

Pathological Altruism

Pathological Altruism OUP USA

Presents a groundbreaking investigation into the origins of morality at the core of religion and politics, offering scholarly insight into the motivations behind cultural clashes that are polarizing America.

Pathological Altruism is a groundbreaking new book – the first to explore the negative aspects of altruism and empathy, seemingly uniformly positive traits. In fact, pathological altruism, in the form of an unhealthy focus on others to the detriment of one's own needs, may underpin some personality disorders. Hyperempathy – an excess of concern for what others think and how they feel – helps explain popular but poorly defined concepts such as codependency. The contributing authors of this book provide a scientific, social, and cultural foundation for the subject of pathological altruism, creating a new field of inquiry. Each author's approach points to one disturbing truth: what we value so much, the altruistic "good" side of human nature, can also have a dark side that we ignore at our peril.

National bestselling author of APOCALYPSE NEVER skewers progressives for the mishandling of America's faltering cities.

Progressives claimed they knew how to solve homelessness, inequality, and crime. But in cities they control, progressives made those problems worse. Michael Shellenberger has lived in the San Francisco Bay Area for thirty years. During that time, he advocated for the decriminalization of drugs, affordable housing, and alternatives to jail and prison. But as homeless encampments spread, and overdose deaths skyrocketed, Shellenberger decided to take a closer look at the problem. What he discovered shocked him. The problems had grown worse not despite but because of progressive policies. San Francisco and other West Coast cities – Los Angeles, Seattle, Portland – had gone beyond merely tolerating homelessness, drug dealing, and crime to actively enabling them. San Fransicko reveals that the underlying problem isn't a lack of housing or money for social programs. The real problem is an ideology that designates some people, by identity or experience, as victims entitled to destructive behaviors. The result is an undermining of the values that make cities, and civilization itself, possible.

The Neuroscience of Psychotherapy: Healing the Social Brain (Second Edition)

Impossible Idealism, Drastic Choices, and the Urge to Help

Finding Freedom Where Fear and Courage Meet

Cold-Blooded Kindness

Critical Leadership Skills for a Disrupted World

Altruism and Altruistic Love

Though virtue ethics is enjoying a resurgence, the topic of virtue cultivation has been largely neglected by philosophers. This book features essays by philosophers, theologians, and psychologists at the forefront of research into virtue.--Publisher's description.

This book discusses one of the hottest topics in science today, i.e., the concern over certain problematic practices within the scientific enterprise. It raises questions and, more importantly, begins to supply answers about one particularly widespread phenomenon that sometimes impedes scientific progress: group processes. The book looks at many problematic manifestations of "going along with the crowd" that are adopted at the expense of truth. Closely related is the concept of pathological altruism or altruism bias—the tendency of scientists to bias their research in order to further the ideological or financial interests of an "in-group" at the expense of both the interest of other groups as well as the truth. The book challenges the widespread notion that science is invariably a benevolent, benign process. It defines the scientific enterprise, in practice as opposed to in theory, as a cultural system designed to produce factual knowledge. In effect, the book offers a broad and unique take on an important and incompletely explored subject: research and academic discourse that sacrifices scientific objectivity, and perhaps even the scientist's own ethical standards, in order to further the goals of a particular group of researchers or reinforce their shared belief system or their own interests, whether economic, ideological, or bureaucratic.

Virtue ethics in its contemporary manifestation is dominated by neo Aristotelian virtue ethics primarily developed by Rosalind Hursthouse. This version of eudaimonistic virtue ethics was ground breaking, but has been subject to considerable critical attention. Christine Swanton shows that the time is ripe for new developments and alternatives. The target centred virtue ethics proposed by Swanton is opposed to orthodox virtue ethics in two major ways. First, it rejects the 'natural goodness' metaphysics of Neo Aristotelian virtue ethics owed to Philippa Foot in favour of a 'hermeneutic ontology' of ethics inspired by the Continental tradition and McDowell. Second, it rejects the well-known 'qualified agent' account of right action made famous by Hursthouse in favour of a target centred framework for assessing rightness of acts. Swanton develops the target centred view with discussions of Dancy's particularism, default reasons and thick concepts, codifiability, and its relation to the Doctrine of the mean. Target Centred Virtue Ethics retains the pluralism of Virtue Ethics: A Pluralistic View (2003) but develops it further in relation to a pluralistic account of practical reason. This study develops other substantive positions including the view that target centred virtue ethics is developmental, suitably embedded in an environmental ethics of "dwelling"; and incorporates a concept of differentiated virtue to allow for roles, narrativity, cultural and historical location, and stage of life.

How the actions and advocacy of diverse religious communities in the United States have supported democracy's development during the past century Does religion benefit democracy? Robert Wuthnow says yes. In Why Religion Is Good for American Democracy, Wuthnow makes his case by moving beyond the focus on unifying values or narratives about culture wars and elections. Rather, he demonstrates that the beneficial contributions of religion are best understood through the lens of religious diversity. The religious composition of the United States comprises many groups, organizations, and individuals that vigorously, and sometimes aggressively, contend for

what they believe to be good and true. Unwelcome as this contention can be, it is rarely extremist, violent, or autocratic. Instead, it brings alternative and innovative perspectives to the table, forcing debates about what it means to be a democracy. Wuthnow shows how American religious diversity works by closely investigating religious advocacy spanning the past century: during the Great Depression, World War II, the civil rights movement, the debates about welfare reform, the recent struggles for immigrant rights and economic equality, and responses to the coronavirus pandemic. The engagement of religious groups in advocacy and counteradvocacy has sharpened arguments about authoritarianism, liberty of conscience, freedom of assembly, human dignity, citizens' rights, equality, and public health. Wuthnow hones in on key principles of democratic governance and provides a hopeful yet realistic appraisal of what religion can and cannot achieve. At a time when many observers believe American democracy to be in dire need of revitalization, *Why Religion Is Good for American Democracy* illustrates how religious groups have contributed to this end and how they might continue to do so despite the many challenges faced by the nation.

On Human Nature

Groupthink in Science

Why Rome Fell, Hitler Rose, Enron Failed, and My Sister Stole My Mother's Boyfriend

The Coming Age of Altruism

An Integrated Theory

Integrating Perspectives

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.

A new eye-opener on how we can make better decisions—by the author of Gut Feelings. In this age of big data we often trust that expert analysis—whether it's about next year's stock market or a person's risk of getting cancer—is accurate. But, as risk expert Gerd Gigerenzer reveals in his latest book, Risk Savvy, most of us, including doctors, lawyers, and financial advisors, often misunderstand statistics, leaving us misinformed and vulnerable to exploitation. Yet there's hope. In Risk Savvy, Gigerenzer gives us an essential guide to the science of good decision making, showing how ordinary people can make better decisions for their money, their health, and their families. Here, Gigerenzer delivers the surprising conclusion that the best results often come from considering less information and listening to your gut.

'Pathological Altruism' is a groundbreaking new book - the first to explore the negative aspects of altruism and empathy seemingly uniformly positive traits. In fact, pathological altruism, in the form of an unhealthy focus on others to the detriment of one's own needs, may underpin some personality disorders.

"[This book is] an ... examination of how we can respond to suffering, live our fullest lives, and remain open to the full spectrum of our human experience"--Amazon.com.

The Evolutionary Bases of Consumption

Prosocial Development

Not in God's Name

Risk Savvy

How to Make Good Decisions

The Organ Donor Experience

Organ donors are, by definition, altruists, and their act is even more generous when they remain anonymous. But altruism doesn't tell the whole story. There are myriad motivations, some subconscious, some conscious, that compel people to donate a part of themselves to someone they don't know. The Organ Donor Experience uncovers the desires, personalities and motivations of Good Samaritan organ donors and reveals much about the process of donating an organ to a needy recipient.

This volume includes six varied contributions to the study of visual ethics in organizations. The implications of our visual world for organizational life and personal behaviour have received scant research attention. This volume sets out to address that lack of research.

What does it mean to devote yourself wholly to helping others? In *Strangers Drowning*, Larissa MacFarquhar seeks out people living lives of extreme ethical commitment and tells their deeply intimate stories; their stubborn integrity and their compromises; their bravery and their recklessness; their joys and defeats and wrenching dilemmas. A couple adopts two children in distress. But then they think: If they can change two lives, why not four? Or ten? They adopt twenty. But how do they weigh the needs of unknown children in distress against the needs of the children they already have? Another couple founds a leprosy colony in the wilderness in India, living in huts with no walls, knowing that their two small children may contract leprosy or be eaten by panthers. The children survive. But what if they hadn't? How would their parents' risk have been judged? A woman believes that if she spends money on herself, rather than donate it to buy life-saving medicine, then she's responsible for the deaths that result. She lives on a fraction of her income, but wonders: when is compromise self-indulgence and when is it essential? We honor such generosity and high ideals; but when we call people do-gooders there is skepticism in it, even hostility. Why do moral people make us uneasy?

Between her stories, MacFarquhar threads a lively history of the literature, philosophy, social science, and self-help that have contributed to a deep suspicion of do-gooders in Western culture. Through its sympathetic and beautifully vivid storytelling, *Strangers Drowning* confronts us with fundamental questions about what it means to be human. In a world of strangers drowning in need, how much should we help, and how much can we help? Is it right to care for strangers even at the expense of those we are closest to? Moving and provocative, *Strangers Drowning* challenges us to think about what we value most, and why.

Humans possess certain unique mental traits. Self-reflection, as well as ethic and aesthetic values, is among them, constituting an essential part of what we call the human condition. The human mental machinery led our species to have a self-awareness but, at the same time, a sense of justice, willing to punish unfair actions even if the consequences of such outrages harm our own interests. Also, we appreciate searching for novelties, listening to music, viewing beautiful pictures, or living in well-designed houses. But why is this so? What is the meaning of our tendency, among other particularities, to defend and share values, to evaluate the rectitude of our actions and the beauty of our surroundings? What brain mechanisms correlate with the human capacity to maintain inner speech, or to carry out judgments of value? To what extent are they different from other primates' equivalent behaviors? In *In the Light of Evolution Volume VII* aims to survey what has been learned about the human "mental machinery." This book is a collection of colloquium papers from the Arthur M. Sackler Colloquium "The Human Mental Machinery," which was sponsored by the National Academy of Sciences on January 11-12, 2013. The colloquium brought together leading scientists who have worked on brain and mental traits. Their 16 contributions focus the objective of better understanding human brain processes, their evolution, and their eventual shared mechanisms with other animals. The articles are grouped into three primary sections: current study of the mind-brain relationships; the primate evolutionary continuity; and the human difference: from ethics to aesthetics. This book offers fresh perspectives coming from interdisciplinary approaches that open new research fields and constitute the state of the art in some important aspects of the mind-brain relationships.

Evil Genes

Standing at the Edge

Developing the Virtues

Bio-Psycho-Social Contributions to Understanding Eating Disorders

A Novel

A Scientific Search for Altruism

Have you ever heard of a person who left you wondering, "How could someone be so twisted? So evil?" Prompted by clues in her sister's diary after her mysterious death, author Barbara Oakley takes the reader inside the head of the kinds of malevolent people you know, perhaps all too well, but could never understand. Starting with psychology as a frame of reference, Oakley uses cutting-edge images of the working brain to provide startling support for the idea that "evil" people act the way they do mainly as the result of a dysfunction. In fact, some deceitful, manipulative, and even sadistic behavior appears to be programmed genetically—suggesting that some people really are born to be bad. Oakley links the latest findings of molecular research to a wide array of seemingly unrelated historical and current phenomena, from the harems of the Ottomans and the chummy jokes of "Uncle Joe" Stalin, to the remarkable memory of investor Warren Buffet. Throughout, she never loses sight of the personal cost of evil genes as she unravels the mystery surrounding her sister's enigmatic life—and death. Evil Genes is a tour-de-force of popular science writing that brilliantly melds scientific research with intriguing family history and puts both a human and scientific face to evil.

In this searing exploration of deadly codependency, the author takes the reader on a spellbinding voyage of discovery that examines the questions: Are some people naturally too caring? Is caring sometimes a mask for darker motives? Can science help us understand how our concerns for others can hurt everything we hold dear? This gripping story brings extraordinary insight to our deepest questions. Is kindness always the right answer? Is kindness always what it seems?

In this groundbreaking work of biblical analysis and interpretation, one of the most admired religious leaders of our time shows that religiously inspired violence has as its source misreadings of the texts of the Hebrew Bible, the New Testament, and the Koran. When religion becomes a zero-sum conceit--i.e., my religion is the only "right" path to God, therefore your religion is by definition "wrong"--Violence between peoples of different beliefs is the only natural outcome, argues Rabbi Sacks. But by looking anew at seminal biblical texts in the Book of Genesis--in which we find the foundational stories of all three Abrahamic faiths--Rabbi Sacks offers an entirely different understanding of God's multiple relationships: with Jacob, patriarch of Judaism; with Ishmael, patriarch of Islam; and with Esau, whose blessing is understood to confirm God's relationship with monotheists from other faiths and overarching relationship with all of humanity. By analyzing the texts that recount how Abraham's immediate descendants resolved their various sibling rivalries, Rabbi Sacks teaches us a powerful lesson in the existence of multiple pathways to God. "We are not all the same," he declares. "There is no one faith that encompasses the plenary truth of human wisdom ... The belief that one faith--ours--holds the key to salvation deserves to be challenged, not just because it has led to so much persecution and bloodshed in the name of God, but because it attempts to confine God to one religion, one way, one image of mankind. God cannot be so confined and remain the God of transcendence, the God-without-an-image who systematically defies our attempts to capture Him in categories of human understanding ... Making space for that which is other than myself is not a doctrine of religious relativism. It is, rather, the humility that says there are things I will not, cannot, understand and that I must leave to God." Rabbi Sacks's bold statement of our need to look with new eyes at specific scriptural passages from within each of the Abrahamic monotheisms--passages that, when interpreted literally, can lead to hatred, violence, and war--is an eloquent, clarion call for people of goodwill from all faiths to join together to end the misunderstandings that threaten to destroy us all.

The Evolutionary Bases of Consumption by Gad Saad applies Darwinian principles in understanding our consumption patterns and the products of popular culture that most appeal to individuals. The first and only scholarly work to do so, this is a captivating study of the adaptive reasons behind our behaviors, cognitions, emotions, and perceptions. This lens of analysis suggests how we come to make selections such as choosing a mate, the foods we eat, the gifts that we offer, and more. It also highlights how numerous forms of dark side consumption, including pathological gambling, compulsive buying, pornographic addiction, and eating disorders, possess a Darwinian etiology. Engaging and diverse in scope, the book maps consumption phenomena onto four key Darwinian modules: survival, reproduction, kin selection, and reciprocal altruism. As an interesting proposal, the author suggests that media and advertising contents exist in their particular forms because they are a reflection of our evolved human nature - negating the notion that they exist through the reverse causal link, as proposed by social constructivists. The link between evolutionary theory and consumption behaviors is detailed throughout the book via an examination of (among many others): appearance-enhancing products and services; financial and physical risk-taking; use of sexual imagery and the depictions of women in advertising; and television programs, movies, songs, music videos, literature, religion, and art. The Evolutionary Bases of Consumption will appeal to evolutionists who desire to explore new areas wherein evolutionary theory can be applied; consumer and marketing scholars who wish to learn about the ways in which biological-and evolutionary-based theorizing can be infused into the consumer behavior/marketing/advertising disciplines; as well as other interdisciplinary scholars interested in gaining knowledge about the power of evolutionary theory in explaining a wide range of behavioral phenomena.

Registered Nurses' Perceptions of Pathological Altruism

Science, Philosophy, and Religion in Dialogue

Culture, Genes, and the Welfare of Others

The Hand That Feeds You

The Wiley Handbook of Positive Clinical Psychology

The Caring Motivation

For centuries, the egoism-altruism debate has echoed through Western thought. Egoism says that the motivation for everything we do, including our seemingly selfless acts of care for others, is to gain one or another self-benefit. Altruism, while not denying the force of self-interest, says that under certain circumstances we can care for others for their sakes, not our own. Over the past half-century, social psychologists have turned to laboratory experiments on humans to provide a scientific resolution of this debate about our nature. The experiments have focused on the possibility that empathic concern-other-oriented emotion elicited by and congruent with the perceived welfare of someone in need-produces altruistic motivation to remove that need. With carefully constructed experimental designs, these scientists have tested the nature of the motivation produced by empathic concern, determining whether it is egoistic or altruistic and, thereby, providing an answer to a fundamental question about what makes us tick. Framed as a detective story, this book traces the scientific search for altruism through numerous studies and attempts to examine various motivational suspects, reaching the improbable conclusion that empathy-induced altruism is indeed part of our nature. The book then considers the implications of this conclusion both for our understanding of who we are as humans (the bad news as well as the good) and for how we might create a more humane society.

Motivation, Altruism, Personality and Social Psychology takes up the debate around altruism and the acceptance in society that self-interest is a healthy guiding principle in life, and argues that helping behaviour can lead to self-fulfilment and happiness and is beneficial to psychological health and society in general.

Ethicists and psychologists have become increasingly interested in the development of virtue in recent years, approaching the topic from the perspectives of virtue ethics and developmental psychology respectively. Such interest in virtue development has spread beyond academia, as teachers and parents have increasingly striven to cultivate virtue as part of education and child-rearing. Looking at these parallel trends in the study and practice of virtue development, the essays in this volume explore such questions as: How can philosophical work on virtue development inform psychological work on it, and vice versa? How should we understand virtue as a dimension of human personality? What is the developmental foundation of virtue? What are the evolutionary aspects of virtue and its development? How is virtue fostered? How is virtue exemplified in behavior and action? How is our conception of virtue influenced by context and by developmental and social experiences? What are the tensions, impediments and prospects for an integrative field of virtue study? Rather than centering on each discipline, the essays in this volume are organized around themes and engage each other in a broader dialogue. The volume begins with an introductory essay from the editors that explains the full range of philosophical and empirical issues that have surrounded the notion of virtue in recent years.

The benefits of altruism and empathy are obvious. These qualities are so highly regarded and embedded in both secular and religious societies that it seems almost heretical to suggest they can cause harm. Like most good things, however, altruism can be distorted or taken to an unhealthy extreme. Pathological Altruism presents a number of new, thought-provoking theses that explore a range of hurtful effects of altruism and empathy. Pathologies of empathy, for example, may trigger depression as well as the burnout seen in healthcare professionals. The selflessness of patients with eating abnormalities forms an important aspect of those disorders. Hyperempathy - an excess of concern for what others think and how they feel - helps explain popular but poorly defined concepts such as codependency. In fact, pathological altruism, in the form of an unhealthy focus on others to the detriment of one's own needs, may underpin some personality disorders. Pathologies of altruism and empathy not only underlie health issues, but also a disparate slew of humankind's most troubled features, including genocide, suicide bombing, self-righteous political partisanship, and ineffective philanthropic and social programs that ultimately worsen the situations they are meant to aid. Pathological Altruism is a groundbreaking new book - the first to explore the negative aspects of altruism and empathy, seemingly uniformly positive traits. The contributing authors provide a scientific, social, and cultural foundation for the subject of pathological altruism, creating a new field of inquiry. Each author's approach points to one disturbing truth: what we value so much, the altruistic "good" side of human nature, can also have a dark side that we ignore at our peril.

Good Samaritans and the Meaning of Altruism

Strangers Drowning

Greed, Pathological Altruism, Ideology, Competition, and Culture

In the Light of Evolution

A Multidimensional Approach

Altruism in World Religions

Edited by the founder of the field, this is the first handbook on positive clinical psychology—a revolutionary approach that places equal importance on both the positive and negative aspects of mental health and well-being. The first handbook on positive clinical psychology, a revolutionary approach that places equal importance on the positive and negative aspects of mental health and well-being Brings together new work from authorities in positive psychology and clinical psychology to offer an integrated examination of well-being as it relates to personality, psychopathology, psychological treatments, and more Discusses theory, research, and practice across a broad range of topics such as optimism, positive affect, well-being therapy, childhood well-being, evolutionary perspectives, and clinical implementation Contains essential information for researchers, instructors and practitioners in clinical psychology, positive psychology, mental health, and well-being in general

Ours to Explore investigates voluntourism's past and present, uncovering the complicated roots of the modern global phenomenon.

Prosocial behavior-broadly defined as voluntary action intended to help or benefit another-has been associated with positive outcomes across the lifespan. Children with a more prosocial orientation are better liked and trusted by their peers, have a higher status in peer groups, are better at maintaining friendships, demonstrate better self regulation, empathy, and social cognitive skills, and excel in academics.

Researchers have shown that prosocial behaviors correlate to lower rates of school suspension and drop-out, teen pregnancy, substance use, aggression, and delinquency. These positive effects speak to the value of prosocial behavior during formative years. Prosocial Development examines a variety of biological, socialization, and contextual influences on prosocial development from infancy through early adulthood. While the definition of prosocial behavior may seem straightforward, recent research has highlighted its multifaceted nature. This volume specifically focuses on the multidimensionality of prosocial development, examining different contexts, motivations, types, and targets of prosocial behavior that are differentially predicted by socialization and dispositional characteristics. Skillfully edited by Drs. Padilla-

Walker and Carlo, each chapter in this volume highlights some aspect of multidimensionality in regard to prosocial behavior and meaningful avenues for future research. This volume will be an important tool for scholars, researchers, and practitioners who are interested in prosocial, moral, and positive youth development. The organization and focus of this volume are also well-suited for use as a text for graduate courses in moral development, child and adolescent development, social psychology, sociology, anthropology, and family studies.

Caring is all around us and is manifested in diverse settings such as parenting, friendships, volunteering, altruism, mentoring, teaching, pet adoption, and gardening. The study of caring, the giving end of our relations, has been dispersed among a large variety of research paradigms (e.g., evolution, brain research, attachment theory, feminism, altruism, volunteering, parenting, social support, prosocial development, organizational citizenship behavior and sustainability) and this has impeded our understanding of caring. The Caring Motivation is a pioneering attempt to bring the diverse research on caring together and to examine caring as a motivation from a broad perspective that relies on these very diverse literatures. Author Ofra Mayseless underscores that we as a species have an innate, biologically driven and evolutionarily chosen, yet contextually sensitive, general motivation to care, tend, empower, and nurture. Several intriguing insights emerge, and a conceptual model of caring as a fundamental and encompassing human motivation is presented. This is the first time that such a model is discussed in detail and its presentation helps us understand core common processes of caring across diverse targets as well as unique adaptations. The model presents for the first time a comprehensive view on how caring is psychologically activated and sustained and underscores the importance of life meaning and purpose in its enactment. The book also introduces a preliminary and innovative model of the universal developmental course of the caring motivational system from infancy to adulthood. This novel and pioneering view opens up exciting new arenas for research and for applications in psychotherapy, education, human growth, spirituality and religions, leadership and organizational behavior, and human sciences in general and highlights the pivotal place of care in our lives.

Visual Ethics

Ours to Explore

Does Altruism Exist?

Motivation, Altruism, Personality and Social Psychology

Privilege, Power, and the Paradox of Voluntourism

This book uniquely combines cutting-edge medical, psychological, and sociocultural topics pertinent to eating disorders. In the medical realm, the book focuses on Eating Disorders' newly investigated associations with ADHD and sleep disorders, and on innovative treatments of osteoporosis in anorexia nervosa. Novel contributions in the psychological realm address families' trans-generational transmission of Eating Disorders-related difficulties and novel internet-based treatments for such families. Lastly, in the sociocultural realm, the book discusses social contagion and Pro-Ana websites as increasing risk for disordered eating in young women around the globe. This volume provides readers with more holistic perspectives of each realm and their interplay, to promote Eating Disorders' understanding, treatment, prevention, and research. It provides various professionals including mental health providers, physicians, nutritionists, and graduate students in these professions.

"Morgan Russell, 30, is completing her thesis on victim psychology at John Jay College of Criminal Justice and newly engaged to Bennett, a man more possessive than those she has dated in the past, but also more chivalrous--and the sex is hot. She returns from class one day to find Bennett brutally killed, and her dogs--a Great Pyrenees, and two pit bulls she was fostering--covered in blood. Bewildered and devastated that her dogs could have committed such violence, she worries that she might suffer from one of the syndromes she studies--pathological altruism: when selfless acts do more damage than good. When Morgan tries to locate Bennett's parents to tell them about their son's hideous death, she discovers that everything he has told her--where he was born, where he lives in Montreal, where he works--was a lie. He is not the man he said he was. In fact, he fits the clinical definition of a sociopath, and he had several fiance all believing the same promises he gave Morgan. And then, one by one, these other women are murdered. Morgan's research into Bennett has taken on an urgency: in order to stay alive, she must find out how an intelligent woman like herself, who studies predators, becomes a victim. Sexy, disturbing, and highly suspenseful, this is a brilliant collaboration between two outstanding writers"--

In 1830 philosopher Auguste Comte coined the term altruism to provide a general definition for the act of selflessly caring for others. But does this modern conception of sacrificing one's own interests for the well-being of others apply to the charitable behaviors encouraged by all world religions? In Altruism in World Religions prominent scholars from an array of religious perspectives probe the definition of altruism to determine whether it is a category that serves to advance the study of religion. Exploring a range of philosophical and religious thought from Greco-Roman philia to Judaism, Christianity, and Islam, from Hinduism in India to Buddhism and the religions of China and Japan, the authors find that altruism becomes problematic when applied to religious studies because it is, in fact, a concept absent from religion. Chapters on Judaism, Christianity, and Islam reveal that followers of these religions cannot genuinely perform self-sacrificing acts because God has promised to reward every good deed. Moreover, the separation between the self and the other that self-sacrifice necessarily implies, runs counter to Buddhist thought, which makes no such distinction. By challenging our assumptions about the act of self-sacrifice as it relates to religious teachings, the authors have shown altruism to be more of a secular than religious notion. At the same time, their findings highlight how charitable acts operate with the values and structures of the religions studied.

Provides a critique of and alternative to the dominant paradigm used in biomedical ethics by exploring the Japanese concept of autonomy.

Jane Austen and Altruism

Why Good People are Divided by Politics and Religion

Expert Humans

Rethinking Autonomy

Target Centred Virtue Ethics

A Critique of Principlism in Biomedical Ethics

How the brain's architecture is related to the problems, passions, and aspirations of human beings. In contrast to this view, recent theoretical advances in brain imaging have revealed that the brain is an organ continually built and re-built by one's experience. We are now beginning to learn that many forms of psychotherapy, developed in the absence of any scientific understanding of the brain, are supported by neuroscientific findings. In fact, it could be argued that to be an effective psychotherapist these days it is essential to have some basic understanding of neuroscience. Louis Cozolino's *The Neuroscience of Psychotherapy*, Second Edition is the perfect place to start. In a beautifully written and accessible synthesis, Cozolino illustrates how the brain's architecture is related to the problems, passions, and aspirations of human beings. As the book so elegantly argues, all forms of psychotherapy--from psychoanalysis to behavioral interventions--are successful to the extent to which they enhance change in relevant neural circuits. Beginning with an overview of the intersecting fields of neuroscience and psychotherapy, this book delves into the brain's inner workings, from basic neuronal building blocks to complex systems of memory, language, and the organization of experience. It continues by explaining the development and organization of the healthy brain and the unhealthy brain. Common problems such as anxiety, trauma, and codependency are discussed from a scientific and clinical perspective. Throughout the book, the science behind the brain's working is applied to day-to-day experience and clinical practice. Written for psychotherapists and others interested in the relationship between brain and behavior, this book encourages us to consider the brain when attempting to understand human development, mental illness, and psychological health. Fully and thoroughly updated with the many neuroscientific developments that have happened in the eight years since the publication of the first edition, this revision to the bestselling book belongs on the shelf of all practitioners.

David Sloan Wilson, one of the world's leading evolutionists, addresses a question that has puzzled philosophers, psychologists, and evolutionary biologists for centuries: Does altruism exist naturally among the Earth's creatures? The key to understanding the existence of altruism, Wilson argues, is by understanding the role it plays in the social organization of groups. Groups that function like organisms indubitably exist, and organisms evolved from groups. Evolutionists largely agree on how functionally organized groups evolve, ending decades of controversy, but the resolution casts altruism in a new light: altruism exists but shouldn't necessarily occupy center stage in our understanding of social behavior. After laying a general theoretical foundation, Wilson surveys altruism and group-level functional organization in our own species—in religion, in economics, and in the rest of everyday life. He shows that altruism is not categorically good and can have pathological consequences. Finally, he shows how a social theory that goes beyond altruism by focusing on group function can help to improve the human condition in a practical sense. *Does Altruism Exist?* puts old controversies to rest and will become the center of debate for decades to come.

Ethicists and psychologists have become increasingly interested in the development of virtue in recent years, approaching the topic from the perspectives of virtue ethics and developmental psychology respectively. Such interest in virtue development has spread beyond academia, as teachers and parents have increasingly striven to cultivate virtue as part of education and child-rearing. Looking at these parallel trends in the study and practice of virtue development, the essays in this volume explore such questions as: How can philosophical work on virtue development inform psychological work on it, and vice versa? How should we understand virtue as a dimension of human personality? What is the developmental foundation of virtue? What are the evolutionary aspects of virtue and its development? How is virtue fostered? How is virtue exemplified in behavior and action? How is our conception of virtue influenced by context and by developmental and social experiences? What are the tensions, impediments and prospects for an integrative field of virtue study? Rather than centering on each discipline, the essays in this volume are organized around themes and engage each other in a broader dialogue. The volume begins with an introductory essay from the editors that a wide-angle view of the fuller range of philosophical and empirical issues that have surrounded the notion of virtue in recent years.

Jane Austen and Altruism identifies a compelling theme, namely, the view that Jane Austen propounds a rigorous, boundary-sensitive model of altruism that counters the human propensity to selfishness and promotes the culture of cooperation. In her days, altruism was commonly known as "benevolence", "charity," or "philanthropy", and these concepts overlap with Auguste Comte's later definition of altruism as "otherism". This volume argues that Austen's thinking co-opts the evolutionary idea that altruism is seldom truly pure, egoism cannot be eradicated, and boundless group altruism is not sustainable. However, given that she comes from a naval and clergy family, she witnesses the power of wartime patriotism, the Evangelical revival, the Regency culture of politeness, and the sentimental novels. In her novels, she locates human relationships along an altruism continuum that ranges from enlightened selfishness to pathological altruism. Unconditional love is hard to find, but empathy, kin altruism, reciprocal exchange, and group altruism are key to the formation of self-identity, family, community and the nation state.

San Fransicko

Do We Only Care About Ourselves?

Perspectives from Philosophy, Theology, and Psychology

Volume VII: The Human Mental Machinery

Confronting Religious Violence

Biology, Psychology, Ethics, Politics, and Religion

The concept of altruism, or disinterested concern for another's welfare, has been discussed by everyone from theologians to psychologists to biologists. In this cutting edge book, evolutionary, neurological, developmental, psychological, social, cultural, and religious aspects of altruistic behavior are examined by renowned researchers. The result is a collaborative and provocative look at one of humanity's essential and defining characteristics.

Expert Humans: Critical Leadership Skills for a Disrupted World examines the critical leadership concepts of Altruism, Compassion and Empathy (ACE) and their application to the great disruptors of today. Though virtue ethics is enjoying a resurgence, the topic of virtue cultivation has been largely neglected by philosophers. This volume remedies this gap, featuring mostly new essays, commissioned for this

collection, by philosophers, theologians, and psychologists at the forefront of research into virtue. Each contribution focuses on some aspect of virtue development, either by highlighting virtue cultivation within distinctive traditions of ethical or religious thought, or by taking a developmental perspective to yield fresh insights into criticisms of virtue ethics, or by examining the science that explains virtue development. The essays by Russell and Driver investigate virtue cultivation or problems associated with it from Aristotelian and utilitarian perspectives. Slote addresses virtue development from the sentimentalist standpoint. Swanton and Cureton and Hill explore self-improvement, the former with an eye to offering solutions to critiques of virtue ethics, the latter from a Kantian ethical vantage point. Slingerland examines contemporary psychology as well as virtue development in the Confucian tradition to counter situationist criticisms of virtue ethics. Flanagan, Bucar, and Herdt examine how virtue is cultivated in the Buddhist, Islamic, and Christian traditions, respectively. Narvaez, Thompson, and McAdams offer descriptive insights from psychology into virtue development. The result is a collection of extremely creative essays that not only fills the current gap but also promises to stimulate new work on a philosophically neglected yet vital topic.

Cultivating Virtue

Neuroquirks of a Codependent Killer, or Just Give Me a Shot at Loving You, Dear, and Other Reflections on Helping That Hurts

Why Religion Is Good for American Democracy

Pathological Altruism

The Righteous Mind

Why Progressives Ruin Cities