

1: Interview with Steven Pinker - Mentor Coach

Rebecca Newberger Goldstein (born February 23,) is an American philosopher, novelist and public intellectual. She has written ten books, both fiction and nonfiction. Her Princeton Ph.D. was in philosophy of science, and she is sometimes grouped with novelists, such as Richard Powers and Alan Lightman, who create fiction that is knowledgeable of, and sympathetic toward, science.

He is an experimental psychologist who is known for his writings on language, mind and human nature. Prospect and Foreign Policy also listed him in top public intellectuals. He is currently married to philosopher and novelist Rebecca Goldstein. He belonged to a middle-class Jewish family and his grandparents are the immigrants of Poland and Romania who used to own a small necktie factory in Montreal. His father Harry Pinker was a lawyer and his mother Roslyn was a homemaker, high school vice principal, and a guidance counselor. He grew up with his two younger siblings a brother named Robert Pinker who is a policy analyst. After gaining a degree from Harvard he started working as an assistant professor there and then shifted jobs at Stanford University. Later on to attain a masters degree he did research at the Massachusetts Institute of Technology for a year. His latest published book is Enlightenment Now: Among his books, The Language Instinct was highly acclaimed. The book combines cognitive science with evolutionary psychology and behavioral genetics. Steven Pinker as a professor Source: He along with his thesis adviser Stephen Kosslyn did extensive research on visual cognition. Besides, he has written numerous articles and essays where he has depicted his thoughts. His major source of earning is from his career as a professor and author. He firstly tied the knot to Psychologist Nancy Etcoff in and after staying together for 12 years they divorced in Steven Pinker with wife Rebecca Goldstein. The Times Their marriage ceremony took place in and the duo is happily married. He describes himself as an equity feminist which is a form of liberal feminism. When he became a graduate he wrote about the connecting dots between mathematical models of learning and language development in children which got published in a major journal. Pinker was honored and received the American Humanist Association award for being the Humanist of the Year for his contributions to public understanding of human evolution. He was elected to the National Academy of Sciences in

2: The Best Books on Reason and its Limitations | Five Books Expert Recommendations

Watch as psychologist Steven Pinker is gradually, brilliantly persuaded by philosopher Rebecca Newberger Goldstein that reason is actually the key driver of human moral progress, even if its effect sometimes takes generations to unfold.

Goldstein is well placed to make this judgment, having been brought up in an ultra-orthodox Jewish household, albeit one that allowed promiscuous reading. Her brother is an orthodox rabbi. But he destroyed all the arguments for the existence of God, including the moral ones, and I got what he was saying. I felt it all fall into place and just felt a tremendous relief. Goldstein does not share the view popularised by John Gray that moral progress is an illusion. You are prepared to defend your position. But the other aspect of that is, to whom are you prepared to defend it? To whom are you accountable? And one of the ways to actually see moral progress is in the expanding circle of those to whom we feel accountable. Famed for his concept of a philosopher king, the renowned philosopher is often seen today as an unapologetic elitist. Yet Goldstein is at pains to show that he was always open to persuasion and that his main concern was to establish what constituted a good life for all citizens – though of course, that was itself a limited group in ancient Athens. But what about in our democratic age? Does everyone matter the same? But it is nonetheless a belief. In this sense, Krauss has a point when he compares philosophy to theology. Goldstein argues that philosophy can improve us as human beings, not in a self-help sense – although she recommends reading philosophy as a means of contemplating the important issues in life – but as a system of transferring intellectual intuition into popularly held feelings. Look at any major social breakthrough, she says, and the chances are you can trace it back to a philosopher. It starts out as an intellectual argument, and only much later does it enter the mainstream of society, and then it becomes so everyday as to become invisible. But what of the future? But he would have appreciated the notion of an enlightened philosopher who is freed from a cave of false perception to envision a different and perhaps more accurate reality. Science may be able to tell us if and how animals suffer pain.

3: Reason vs. compassion: Rebecca Newberger Goldstein and Steven Pinker at TED | TED Blog

Steven Pinker and Rebecca Goldstein, America's brainiest couple, confess that belonging to one of America's most reviled subcultures doesn't mean they believe scientists can explain everything.

Steven Pinker and Rebecca Newberger Goldstein: He initially defended the modern consensus among psychologists and neurologists, that most human behavior is best explained through other means: But over the course of the dialog, he is persuaded by her, and together they look back through history and see how reasoned arguments ended up having massive impacts, even if those impacts sometimes took centuries to unfold. The script was clever, the argument powerful. However on the day, they bombed. You see, we gambled that year on seeking to expand our repertoire of presentation formats. They would individually give their talks, then come sit back down with the others to debate the talk, and everyone would end up the wiser. Seemed like an interesting idea at the time. Somehow the chemistry of the dinner guests never ignited. And perhaps the biggest reason for that was that I, as head of the table trying to moderate the conversation, had my back to the audience. James Duncan Davidson That would normally have been the end of it. Except that a strange thing happened. I could not get their core idea out of my head. And unless reasoned argument is the prime tool shaping those ideas, they can warp into pretty much anything, good or bad. And so I tried to figure if there was a way to rescue the talk. And it turned out that there was. If he could make me interesting, he sure as hell could do so for Pinker and Goldstein. And so it turned out. Andrew and his amazing team at Cognitive fixed the audio issue and turned the entire talk into an animated movie of such imagination, humor and, most of all, explanatory power, it took my breath away. And so here it is. The Long Reach of Reason. A talk in animated dialog form, arguing that Reason is capable of extending its influence across centuries, making it the single most powerful driver of long-term change. B it may change forever how you think about Reason. For me, the argument in this talk is ultimately a profoundly optimistic one. If it turns out to be valid, then there really can be such a thing in the world as moral progress. People are genuinely capable of arguing each other into new beliefs, new mindsets that ultimately will benefit humanity. You might just find yourself reasoned to a different opinion. An experiment I will never try again:

4: Steven Pinker wiki, affair, married, age, height, personal life

Philosophical novelist Rebecca Goldstein and cognitive theorist Steven Pinker in conversation on literature, science and religion.

You can unsubscribe at any time. Your privacy and email address are safe with us. The Sense of Style by Steven Pinker video A short and entertaining book on the modern art of writing well by New York Times bestselling author Steven Pinker. Why is so much writing so bad, and how do we make it better? Is the English language being corrupted by texting and social media? And can the insights of cognitive psychology empower our own writing? What makes writing good, how do we get better at it, and what difference would that make to our readers? What are current language guidelines, and have dictionaries abandoned their responsibility to safeguard correct usage? Should we bring back the lost art of diagramming sentences? Do the kids today even care about good writing? Why should any of us care? What are the best approaches to enhancing the clarity of our writing, achieving a graceful and personal style, and truly engaging our readers? Here Pinker applies insights from the sciences of language and the mind to the challenge of crafting clear, coherent, and stylish prose. In the process he has created an updated guide that is responsive to changes in the way we communicate and in language itself as it has evolved. Using his irreverent wit and gift for making difficult ideas accessible to a wide audience, Pinker shows readers how good writing depends on imagination, empathy, coherence, grammatical insight, and an ability to savor and reverse-engineer the good prose of others through attentive reading. Filled with examples of both great and gruesome modern prose and without the scolding tone and rigid rules of classic writing manuals, The Sense of Style shows how the art of writing can be a form of pleasurable mastery and a fascinating intellectual topic in its own right. Entertaining, practical, and filled with surprises, this book makes the ability to write better English available to all. The Sense of Style is for writers of all kinds, and for readers who are interested in letters and literature and curious about the ways in which the sciences of mind can illuminate how language works at its best. He earned his doctorate at Harvard in , followed by a postdoctoral fellowship at MIT, a one-year stint as an assistant professor at Harvard, and in , a move back to MIT that lasted until , when he returned to Harvard. He also has spent two years in California: Beginning in graduate school he cultivated his interest in language, particularly language development in children, and this topic eventually took over his research activities. He has also studied language development in twins and the neuroimaging of language processes in the brain, and has recently begun researching the nature of reminding and the function of innuendo and other forms of indirect speech. In , Steve published the first of five books written for general audiences. The Language Instinct was an introduction to all aspects of language, held together by the idea that language is a biological adaptation. This was followed in by How the Mind Works , which offered a similar synthesis of the rest of the mind, from vision and reasoning to the emotions, humor, and art. He was drawn to the field of cognitive science and served as director of the MIT Center for Cognitive Neuroscience from In he published Words and Rules: The Ingredients of Language which presented his research on regular and irregular verbs as a way of explaining how language works in general. In he published The Blank Slate: The Modern Denial of Human Nature , which explored the political, moral, and emotional colorings of the concept of human nature. The Stuff of Thought: Language as a Window into Human Nature , published in , discussed the ways in which language reveals our thoughts, emotions, and social relationships. Why Violence Has Declined , Pinker frequently writes for The New York Times, Time, The New Republic, and other magazines on subjects such as language and politics, the neural basis of consciousness, and the genetic enhancement of human beings. Steve is the Chair of the Usage Panel of The American Heritage Dictionary and has served as editor, advisor or Board member of numerous journals for psychology and linguistics and for scientific, scholarly, media, and humanist organizations, including the American Association the Advancement of Science, the National Science Foundation, the American Academy of Arts and Sciences, the American Psychological Association, and the Linguistics Society of America. Steve grew up in a warm Jewish home in Montreal. His early interest in visual representation and design is manifested now in his portfolio of outstanding photographic art. Steve and his wife, novelist and philosopher

REBECCA GOLDSTEIN STEVEN PINKER pdf

Rebecca Newberger Goldstein, reading at home. Steve talks about his life and career. The video also includes a visit to his Boston home, seeing his study 1: Academic publications , extensive listing by year. This link also includes articles in popular media. A sampling of articles about Steve and his work:

5: Steven Pinker - Wikipedia

Watch as psychologist Steven Pinker is gradually, brilliantly persuaded by philosopher Rebecca Newberger Goldstein that reason is actually the key driver of human moral progress, even if its.

Biography[edit] Pinker was born in Montreal , Quebec , in , to a middle-class Jewish family. His parents were Roslyn Wiesenfeld and Harry Pinker. He has two younger siblings. His brother Robert is a policy analyst for the Canadian government , while his sister, Susan Pinker , is a psychologist and writer who authored *The Sexual Paradox* and *The Village Effect*. Pinker graduated from Dawson College in . From until , Pinker taught at the Department of Brain and Cognitive Sciences at MIT, was the co-director of the Center for Cognitive science " , and eventually became the director of the Center for Cognitive neuroscience " , [12] taking a one-year sabbatical at the University of California, Santa Barbara , in " As of , he is the Johnstone Family Professor of Psychology at Harvard; from to he also held the title of Harvard College Professor in recognition of his dedication to teaching. I never outgrew my conversion to atheism at 13, but at various times was a serious cultural Jew. Our competing predictions were put to the test at 8: This decisive empirical test left my politics in tatters and offered a foretaste of life as a scientist. In the interview with the Point of Inquiry podcast, Pinker states that he would "defend atheism as an empirically supported view. In psycholinguistics, Pinker became known early in his career for promoting computational learning theory as a way to understand language acquisition in children. He wrote a tutorial review of the field followed by two books that advanced his own theory of language acquisition, and a series of experiments on how children acquire the passive, dative, and locative constructions. *The Ingredients of Language*. Pinker argued that language depends on two things, the associative remembering of sounds and their meanings in words, and the use of rules to manipulate symbols for grammar. He presented evidence against connectionism, where a child would have to learn all forms of all words and would simply retrieve each needed form from memory, in favour of the older alternative theory, the use of words and rules combined by generative phonology. He showed that mistakes made by children indicate the use of default rules to add suffixes such as "-ed": He argued that this shows that irregular verb-forms in English have to be learnt and retrieved from memory individually, and that the children making these errors were predicting the regular "-ed" ending in an open-ended way by applying a mental rule. Pinker further argued that since the ten most frequently occurring English verbs be, have, do, say, make Any irregular verb that falls in popularity past a certain point is lost, and all future generations will treat it as a regular verb instead. This discontinuity based view was prominently argued by two of the main authorities, linguist Noam Chomsky and Stephen Jay Gould. In his interview on the Point of Inquiry podcast in , he provides the following examples of what he considers defensible conclusions of what science says human nature is: The sexes are not statistically identical; "their interests and talents form two overlapping distributions". Any policy that wants to provide equal outcomes for both men and women will have to discriminate against one or the other. Each one of us thinks of ourselves as more competent and benevolent than we are. Pinker also speaks about evolutionary psychology in the podcast and believes that this area of science is going to pay off. He cites the fact that there are many areas of study, such as beauty, religion, play, and sexuality, that were not studied 15 years ago. It is thanks to evolutionary psychology that these areas are being studied. Pinker sees language as unique to humans, evolved to solve the specific problem of communication among social hunter-gatherers. Pinker states in his introduction that his ideas are "deeply influenced" [29] by Chomsky; he also lists scientists whom Chomsky influenced to "open up whole new areas of language study, from child development and speech perception to neurology and genetics" [29] " Eric Lenneberg , George Miller , Roger Brown , Morris Halle and Alvin Liberman. Sampson denies there is a language instinct, and argues that children can learn language because people can learn anything. A Connectionist Perspective on Development, which defends the connectionist approach that Pinker attacked. Further, Aleksander writes that while Pinker criticises some attempts to explain language processing with neural nets, Pinker later makes use of a neural net to create past tense verb forms correctly. Given his evolutionary perspective, a central question is how an intelligent mind capable of abstract thought evolved:

Many quirks of language are the result. He sees language as being tied primarily to the capacity for logical reasoning, and speculates that human proclivity for music may be a spandrel – a feature not adaptive in its own right, but that has persisted through other traits that are more broadly practical, and thus selected for. Pinker compares music to "auditory cheesecake", stating that "As far as biological cause and effect is concerned, music is useless". This argument has been rejected by Daniel Levitin and Joseph Carroll, experts in music cognition, who argue that music has had an important role in the evolution of human cognition. One raging public debate involving language went unmentioned in *The Language Instinct*: I tipped my hand in the paragraph in [the sixth chapter of the book] which said that language is an instinct but reading is not. The image is used by Pinker in *The Better Angels of Our Nature*, with the comment "as the Housebook illustrations suggest, [the knights] did not restrict their killing to other knights". Pinker considers it unlikely that human nature has changed. In his view, it is more likely that human nature comprises inclinations toward violence and those that counteract them, the "better angels of our nature". As states expand they prevent tribal feuding, reducing losses. Suggests this is likely due to the spike in literacy after the invention of the printing press thereby allowing the proletariat to question conventional wisdom. Developed countries have stopped warring against each other and colonially, adopted democracy, and this has led a massive decline on average of deaths. The book was welcomed by many critics and reviewers, who found its arguments convincing and its synthesis of a large volume of historical evidence compelling. In a November episode of the *Point of Inquiry* podcast, host Lindsay Beyerstein, asked Pinker how his style guide was different from the many guides that already exist. Social commentators such as Ed West, author of *The Diversity Illusion*, consider Pinker important and daring in his willingness to confront taboos, as in *The Blank Slate*. West describes Pinker as "no polemicist, and he leaves readers to draw their own conclusions". Pinker said it was unlikely since the decline in violence happened too rapidly to be explained by genetic changes. The *Guardian* criticized the book as a "triumphalist" work that has a "curious relationship to intellectual history" and overestimates the role of campus activists in mainstream discourse. He was twice a finalist for the Pulitzer Prize, in and in . Since , he has chaired the Usage Panel of the *American Heritage Dictionary*, and wrote the essay on usage for the fifth edition of the *Dictionary*, which was published in

6: Why this might just be the most persuasive TED Talk ever posted | TED Blog

'Yeah, so we have a nerd love story' Goldstein met her husband, cognitive scientist Steven Pinker after reading her own name in the footnotes of his book.

The pair are also married, and they have taken to the TED stage, in front of a dinner table with several luminaries, to have a very public argument, or, in their rather more academic terms, a Socratic dialogue. An edited version of the conversation follows. Reason appears to have fallen on hard times. Popular culture plumbs new depths of dumb; political discourse has become a race to the bottom. People who think too well are often accused of elitism. Even in the academy there are attacks on logocentrism, the crime of letting logic dominate our thinking. Is this necessarily a bad thing? Maybe reason is over-rated? They threatened our way of living with weapons of mass destruction. Perhaps compassion and conscience, not a whole-hearted calculation, will save us. My fellow psychologists have shown we live by our bodies and emotions; they use a teeny power of reason to rationalize feelings after the fact. He implied no such thing. How could a reasoned argument logically entail the ineffectiveness of reasoned arguments. But can reason lead us in directions that are good or decent or moral? Can reason lead to peace and harmony if the reasoner wants peace and harmony just as reason can lay out a roadmap to conflict and strife? Can reason force a reasoner to want less cruelty and waste? On its own, the answer is no. You need two conditions: That is certainly true of our gregarious and loquacious species. You could counter with the same argument, only substituting yourself for me. There is complete parity: In particular, the momentous historical development: Centuries ago, our ancestors burnt cats alive, knights waged war on each other by trying to kill as many peasants as possible. Governments killed people for frivolous reasons, like stealing a cabbage. Executions were designed to be prolonged and painful as possible: Respectable people kept slaves. For all of our flaws, we have lost these practices. So human nature has changed? We still harbor instincts that can erupt in violence like greed, tribalism, sadism, but we have instincts that steer ourselves away: Years ago, we used to empathize with blood relations and a small circle of allies. Can hard-headed scientists really give so much credit to soft-hearted empathy? They can and they do. Empathy emerges early in life, perhaps before the age of one. And books on empathy have become best sellers, like *The Age of Empathy*. Outsiders can go to hell. Even our best efforts to remain connected with others fall miserably short, a sad truth of human nature. Take Adam Smith, who wrote: One of our most effective better angels might be reason. Reason provides the push to widen that circle of empathy. Every one of the humanitarian developments you mention originated with thinkers who gave reasons for why some practice was indefensible. They demonstrated that the way people treated some particular group of others was logically inconsistent with the way they insisted on being treated themselves. At least, when we are forced to confront them, which is just another way of saying we are susceptible to reason. Look at the history of moral progress; trace a direct pathway to changing the way we actually feel. Time and again, people lay out an argument as to why some practice is indefensible, irrational, inconsistent with values already held. The essay would go viral, be translated into many languages, get debated at pubs, coffee houses, at salons and dinner parties, and influence leaders, legislators, popular opinion. Eventually their conclusions get absorbed into the common sense of decency. Few of us today feel the need to put forth rigorous philosophical argument about why slavery is wrong, or public hangings or beating children. By now these things feel wrong. But just those arguments had to be made, and they were, in centuries past. Are you saying that people needed a step by step argument to know why there was something a wee bit wrong with burning heretics at the stake? The Frenchman Sebastian Castellio wrote precisely on this topic. And of cruel and unusual punishment like breaking people on the wheel? But surely anti-war movements depended on demonstrations and catchy tunes by folk artists and wrenching photographs of the human costs of war? No doubt, but modern anti-war movements reach back to a long chain of thinkers who had argued as to why we ought to mobilize our emotions against war. But everyone knows the abolition of slavery depended on faith and emotion, and was driven by Quakers. Yes, but the ball got rolling a century before. John Locke bucked the tide of millennia that had regarded slavery as perfectly natural. He argued that it was inconsistent with principles of rational

government. Where have I heard this before? But fully two centuries before the enlightened thinker Jeremy Bentham had exposed the sensibility of insensible practices such as cruelty to animals and the persecution of homosexuals. Still, in every case it took at least a century for the arguments of these great thinkers to trickle down to the population as a whole. Could there be practices we take for granted where the argument is against us for all to see but nonetheless we persist in them? You mean, will our great grandchildren be as appalled by some of our practices as we are by slave owning heretic burning gay-bashing ancestors? The imprisonment of non violent drug offenders or tolerance of rape in prisons? The possession of nuclear weapons? The appeal to religion to justify the unjustifiable such as the ban on contraception? What about religious faith in general? So, I have been convinced that reason is the better angel that holds the greatest hope for the moral progress our species will enjoy and holds out the greatest hope for the future. That ended the talk, but the discussion then moved back to the dinner table. Chris Anderson invited the participants to ask questions. This removes the tragic theory of history from the stage of history. That is an astounding thing to do? To the extent that history is driven by ideas, the ideas are changing. The debate over gay marriage is raging, but it used to be whether it was legal at all. Is that progress irreversible? No, there can be unexpected surprises, but that is the drift. Even though some parts of the world are behind the curve, they get caught up. My favorite example is the abolition of slavery. Mass movements involve lots and lots of people. Is reason really the driving force? When those arguments are out there it penetrates. It takes a long time. You can see the ideas moving, people are becoming more accepting of vegetarians and vegans. But none of that has to do with reason. My impression was that the argument is that reason is the slow burn that wins the day. Is there another question? Slavery is illegal now, but there are more people in slavery than any time in history. There was a debate recently between Richard Dawkins and the Archbishop of Canterbury so not very enlightening , and the Archbishop at the end admitted that some other animals may have souls.

7: Steven Pinker's formula for aging | Page Six

Professor Steven Pinker, 61, one of the world's leading authorities on the mind, and his wife, the philosopher and novelist Rebecca Newberger Goldstein, 66, on guilt, divorce and being "soul."

8: Steven Pinker and Rebecca Newberger Goldstein: The long reach of reason | TED Talk

Goldstein R. Proud Atheists (Interview with Steven Pinker). Salon [Internet].

9: Rebecca Goldstein - Wikipedia

Steven Pinker is an experimental psychologist and one of the world's foremost writers on language, mind, and human nature. Currently Johnstone Family Professor of Psychology at Harvard University, Pinker has also taught at Stanford and MIT.

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