also relevant for our understanding of horses and the human–horse relation. *Equine Cultures in Transition* stands as the first volume to bring together ethical questions of the new field of

human–horse studies. For instance: what sort of ethics should be developed in relation to the horse today: an egalitarian ethics or an ethics that builds upon asymmetrical relations? How can we understand the horse as a social actor and as someone who, just like the human being, becomes through interspecies relations? Through which methods can we give the horse a stronger voice and better understand its becoming? These questions are not addressed from a medical or ethological perspective focused on natural behaviour, but rather from human acknowledgement of the horse as a sensing, feeling, acting, and relational being; and as a part of interspecies societies and relations. Providing an introductory yet theoretically advanced and broad view of the field of post humanism and human animal studies, *Equine Cultures in Transition* will appeal to students and researchers interested in fields such as human–animal studies, political sociology, animals and ethics, animal behaviour, anthropology, and sociology of culture. It may also appeal to riders and other practitioners within different horse traditions.

Proceedings of the NATO Advanced Study Institute, La-Baume-les-Aix (Aix-en-Provence), France, June 27-July 7, 1985

Career Paths in Human-Animal Interaction for Social and Behavioral Scientists is an essential text for students and professionals wanting to pursue a career in human-animal interaction (HAI). It is exclusively designed to navigate this field and provide information on the best education, training, and background one might need to incorporate HAI into a successful career. Kogan and Erdman bring together a diverse range of insights from HAI social scientists who have secured or created their HAI job. The book highlights six categories of work settings: academia, private practice, corporations/for profit companies, non-profit organizations, government, and other positions, to show the growing number of opportunities to blend social science interests with the desire to incorporate HAI into their careers. The book clearly outlines the career paths available to social science students and professionals, from careers connected to human services of psychology, therapy, social work, and journalism, to research or other scholarship.

Invertebrates have proven to be extremely useful model systems for gaining insights into the neural and molecular mechanisms of sensory processing, motor control and higher functions such as feeding behavior, learning and memory, navigation, and social behavior. A major factor in their enormous contributions to neuroscience is the relative simplicity of invertebrate nervous systems. In addition, some invertebrates, primarily the molluscs, have large cells, which allow analyses to take place at the level of individually identified neurons. Individual neurons can be surgically removed and assayed for expression of membrane channels, levels of second messengers, protein phosphorylation, and RNA and protein synthesis. Moreover, peptides and nucleotides can be injected into individual neurons. Other invertebrate model systems such as *Drosophila* and *Caenorhabditis elegans* offer tremendous advantages for obtaining insights into

the neuronal bases of behavior through the application of genetic approaches. The Oxford Handbook of Invertebrate Neurobiology reviews the many neurobiological principles that have emerged from invertebrate analyses, such as motor pattern generation, mechanisms of synaptic transmission, and learning and memory. It also covers general features of the neurobiology of invertebrate circadian rhythms, development, and regeneration and reproduction. Some neurobiological phenomena are species-specific and diverse, especially in the domain of the neuronal control of locomotion and camouflage. Thus, separate chapters are provided on the control of swimming in annelids, crustacea and molluscs, locomotion in hexapods, and camouflage in cephalopods. Unique features of the handbook include chapters that review social behavior and intentionality in invertebrates. A chapter is devoted to summarizing past contributions of invertebrates to the understanding of nervous systems and identifying areas for future studies that will continue to advance that understanding.

Taking Animals Seriously Mental Life and Moral Status Cambridge University Press

An analysis of human and non-human animals' spatial cognitive, perceptual, and behavioural processes through mapping internal and external spatial knowledge. The primary purpose of this book is to contribute to an overcoming of the traditional separation between humanities and life sciences which, according to the authors, is required today both by the developments of these disciplines and by the social problems they have to face. The volume discusses the theoretical, epistemological and ethical repercussions of the main acquisitions obtained in the last decades from the behavioral sciences. Both the authors are inspired by the concept of a "critical ethology" oriented to archive the nature/culture and human/animal dichotomies. The book proposes a theoretical and methodological restructuring of the comparative study of the animal behavior, learning, and cultures, focused on the fact that thought, culture and language are not exclusively human prerogatives. The proposed analysis includes a critique of speciesism and determinism in the ethical field, and converge with the Humanities, to which the series is dedicated, on a key point: it is necessary to arrive at an education system able to offer scientific, social and ethical skills that are transversal and transcendent to the traditional humanities/life sciences bipartition. Skills that are indispensable for facing the complex challenges of the contemporary society and promoting a critical reflection of humanity on itself. Literature on the ethics and politics of food and that on human–animal relationships have infrequently converged. Representing an initial step toward bridging this divide, *Messy Eating* features interviews with thirteen prominent and emerging scholars about the connections between their academic work and their approach to consuming animals as food. The collection explores how authors working across a range of perspectives—postcolonial, Indigenous, black, queer, trans, feminist, disability, poststructuralist, posthumanist, and

multispecies—weave their theoretical and political orientations with daily, intimate, and visceral practices of food consumption, preparation, and ingestion. Each chapter introduces a scholar for whom the tangled, contradictory character of human–animal relations raises difficult questions about what they eat.

Representing a departure from canonical animal rights literature, most authors featured in the collection do not make their food politics or identities explicit in their published work. While some interviewees practice vegetarianism or veganism, and almost all decry the role of industrialized animal agriculture in the environmental crisis, the contributors tend to reject a priori ethical codes and politics grounded in purity, surety, or simplicity. Remarkably free of proscriptions, but attentive to the Eurocentric tendencies of posthumanist animal studies, *Messy Eating* reveals how dietary habits are unpredictable and dynamic, shaped but not determined by life histories, educational trajectories, disciplinary homes, activist experiences, and intimate relationships. These accessible and engaging conversations offer rare and often surprising insights into pressing social issues through a focus on the mundane—and messy—interactions that constitute the professional, the political, and the personal. Contributors: Neel Ahuja, Billy-Ray Belcourt, Matthew Calarco, Lauren Corman, Naisargi Dave, Maneesha Deckha, María Elena García, Sharon Holland, Kelly Struthers Montford, H. Peter Steeves, Kim TallBear, Sunaura Taylor, Harlan Weaver, Kari Weil, Cary Wolfe

*Monkey see, monkey do—or does she? Can the behavior of non-human primates—their sociality, their intelligence, their communication—really be chalked up to simple mimicry? Emphatically, absolutely: no. And as famed primatologist Julia Fischer reveals, the human bias inherent in this oft-uttered adage is our loss, for it is only through the study of our primate brethren that we may begin to understand ourselves. An eye-opening blend of storytelling, memoir, and science, *Monkeytalk* takes us into the field and the world's primate labs to investigate the intricacies of primate social mores through the lens of communication. After first detailing the social interactions of key species from her fieldwork—from baby-wielding male Barbary macaques, who use infants as social accessories in a variety of interactions, to aggression among the chacma baboons of southern Africa and male-male tolerance among the Guinea baboons of Senegal—Fischer explores the role of social living in the rise of primate intelligence and communication, ultimately asking what the ways in which other primates communicate can teach us about the evolution of human language. Funny and fascinating, Fischer's tale roams from a dinner in the field shared with lionesses to insights gleaned from Rico, a border collie with an astonishing vocabulary, but its message is clear: it is humans who are the evolutionary mimics. The primate heritage visible in our species is far more striking than the reverse, and it is the monkeys who deserve to be seen. "The social life of macaques and baboons is a magnificent opera," Fischer writes. "Permit me now to raise the curtain on it."*

Philosophy of Psychology is a well-structured introduction to the nature and

mechanisms of cognition and behaviour from one of the leaders in the field. This book highlights the state of the field in the new, provocative line of research into the cognition and behavior of the domestic dog. Eleven chapters from leading researchers describe innovative methods from comparative psychology, ethology and behavioral biology, which are combined to create a more comprehensive picture of the behavior of *Canis familiaris* than ever before. Each of the book's three parts highlights one of the perspectives relevant to providing a full understanding of the dog. Part I covers the perceptual abilities of dogs and the effect of interbreeding. Part II includes observational and experimental results from studies of social cognition – such as learning and social referencing – and physical cognition in canids, while Part III summarizes the work in the field to date, reviewing various conceptual and methodological approaches and testing anthropomorphisms with regard to dogs. The final chapter discusses the practical application of behavioral and cognitive results to promote animal welfare. This volume reflects a modern shift in science toward considering and studying domestic dogs for their own sake, not only insofar as they reflect back on human beings.

Animal Experimentation: Working Towards a Paradigm Change critically appraises current animal use in science and discusses ways in which we can contribute to a paradigm change towards human-biology based approaches. There are two driving questions informing this book. The first is where does our moral life come from? It presupposes that considering morality broadly is inadequate. Instead, different aspects need to be teased apart. It is not sufficient to assume that different virtues are bolted onto a vicious animality, red in tooth and claw. Nature and culture have interlaced histories. By weaving in evolutionary theories and debates on the evolution of compassion, justice and wisdom, it shows a richer account of who we are as moral agents. The second driving question concerns our relationships with animals. Deane-Drummond argues for a complex community-based multispecies approach. Hence, rather than extending rights, a more radical approach is a holistic multispecies framework for moral action. This need not weaken individual responsibility. She intends not to develop a manual of practice, but rather to build towards an alternative philosophically informed approach to theological ethics, including animal ethics. The theological thread weaving through this account is wisdom. Wisdom has many different levels, and in the broadest sense is connected with the flow of life understood in its interconnectedness and sociality. It is profoundly theological and practical. In naming the project the evolution of wisdom Deane-Drummond makes a statement about where wisdom may have come from and its future orientation. But justice, compassion and conscience are not far behind, especially in so far as they are relevant to both individual decision-making and institutions.

Understanding animal behaviour is the overall theme of this 51st Congress of the International Society for Applied Ethology and the red thread through the chosen

scientific topics. Understanding animal behaviour is essential in order to improve the interaction between animals and the environments in which they are kept and to improve animal welfare. The abstracts in this proceedings book give an overview of the scientific topics discussed at the conference. The world of animals: senses and perception Human-animal interactions Animal learning and cognition Animal stress responses Social behaviour of animals Applying ethology in the keeping of animals Animal affective states Maternal and neonatal behaviour

Ô This groundbreaking book provides a meticulously-researched history of the rise of a new state that aims to govern people by changing their behaviour through influencing (or at least claiming to influence) their psyche. With examples from finance, transport, health and environment, it also illustrates the struggles of citizens who fight against this new agenda of government. The book shows how deeply the psyche has become a different site of power and hence a different object of knowledge over the last two or three decades. Ò Æ Engin Isin, the Open University, UK Changing Behaviours charts the emergence of the behaviour change agenda in UK based public policy making since the late 1990s. By tracing the influence of the behavioural sciences on Whitehall policy makers, the authors explore a new psychological orthodoxy in the practices of governing. Drawing on original empirical material, chapters examine the impact of behaviour change policies in the fields of health, personal finance and the environment. This topical and insightful book analyses how the nature of the human subject itself is re-imagined through behaviour change, and develops an analytical framework for evaluating the ethics, efficacy and potential empowerment of behaviour change. This unique book will be of interest to advanced undergraduates, postgraduates and academics in a range of different disciplines. In particular, its inter-disciplinary focus on key themes in the social sciences Æ the state, citizenship, the meaning and scope of government Æ will make it essential reading for students of political science, sociology, anthropology, geography, policy studies and public administration. In addition, the book's focus on the practical use of psychological and behavioural insights by politicians and policy makers should lead to considerable interest in psychology and behavioural economics.

This book interweaves the author's personal story and observations of nature, with scientific research, and philosophical reflection. It tells the story of nearly three decades of labor to ecologically restore twenty-one acres of ruined land near Dayton, Ohio. This story and what the author has observed motivate reflection on the human relationship to soil, the inner lives of animals, the intelligence of plants, and human psychology. The book advances the case for the intelligence and kinship of all living things, an ethic of respect for life, and the need to radically rethink how human societies live on Earth. How did human minds become so different from those of other animals? What accounts for our capacity to understand the way the physical world works, to think ourselves into the minds of others, to gossip, read, tell stories about the past, and imagine the future? These questions are not new: they have been debated by philosophers, psychologists, anthropologists, evolutionists, and neurobiologists over the course of centuries. One explanation widely accepted today is that humans have special cognitive instincts. Unlike other living animal species, we are born with complicated mechanisms for reasoning about causation, reading the minds of others, copying behaviors, and using language. Cecilia Heyes agrees that adult humans have impressive pieces of cognitive

equipment. In her framing, however, these cognitive gadgets are not instincts programmed in the genes but are constructed in the course of childhood through social interaction. Cognitive gadgets are products of cultural evolution, rather than genetic evolution. At birth, the minds of human babies are only subtly different from the minds of newborn chimpanzees. We are friendlier, our attention is drawn to different things, and we have a capacity to learn and remember that outstrips the abilities of newborn chimpanzees. Yet when these subtle differences are exposed to culture-soaked human environments, they have enormous effects. They enable us to upload distinctively human ways of thinking from the social world around us. As Cognitive Gadgets makes clear, from birth our malleable human minds can learn through culture not only what to think but how to think it.

This book distinguishes itself from much of the polemical literature on these issues by offering the most judicious and well-balanced account yet available of animals' moral standing, and related questions concerning their minds and welfare. Transcending jejune debates focused on utilitarianism versus rights, the book offers a fresh methodological approach with specific and constructive conclusions about our treatment of animals. David DeGrazia provides the most thorough discussion yet of whether equal consideration should be extended to animals' interests, and examines the issues of animal minds and animal well-being with an unparalleled combination of philosophical rigor and empirical documentation. His book is an important contribution to the field of animal ethics and will be read with special interest by all philosophers teaching such courses, as well as biologists, those professionally involved with animals, and general readers concerned about animal welfare.

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