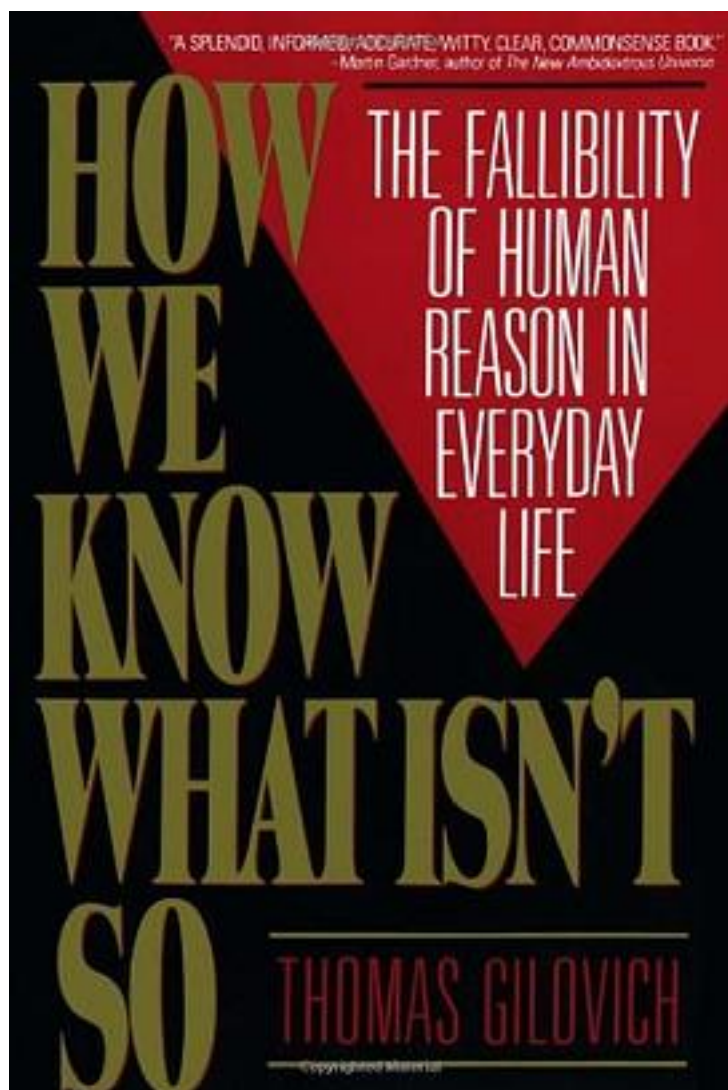


How We Know What Isn't So



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著者:Thomas Gilovich

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From Publishers Weekly

Sports fans who think that basketball players shoot in "hot streaks," and maternity nurses who maintain that more babies are born when the moon is full adhere to erroneous beliefs, according to Gilovich, associate professor of psychology at Cornell. With examples ranging from the spread of AIDS to the weight of Scholastic Aptitude Test scores, he skewers popular but mistaken assumptions. Faulty reasoning from incomplete or ambiguous data, a tendency to seek out "hypothesis-confirming evidence" and the habit of self-serving belief are among the factors Gilovich pinpoints in his sophisticated analysis. However, in the book's second half, his debunking of holistic medicine, ESP and paranormal phenomena is superficial and one-sided, marred by some of the very tendencies he effectively exposes in the "true believers."

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From Kirkus Reviews

The subtexts of this first-class critique of human (non)reason are that we all tell ourselves lies (at least some of the time)...that if you want to believe it's true, it is (faith healing, ESP)...that humans can't help seeing patterns where none exist (in clouds, in disastrous events, in gamblers' streaks). Furthermore, if you would like to learn more about how not to deceive yourself, you might take a course in one of the ``soft" probabilistic sciences like psychology. This might be construed as self-serving, since Gilovich happens to teach psychology at Cornell. However, the point is well taken because such courses should expose students to a minimum of statistics--such as the law of regression, which says that when two variables are partially related, extremes in one variable are matched, on average, by less extreme variables in the other. (Children of tall parents are tall, but not as tall as their parents.) Gilovich attributes the general lack of appreciation of the law to ``the compelling nature of judgment by representation"--by which the predicted outcome should be as close to the data as possible: the son of a 6'5" dad should be close to 6'5". Gilovich also points to other pitfalls in reasoning, such as failure to record negative outcomes (how many times do you dream of an old friend and not bump into him the next day?). And he discusses deeper motives--e.g., fear of dying, prospects of power or immortality, and similar self-aggrandizing traits that fortify superstitions and the will to believe. Altogether, a satisfying splash of skepticism and reason in a world where the Lake Wobegon phenomenon--``the women are strong, the men are good-looking and all the children are above average"- -prevails. -- Copyright ©1991, Kirkus Associates, LP. All rights reserved. --This text refers to an out of print or unavailable edition of this title.

作者介绍:

Thomas Gilovich is a professor of psychology at Cornell University and author of *The Wisest One in the Room* (with Lee Ross), *How We Know What Isn't So*, *Why Smart People Make Big Money Mistakes*, and *Social Psychology*. He lives in Ithaca, New York.

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主要关注人们如何形成mis-belief滴

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书评

在图书馆心理类书架上无意看到这本书，因为看到是湛庐文化出的书，所以毫不犹豫就拿起来读了。

这本书给了一个不一样的视觉，一个不一样的世界，一个超脱于我们生活中所谓理性中超理性世界。

我们以为我们是理性的，事实上却经常是非理性的。我们的大脑有各种思维模...

封面吸引力很大，读起来很生涩，可能是翻译的原因，读的过程中一度想要放弃，自我感觉有点小小的标题党。

书中介绍了6大思维误区:有一定道理，心理或者自我常识常常犯的一些错误。作者在书中也论证了很多，例子也蛮贴切，但有点过多反复赘述，理论太多太生涩（可能还是翻译的缘...

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