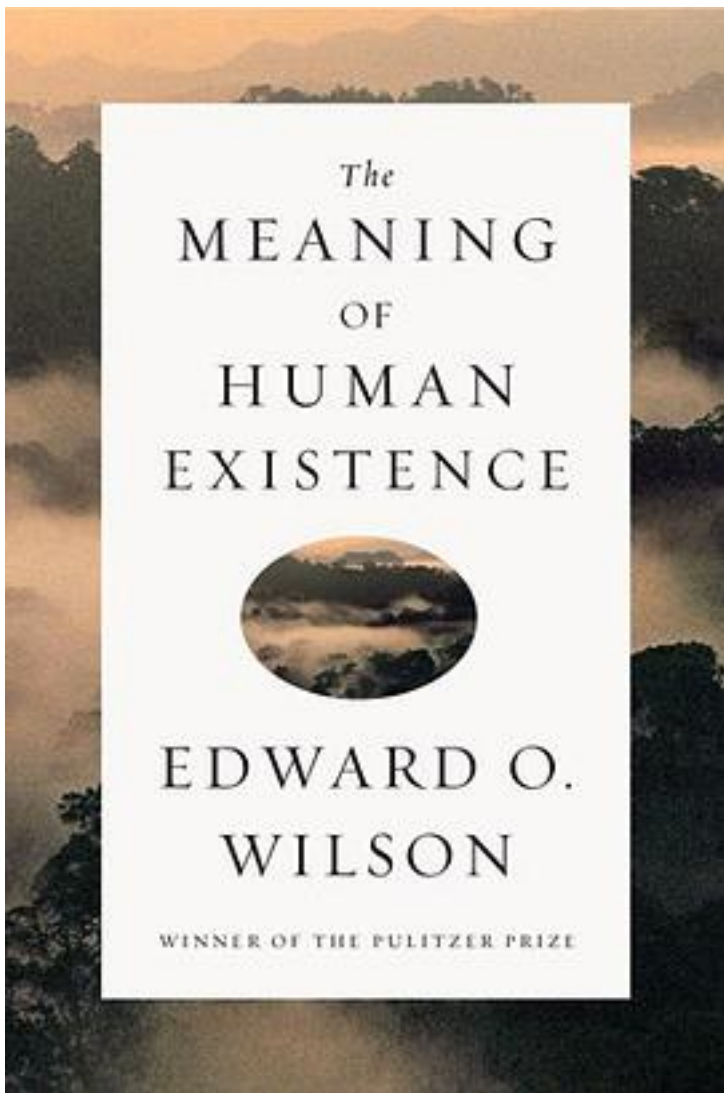


The Meaning of Human Existence



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著者:Edward O. Wilson

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How did humanity originate and why does a species like ours exist on this planet? Do we have a special place, even a destiny in the universe? Where are we going, and perhaps, the most difficult question of all, "Why?"

In *The Meaning of Human Existence*, his most philosophical work to date, Pulitzer Prize-winning biologist Edward O. Wilson grapples with these and other existential questions, examining what makes human beings supremely different from all other species. Searching for meaning in what Nietzsche once called "the rainbow colors" around the outer edges of knowledge and imagination, Wilson takes his readers on a journey, in the process bridging science and philosophy to create a twenty-first-century treatise on human existence—from our earliest inception to a provocative look at what the future of mankind portends.

Continuing his groundbreaking examination of our "Anthropocene Epoch," which he began with *The Social Conquest of Earth*, described by the *New York Times* as "a sweeping account of the human rise to domination of the biosphere," here Wilson posits that we, as a species, now know enough about the universe and ourselves that we can begin to approach questions about our place in the cosmos and the meaning of intelligent life in a systematic, indeed, in a testable way.

Once criticized for a purely mechanistic view of human life and an overreliance on genetic predetermination, Wilson presents in *The Meaning of Human Existence* his most expansive and advanced theories on the sovereignty of human life, recognizing that, even though the human and the spider evolved similarly, the poet's sonnet is wholly different from the spider's web. Whether attempting to explicate "The Riddle of the Human Species," "Free Will," or "Religion"; warning of "The Collapse of Biodiversity"; or even creating a plausible "Portrait of E.T.," Wilson does indeed believe that humanity holds a special position in the known universe.

The human epoch that began in biological evolution and passed into pre-, then recorded, history is now more than ever before in our hands. Yet alarmed that we are about to abandon natural selection by redesigning biology and human nature as we wish them, Wilson soberly concludes that advances in science and technology bring us our greatest moral dilemma since God stayed the hand of Abraham.

作者介绍:

Edward O. Wilson is widely recognized as one of the world's preeminent biologists and naturalists. The author of more than twenty books, including *The Creation*, *The Social Conquest of Earth*, and *Letters to a Young Scientist*, Wilson is a professor emeritus at Harvard University. The winner of two Pulitzer Prizes, he lives in Lexington, Massachusetts.

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标签

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humanities

评论

晦涩而读得艰难，大概是因为英文还不够好的缘故。下一本想看看《自私的基因》。

观点和《自私的基因》中有一些相悖。但是论证不够充分。

Not Interesting

你不需要如异形里的史前域外生物也可以询问存在的意义，问这样一个问题并不一定暗示存在危机，但可以肯定的是它与深刻且科学的了解我们自己有关。

非常好 值得仔细阅读

"Human nature is not the genes that prescribe the emotions and learning preparedness. It is not the cultural universals ... Human nature is the ensemble of hereditary regularities in mental development that bias cultural evolution in one direction as opposed to others and thus connect genes to culture in the brain of every person" (p.141 paperback)

这么大的话题也就哈佛生物教授才敢用来做自己的书名。然而我觉得并没有解答问题。讲了很多evolution, 基因什么的研究, 主题不是很突出。也许了解这么宏达的问题只能用这样不明不白的方式去推动你思考, 因为没有答案。

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书评

人生若能遇到旗鼓相当的对手, 亦是幸事。智力或武力上不如你的人, 胜之也会觉得不文不武, 或是有损威名。孔明先有周朗, 后有仲达, 智力不相上下的较量, 才让凡夫俗子听得有味。理查德·道金斯有爱德华·威尔逊这样的对手, 也不失体面。道金斯文笔流畅优美, 在斯蒂芬·平克的...

威尔逊预测, 神经科学家不久就能确定意识的生理基础, 揭示出我们的情绪和思想的物质过程。如果心灵只是物质过程的副作用, 产生于一系列的因果链条, 那意识、自由选择就只是一种幻觉。威尔逊说: “相信自由意志是生物学上的适应。” 它使我们免于陷入宿命论。相信我们能够控制我...

作者的文笔不错，作为一个研究蚂蚁的生物科学家，分析起“人类”的问题起来，旁征博引，悲天悯人。不过，文章的几个章节之间缺少逻辑联系，似乎是作者的几篇杂文拼凑在一起的结果，缺少一个贯穿其中的主题思想。

作为一个反复出现的观点之一：作者认为，“自私”的基因，通过个...

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