



Understanding Behaviorism: Behavior, Culture, and Evolution, William M. Baum, Wiley, 2005, 1405112611, 9781405112611, 312 pages. Understanding Behaviorism explains the basis of behavior analysis and its application to human problems in a scholarly but accessible manner. Behaviorism is defined as the proposition that a science of behavior is possible, and the book begins by exploring the question of whether behavior is free or determined, relating behaviorism to pragmatism, and showing how feelings and thoughts can be treated scientifically. Baum then discusses ancient concepts such as purpose, knowledge, and thought, as well as social problems such as freedom, responsibility, government, and culture. This new edition of a classic work is an invaluable part of the new evolutionary perspective in understanding behavior in general and culture in particular, and culminates by offering practical approaches to improving the lives of all humankind..

DOWNLOAD [HERE](#)

Instructional Design Made Easy A Workbook for Designing Accelerated Learning Programs, Guy S. Bruce, Aug 1, 1999, , 737 pages. .

Hows and whys of human behavior , George Amos Dorsey, 1929, , 298 pages. .

Behaviorspeak glossary of terms in applied behavior analysis (ABA), Bobby Newman, Kenneth F. Reeve, Sharon A. Reeve, Carolyn S. Ryan, 2003, Psychology, 141 pages. A dictionary of terms used in Applied Behavior Analysis and qutism..

Sniffy, the Virtual Rat Lite Version, Tom Alloway, Greg Wilson, Jeff Graham, Lester Krames, 2000, Computers, 114 pages. The new Lite Version of the famous Sniffy software simulates the elementary phenomena of operant and classical conditioning that are discussed in courses on the Psychology of

Behaviorism mind, mechanism and society, John Staddon, Feb 1, 1993, Psychology, 128 pages. .

Things Might Go Terribly, Horribly Wrong A Guide to Life Liberated from Anxiety, Kelly G. Wilson, Troy DuFrene, Jan 1, 2010, Psychology, 165 pages. Wilson and Dufrene help readers foster the flexibility they need to keep from succumbing to the avoidable forces of anxiety, and open themselves to the often uncomfortable

Behaviorism a battle line, William Peter King, 1930, Psychology, 376 pages. .

Introduction to Modern Behaviorism , Professor Howard Rachlin, 1991, , 302 pages. .

An historical and critical study of radical behaviorism as a philosophical doctrine , Frank Diehl, 1934, Psychology, 30 pages. .

Living systems , James Grier Miller, 1978, Science, 1102 pages. .

Graduated Applied Behavior Analysis For Children Diagnosed With Autistic-Spectrum Disorders, Bobby Newman, Jun 1, 2002, Psychology, 180 pages. .

Understanding Behaviorism Science, Behavior, and Culture, William M. Baum, 1994, Psychology, 255 pages. .

Children and you, a primer of child care , Eva Knox Evans, 1948, Family & Relationships, 60 pages.

A matter of consequences part three of an autobiography, Burrhus Frederic Skinner, 1984, Psychology, 441 pages. .

Behaviorism and psychology , Abraham Aaron Roback, 1923, , 284 pages. .

The Behavior of Animals Mechanisms, Function And Evolution, Johan J. Bolhuis, Luc-Alain Giraldeau, 2005, Psychology, 515 pages. This wide-ranging textbook provides a broad overview of the current state of animal behavior studies. An ideal textbook for undergraduate and graduate courses in biology

“William Baum’s book is a fine explication of some of the most powerful ideas in psychology. Behaviorism is out of vogue in some circles, but knowing about ideas of reinforcement, stimulus control, shaping and many other critical concepts is crucial knowledge for those who wish to understand overt human behavior. Baum’s book provides a wonderful introduction into this important intellectual endeavor. I highly recommend it.” Henry L. Roediger, III, Washington University in St. Louis

"This is a standard text on behaviourism, but one with the widest possible range. The first part is historical, but also relates behaviourism to philosophy of science and to distinctions between public and private. Part Two proposes a scientific model of behaviour, considering reinforcement, purpose, stimulus control, language and rule-governed behaviour. Perhaps the most interesting section for the general reader is the third on social issues: freedom, responsibility, values in science and religion, and the evolution and design of culture." The Scientific and Medical Network Review

Understanding Behaviorism explains the basis of behavior analysis and its application to human problems in a scholarly but accessible manner. Behaviorism is defined as the proposition that a science of behavior is possible, and the book begins by exploring the question of whether behavior is free or determined, relating behaviorism to pragmatism, and showing how feelings and thoughts can be treated scientifically. Baum then discusses ancient concepts such as purpose, knowledge, and thought, as well as social problems such as freedom, responsibility, government, and culture. This new edition of a classic work is an invaluable part of the new evolutionary perspective in understanding behavior in general and culture in particular, and culminates by offering practical approaches to improving the lives of all humankind..

Of course, the answer to that question is no. Granted, many laypeople in today's world are first hearing about "behaviorism" through their familiarity with applied behavior analysis (ABA) and autism treatment. There is, however, a great deal more to talk about than autism treatment, as Baum details for us.

As a college professor who teaches in a graduate program in behavior analysis, this is the first book that I recommend to my students to give them a better idea of the "big picture" of the philosophy of behaviorism and the science of behavior analysis. Baum does a wonderful job describing the relevance of both the philosophy and the science to our world and those who "behave" in it.

First of all, I'm not a behaviorist. I disagree with the philosophy of science it is founded on, which is positivism and pragmatism (both were similar when it came to their views on scientific theories,

which can be described as instrumentalism). I also think that the resistance to acknowledge things like personality traits have influence on behavior and it's insistence on categorizing everything as one form of conditioning or another makes for a rather shallow understanding of human behavior. That's not to say I think there's anything spooky about us, but I take a more biological view that focuses on neuroscience, genetics and gene-environment interactions, and finding out WHY and HOW conditioning of various forms works.

That being said, I must admit that I regard B.F. Skinner as a scientific genius and I hold him in high regard. Steven Pinker's book *The Blank Slate* is a woeful misrepresentation of behaviorism. So, those like me who are sympathetic to behaviorism but nevertheless find it lacking might want to check out this book. It's clearly written, well cited, and by one of the best behaviorists out there.

When limited to elucidating the theoretical and historical foundations of behavioral psychology, "Understanding Behaviorism" serves as an adequate introduction. However, Baum has an exasperating and intemperate habit of haphazard citation of tangentially related examples out of context to illustrate the important points of behaviorism. For example, he myopically reduces creativity and the artistic process to the search for novelty. There can be no such as thing as pure creativity, since an artist's work is but the result of a continuum of practices based upon past attempts that were consistently reinforced. In one jaw-dropping passage he links Mozart to that of a lab rat! "Mozart composed many symphonies - composing symphonies was a prominent activity in his life - but to say that each symphony represented a unique creative act would be like saying that each time a rat presses a lever in a new way the rat has engaged in a unique creative act." (pg 99)

Less one thinks that Baum has a aversive stimulus response to Mozart, his dismissive treatment of the arts is judiciously extended to the literature, fine arts, Renoir, Kandinsky and Monet, "Monet did a series of paintings of the same haystacks at different times of the day, the color scheme of each painting sets it apart from the others. Seen in relation to earlier works, being creative "on purpose" requires no postulated inner purpose...viewed in this light, porpoises and rats have been trained to be creative "on-purpose." (pg. 100)

Through the legitimizing lens of Skinner's legacy, Baum feels incumbent upon himself to "correctly" reinterpret the efflorescence of human cultural expression as nothing more than operant behavior due to consistent positive or negative reinforcement. Baum explains behavior but does not understand culture and context; therefore, he lacks the ability to articulate a nuanced interpretation of the necessity of creative self-expression in human culture. There are a myriad of other child prodigies engaged in the same form of operant behavior as Mozart, yet history has produced only one Mozart. This can also be said of Monet, Duke Ellington, Rodin, Lady Murasaki, etc. Baum's argument sorely lacks the sophistication and refinement required to comprehend and appreciate a human being's creative impulse, for surely, Dostoyevsky's works of are more than merely a quest for novelty.

Behaviorism is an empirically driven discipline in which theories are deduced from experimental results and hard data. It's ironic that Baum does not apply his own methodology and academic rigor when venturing outside his area of expertise. If he did so, he would not be conceptually trapped by assumptions regarding human cultural and creative expression. Given that the lives of Mozart (and other artistic luminaries) are prolifically documented, why not do a focused and robust analysis of Mozart's familial environment, political and historical context as well as an overview of his monumental contributions to Western classical music? Given Baum's dismissive treatment of Western creative cultural traditions, one can only surmise the reception by readers and academics from non-Western cultures.

Baum thinks that his type of behaviorist can stand outside the hermeneutic circle and correctly interpret behavior for the rest of us (from the perspective of "no-where"). Science, like the arts, is a form of cultural expression that manifest within the hermeneutic circle. It's no longer about the one objective truth, but creatively articulating and interpreting the truth of one's relative position of where, when and how we find ourselves within the circle of life. Read more ›

All Departments Amazon Instant Video Appliances Apps for Android Arts, Crafts & Sewing Automotive Baby Beauty Books Cell Phones & Accessories Clothing & Accessories Collectibles & Fine Art Computers Credit Cards Electronics Gift Cards Store Grocery & Gourmet Food Health & Personal Care Home & Kitchen Industrial & Scientific Jewelry Kindle Store Magazine Subscriptions Movies & TV MP3 Music Musical Instruments Office Products Patio, Lawn & Garden Pet Supplies Shoes Software Sports & Outdoors Tools & Home Improvement Toys & Games Video Games Watches Wine

Understanding Behaviorism explains the basis of behavior analysis and its application to human problems in a scholarly but accessible manner. Only book available that both explains behavior analysis and deals with philosophical and practical problems. Makes behaviorism accessible and explains the basis of behavior analysis and its application to human problems. Treats the ancient concepts of purpose, knowledge, language, and thought as well as modern social problems like freedom, responsibility, government, and culture. Offers practical approaches to improving the lives of all humankind. Includes suggestions for further reading.

When limited to elucidating the theoretical and historical foundations of behavioral psychology, "Understanding Behaviorism" serves as an adequate introduction. However, Baum has an exasperating and intemperate habit of haphazard citation of tangentially related examples out of context to illustrate the important points of behaviorism. For example, he myopically reduces creativity and the artistic process to the search for novelty. There can be no such thing as pure creativity, since an artist's work is but the result of a continuum of practices based upon past attempts that were consistently reinforced. In one jaw-dropping passage he links Mozart to that of a lab rat! "Mozart composed many symphonies - composing symphonies was a prominent activity in his life - but to say that each symphony represented a unique creative act would be like saying that each time a rat presses a lever in a new way the rat has engaged in a unique creative act." (pg 99) Less one thinks that Baum has an aversive stimulus response to Mozart, his dismissive treatment of the arts is judiciously extended to the literature, fine arts, Renoir, Kandinsky and Monet, "Monet did a series of paintings of the same haystacks at different times of the day, the color scheme of each painting sets it apart from the others. Seen in relation to earlier works, being creative "on purpose" requires no postulated inner purpose...viewed in this light, porpoises and rats have been trained to be creative "on-purpose." (pg. 100) Through the legitimizing lens of Skinner's legacy, Baum feels incumbent upon himself to "correctly" reinterpret the efflorescence of human cultural expression as nothing more than operant behavior due to consistent positive or negative reinforcement. Baum explains behavior but does not understand culture and context; therefore, he lacks the ability to articulate a nuanced interpretation of the necessity of creative self-expression in human culture. There are a myriad of other child prodigies engaged in the same form of operant behavior as Mozart, yet history has produced only one Mozart. This can also be said of Monet, Duke Ellington, Rodin, Lady Murasaki, etc. Baum's argument sorely lacks the sophistication and refinement required to comprehend and appreciate a human being's creative impulse, for surely, Dostoyevsky's works of are more than merely a quest for novelty. Behaviorism is an empirically driven discipline in which theories are deduced from experimental results and hard data. It's ironic that Baum does not apply his own methodology and academic rigor when venturing outside his area of expertise. If he did so, he would not be conceptually trapped by assumptions regarding human cultural and creative expression. Given that the lives of Mozart (and other artistic luminaries) are prolifically documented, why not do a focused and robust analysis of Mozart's familial environment, political and historical context as well as an overview of his monumental contributions to Western classical music? Given Baum's dismissive treatment of Western creative cultural traditions, one can only surmise the reception by readers and academics from non-Western cultures. Baum thinks that his type of behaviorist can stand outside the hermeneutic circle and correctly interpret behavior for the rest of us (from the perspective of "no-where"). Science, like the arts, is a form of cultural expression that manifest within the hermeneutic circle. It's no longer about the one objective truth, but creatively articulating and interpreting the truth of one's relative position of where, when and how we find ourselves within the circle of life. Read more ›