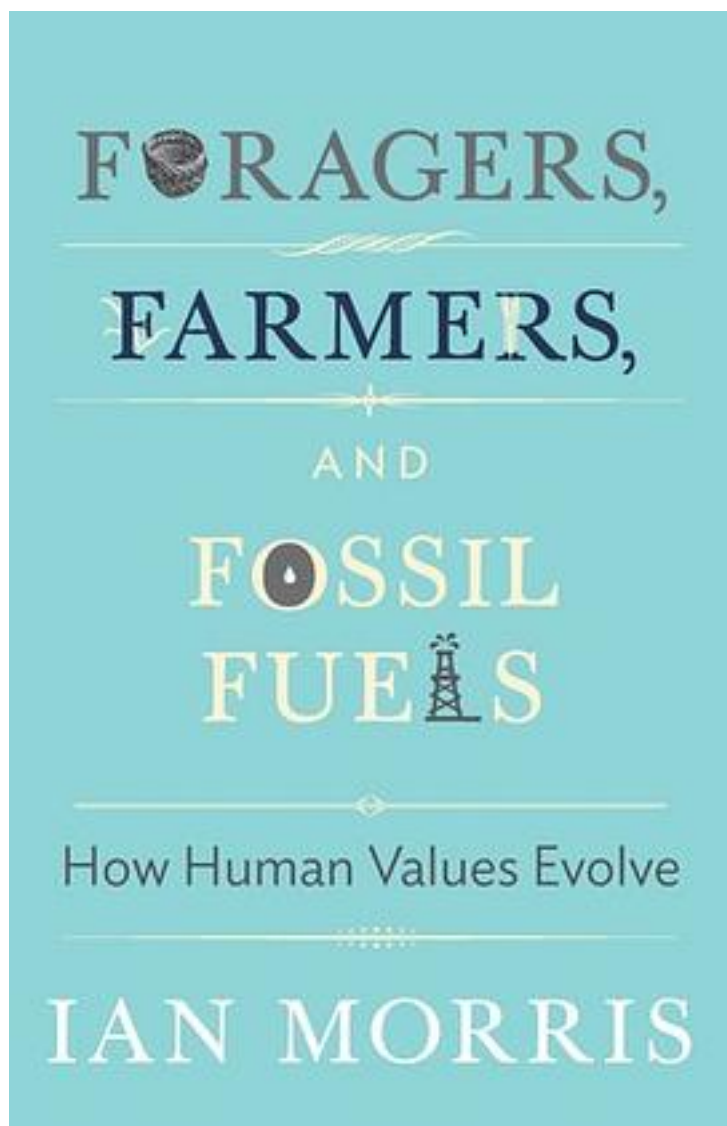


Foragers, Farmers, and Fossil Fuels



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著者:Ian Morris

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Most people in the world today think democracy and gender equality are good, and that violence and wealth inequality are bad. But most people who lived during the 10,000 years before the nineteenth century thought just the opposite. Drawing on archaeology, anthropology, biology, and history, Ian Morris, author of the best-selling *Why the West Rules—for Now*, explains why. The result is a compelling new argument about the evolution of human values, one that has far-reaching implications for how we understand the past—and for what might happen next.

Fundamental long-term changes in values, Morris argues, are driven by the most basic force of all: energy. Humans have found three main ways to get the energy they need—from foraging, farming, and fossil fuels. Each energy source sets strict limits on what kinds of societies can succeed, and each kind of society rewards specific values. In tiny forager bands, people who value equality but are ready to settle problems violently do better than those who aren't; in large farming societies, people who value hierarchy and are less willing to use violence do best; and in huge fossil-fuel societies, the pendulum has swung back toward equality but even further away from violence.

But if our fossil-fuel world favors democratic, open societies, the ongoing revolution in energy capture means that our most cherished values are very likely to turn out—at some point fairly soon—not to be useful any more.

Originating as the Tanner Lectures delivered at Princeton University, the book includes challenging responses by novelist Margaret Atwood, philosopher Christine Korsgaard, classicist Richard Seaford, and historian of China Jonathan Spence.

作者介绍:

Ian Morris is the Willard Professor of Classics and a fellow of the Stanford Archaeology Center at Stanford University. He has directed excavations in Italy and Greece and has published thirteen previous books, including *Why the West Rules—for Now* (Farrar, Straus and Giroux), *The Measure of Civilization* (Princeton), and *War! What Is It Good For?* (FSG). He lives in Boulder Creek, California.

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标签

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评论

价值观倒是跟《三体》蛮像的……

Neoliberalism cliché. a very dangerous book obscuring the dark sides of modernity. Even reading one page of this book would be wasting time.

绝对一本小众读物，要不是芝加哥法学院2015的书单提到了这本书的话估计怎么可能性都没有了。作者的观点很有意思，什么样的觅食方式决定了什么样的社会形态，演化这个事情很说不准为了适应生存方式不得不将社会制度变革。那么我们所处的时代又一次亮了，这是要往何处走？

The writer generalizes broadly through three different energy stages. Energy capture determines the course a society takes on the macro-level, but doesn't shape its micro-level actions. You have free will. Energy capture does not determine your actions. But it does shape your society.

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书评

乔治先生气定神闲地骑着驴，太太却背着沉重的麻袋艰难步行。莫里斯教授在希腊考古时偶然邂逅的小事，却引发了他对人类价值观的大思考：为什么在伯明翰被视为自私的行为，在希腊的阿希罗斯却理所当然？
伊恩·莫里斯是斯坦福大学历史学和古典文学教授，已出版《西方将主宰多...

在普遍意义上讲，历史学家的工作曾经和工匠是很类似的。他们需要完成的动作都是“钻研”、“琢磨”，而最终所表现的内容，则可能与最初的素材大相径庭：谁能想到一桩树根可以变得曼妙多姿？谁又能想到宫廷食单上的蛛丝马迹，可以成为王朝倾覆的证据呢？但在我们的时代，工...

我们生活在一个海纳百川的时代，信息爆炸，个人的价值观也千差万别，这不仅是地域差别和代沟。伊恩·莫里斯在他的著作《人类的演变：采集者、农夫与大工业时代》中称，一些核心价值是不变的，诸如“待人公平、行事公正、爱憎分明、防患未然、敬畏神明”。然而有些偏差还是会令...

本书能帮助读者以一种更成熟的心态理解三观冲突，由于中西方用词习惯的不同，中译本略显晦涩，但是无碍于理解本书的核心观点。
到底是经济基础决定上层建筑，还是我们人类有一个核心的价值观，受社会形态而扭曲呢？ 本文配合《自私的基因》食用，味道更好。从原始觅食社会，到...

每一本的护封内一面很少见地都有特别的内容， 然后集齐全部好像还能召唤什么东西..

独辟蹊径的“人类演化”文/米雪
人类对自身的发展和由来一直是各家各言，因为人类科学技术再先进，却是不能坐回时光机去考察，所以人类如何演变，有多少流派就有多少种言论。《人类简史》、《自私的基因》 ...

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