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According to Locke, Filmer cannot be correct because his theory holds that every man is born a slave to the natural born kings. This text laid the foundation for modern forms of democracy and for the Constitution of the United States. The Second Treatise consists of a short preface and nineteen chapters. In chapter i, Locke defines political power as the right to make laws for the protection and regulation of property. In his view, these laws only work because the people accept them and because they are for the public good. In chapter ii, Locke claims that all men are originally in a state of nature. A man in this original state is bound by the laws of nature, but he is otherwise able to live, act, and dispose of his possessions as he sees fit. More important, human beings, free from the arbitrary laws of other men, have an obligation to protect the interests of each other, since they are all equally children of God. In chapters iii and iv, Locke outlines the differences between the state of nature and the state of war. The state of nature involves people living together, governed by reason, without need of a common superior. The state of war occurs when people exert unwelcome force on other people, interfering with their own natural rights and freedom, without common authority. The difference between war in society and war in nature depends on when they end. In society, war ends when the act of force, such as fighting, is over. When the last blow has been thrown, both parties can appeal to common authorities for the final resolution of past wrongs. But in nature, war does not end until the aggressive party offers peace and offers to repair the damage done. Locke claims that one of the major reasons people enter into society is to avoid the state of war. Chapter v deals with the definition and function of property. Whether by natural reason or the word of the Bible, the earth can be considered the property of all the people in the world to use for their collective survival and benefit. But Locke also believes in individual property. For individual property to exist, there must be a way for individuals to take possession of the things around them. Locke explains that the best theory of right to ownership is rooted in the fact that each person owns his or her own body and all the labor that he or she performs with that body. So, when an individual adds his own physical labor, which is his own property, to a foreign object or material, that object and any resulting products become his property as well. Locke defines labor as the determining factor of value, the tool by which humans make their world a more efficient and rewarding place for all. Locke explains that money fulfills the need for a constant measure of worth in a trading system but is still rooted in the property of labor. The rest of the Treatise is devoted to a more specific critique of government, stressing the rule of the majority as the most practical choice for government. He identifies three elements necessary for a civil society: He calls for a government with different branches, including a strong legislature, and an active executive who does not outstrip the lawmakers in power. Toward the end of the Treatise, Locke finally arrives at the question of forming a new government. When the state ceases to function for the people, it dissolve or is overthrown and may be replaced. When the government is dissolved, the people are free to reform the legislative to create a new civil state that works in their best interest. Locke insists that this system protects against random unrest and rebellion because it allows the people to change their legislative and laws without resorting to force. Shaftesbury and many others wanted to prevent him from allowing James II, his Catholic brother, to ascend to the throne. Locke worked on both treatises over several years, finally publishing them when William of Orange invaded and seized the throne in what was called the Glorious Revolution.

Chapter 2 : SparkNotes: John Locke (1632-1704): Two Treatises of Government

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Thanks for all the great reviews, guys! X3 Enjoy and review: BEE

The shrill ringing of an alarm clock was silenced as a lazy arm emerged from a bundle of blankets and slapped it hard. With that, the same hand pulled back the blankets, revealing the head and face of a young woman with shoulder-length blonde hair, and tired brown eyes. With a yawn, Rose Tyler sat up in her bed, rubbing her eyes. Rose smiled thankfully and took a sip. What would we do without caffeine? Jackie shook her head and tutted, leaving to let her daughter get dressed. A groggy groan was heard. Pete rolled his eyes and sighed, smiling at his wife. Donna shrugged and turned away, smiling. A moment later, two very familiar women came through the door. Martha Jones was very content with her life. She was a soon-to-be doctor. There was only one problem

Martha Jones was in love. But, he barely glanced twice at her. Worse, he often glanced twice at her best friend, Rose Tyler. Worse still this could go on and on, Rose fancied him as well. Rose was not particularly content with her life. Her family was alright or her mum was. She had one good friend

Martha

but all her other friends had gone off to universities, or were back-packing across Europe or something. But, there was one good thing in her life

Rose Tyler was in love. And better still she thought he loved her too. Donna raised her head and waved as Rose and Martha made their way over to the bar, automatically sitting down on stools. Rose and Martha were two of the pubs most loyal attend-ees, even though they rarely drank much alcohol. Donna had a feeling they only came into the pub to talk to John, but they were nice enough. Donna thought it was kinda cute they both had a crush on him. Donna nodded and went looking for some spare glasses. John smiled at Rose. John listened carefully, while Martha scowled, and was left with her thoughts until the ever-chatty Donna returned. To be more exact, it was in a museum, in a wing dedicated to the s. The door opened, and she slipped inside discreetly, closing it quickly, and turned, looking around the familiar console room. She smiled sadly and walked up, looking around, memories flooding her as always

"Doctor? What were those things? This watch is our last hope. This watch is me! They need to feed on me, to get eternal life, and that would not be good! The Doctor sighed, plugging the watch into the console, "Oh, yeah. Donna had to take a step back, eyes widening as she saw her best friend in so much pain

Donna

shuddered and sat down at the console, turning on a little screen. A moment later, the Doctor appeared and began listing all the things she had to look out for while he was a human. Just three more months, Donna, she thought to herself, Three more months and you can open that watch! The sky was dark, with only a few stars dotted here and there across the blackness. The moon was shadowed by clouds. A large empty field was suddenly lit up by green lights, as a huge black ship lowered onto the grass. Inside, a black figure stood, listening to its orders. Its skin was black as soot, and it had large red eyes, and tiny horns stuck from its bald head, and two yellow fangs poked out from underneath its upper-lip. This beast was just one of the creatures that had chased the Doctor and his precious companion across the stars. And he was going to capture that Time Lord, if it was the last thing he did. Yes, well, I hope you liked this. Your review has been posted.

Chapter 3 : Chapter 2: Culture and Human Nature Flashcards by Quintin Gaus | Brainscape

Read Chapter 2 from the story Human Nature by historynerd (Jazz) with reads. emotionsera, michaeljackson, mariahcarey. May 15th, Mariah hurried up.

Overview[edit] The concept of nature as a standard by which to make judgments is traditionally said to have begun in Greek philosophy , at least as regards the Western and Middle Eastern languages and perspectives which are heavily influenced by it. By this account, human nature really causes humans to become what they become, and so it exists somehow independently of individual humans. This in turn has been understood as also showing a special connection between human nature and divinity. This approach understands human nature in terms of final and formal causes. In other words, nature itself or a nature-creating divinity has intentions and goals, similar somehow to human intentions and goals, and one of those goals is humanity living naturally. Such understandings of human nature see this nature as an "idea", or " form " of a human. Against this idea of a fixed human nature, the relative malleability of man has been argued especially strongly in recent centuries—firstly by early modernists such as Thomas Hobbes and Jean-Jacques Rousseau. Still more recent scientific perspectives—such as behaviorism , determinism , and the chemical model within modern psychiatry and psychology —claim to be neutral regarding human nature. As in much of modern science, such disciplines seek to explain with little or no recourse to metaphysical causation. Classical Greek philosophy[edit] Main article: According to Aristotle , the philosophical study of human nature itself originated with Socrates , who turned philosophy from study of the heavens to study of the human things. The Socratic school was the dominant surviving influence in philosophical discussion in the Middle Ages , amongst Islamic , Christian , and Jewish philosophers. The human soul in the works of Plato and Aristotle has a divided nature, divided in a specifically human way. One part is specifically human and rational, and divided into a part which is rational on its own, and a spirited part which can understand reason. Other parts of the soul are home to desires or passions similar to those found in animals. In both Aristotle and Plato, spiritedness thumos is distinguished from the other passions epithumiai. In his works, apart from using a similar scheme of a divided human soul, some clear statements about human nature are made: Man is a conjugal animal, meaning an animal which is born to couple when an adult, thus building a household oikos and, in more successful cases, a clan or small village still run upon patriarchal lines. This type of community is different in kind from a large family, and requires the special use of human reason. Man loves to use his imagination and not only to make laws and run town councils. He says "we enjoy looking at accurate likenesses of things which are themselves painful to see, obscene beasts, for instance, and corpses. However, the particular teleological idea that humans are "meant" or intended to be something has become much less popular in modern times. Aristotle developed the standard presentation of this approach with his theory of four causes. Every living thing exhibits four aspects or "causes": For example, an oak tree is made of plant cells matter , grew from an acorn effect , exhibits the nature of oak trees form , and grows into a fully mature oak tree end. Human nature is an example of a formal cause, according to Aristotle. Likewise, to become a fully actualized human being including fully actualizing the mind is our end. The cultivation of learning and intellectual growth of the philosopher, which is thereby also the happiest and least painful life. In Chinese thought[edit] Human nature is a central question in Chinese philosophy. Christian theology In Christian theology, there are two ways of "conceiving human nature". The first is "spiritual, Biblical, and theistic", whereas the second is "natural, cosmical, and anti-theistic". As William James put it in his study of human nature from a religious perspective, "religion" has a "department of human nature". However, there are some "basic assertions" in all "biblical anthropology". The Bible contains no single "doctrine of human nature". Rather, it provides material for more philosophical descriptions of human nature. Created human nature[edit] As originally created, the Bible describes "two elements" in human nature: By this was created a "living soul", that is, a "living person". One is that being created in the image of God distinguishes human nature from that of the beasts. A third is that mankind possesses an inherent ability "to set goals" and move toward them. Both the Old Testament and the New Testament teach that "sin is universal". This condition is sometimes called " total depravity ".

However, the "universality of sin" implies a link to Adam. In the New Testament, Paul concurs with the "universality of sin". He also makes explicit what the Old Testament implied: It is in part a "generalization from obvious facts" open to empirical observation. Biologist Richard Dawkins in his *The Selfish Gene* states that "a predominant quality" in a successful surviving gene is "ruthless selfishness". Furthermore, "this gene selfishness will usually give rise to selfishness in individual behavior". White, PhD, [52] finds a "selfish" trait in children from birth, a trait that expresses itself in actions that are "blatantly selfish. Sumner finds such human nature to be universal: Harris calls this condition "intrinsic badness" or "original sin". In their book, *Unto Others: The Evolution and Psychology of Unselfish Behavior*, they propose a theory of multilevel group selection in support of an inherent genetic "altruism" in opposition to the original sin exclusivity for human nature. But the above examples document the return to a "more realistic view" of human nature "as basically sinful and self-centered ". Human nature needs "to be regenerated Bacon sometimes wrote as if he accepted the traditional four causes "It is a correct position that "true knowledge is knowledge by causes". And causes again are not improperly distributed into four kinds: But of these the final cause rather corrupts than advances the sciences, except such as have to do with human action. The discovery of the formal is despaired of. The efficient and the material as they are investigated and received, that is, as remote causes, without reference to the latent process leading to the form are but slight and superficial, and contribute little, if anything, to true and active science. Thomas Hobbes , then Giambattista Vico , and David Hume all claimed to be the first to properly use a modern Baconian scientific approach to human things. Hobbes famously followed Descartes in describing humanity as matter in motion, just like machines. In this view, the mind is at birth a "blank slate" without rules, so data are added, and rules for processing them are formed solely by our sensory experiences. He was a contemporary and acquaintance of Hume, writing before the French Revolution and long before Darwin and Freud. He shocked Western civilization with his *Second Discourse* by proposing that humans had once been solitary animals, without reason or language or communities, and had developed these things due to accidents of pre-history. This proposal was also less famously made by Giambattista Vico. In other words, Rousseau argued that human nature was not only not fixed, but not even approximately fixed compared to what had been assumed before him. Humans are political, and rational, and have language now, but originally they had none of these things. Rousseau is also unusual in the extent to which he took the approach of Hobbes, asserting that primitive humans were not even naturally social. A civilized human is therefore not only imbalanced and unhappy because of the mismatch between civilized life and human nature, but unlike Hobbes, Rousseau also became well known for the suggestion that primitive humans had been happier, " noble savages ". What human nature did entail, according to Rousseau and the other modernists of the 17th and 18th centuries, were animal-like passions that led humanity to develop language and reasoning, and more complex communities or communities of any kind, according to Rousseau. In contrast to Rousseau, David Hume was a critic of the oversimplifying and systematic approach of Hobbes, Rousseau, and some others whereby, for example, all human nature is assumed to be driven by variations of selfishness. Influenced by Hutcheson and Shaftesbury , he argued against oversimplification. On the one hand, he accepted that, for many political and economic subjects, people could be assumed to be driven by such simple selfishness, and he also wrote of some of the more social aspects of "human nature" as something which could be destroyed, for example if people did not associate in just societies. He was accused of being an atheist. Our examination of causes must stop somewhere.

Chapter 4 : The theme of Human Nature in Lord of the Flies from LitCharts | The creators of SparkNotes

Chapter What is Human Nature? Central Issues What is a human being? Do human beings have a fixed and immutable nature or is their nature subject to change? change?

Genius, in all sense of the word. Graduated Harvard University at the age of sixteen. An inventor, photographic mind He owns the institute, runs the entire thing himself. He has a very clear interest in them. Rorschach gritted his teeth as the soles of his shoes dug into the brick wall, launching him up into the air. He reached out, grabbing firmly onto a window pane on the second story. Taking a deep breath, he started to haul himself up into the open window. Pushing his hat down on his head, he peered around the room. It was a bedroom. And lying in bed, fast asleep, was none other than Katherine Pryde. She was fast asleep, curled up with a happy little smile on her face. It was almost cute. After all, he knew what she was now, how dangerous she could be. He spotted her backpack on the floor, narrowing his eyes. Rorschach kneeled down, beginning to search through it. For now, he slipped out of the room, beginning to wander down the halls of the mansion. It seemed normal enough, aside from a few scratch marks on the wall Rorschach peeled off a glove, running his thin, caloused fingers over the scratch marks. Three, perfectly parallel, running deep into the wall. It had to be a mutant. Gritting his teeth beneath his shifting mask, he pulled the glove back on, continuing his journey down the halls. Soon, he came to a room at the very end of the hall. The master bedroom, he could safely assume. He pushed the door open, and stopped dead in his tracks as he spotted none other than Charles Xavier, sitting by a lit gas-lamp in his wheel chair. Their gazes locked, despite the barrier of the mask between them. Rorschach turned, grabbing the nearest object a small end table , and holding it up in preparation to fight. I see a huge need to fight," Rorschach responded gruffly, his grip tightening on the legs of the end table. I thought the Watchmen had died out decades ago Still, Xavier had to know who he was. Rorschach narrowed his eyes beneath his shifting mask. Instead, he started poking around. You might want to try the bookshelf. He countinued searching the drawers. He flipped through the mail left on top of the dresser, glanced over the certificates hanging on his wall. Finally, he reached the bookshelf, glancing over the titles. And his eyes fell on the spine of a small black book. He remembered dropping his little book into the mailbox. He remembered reading his own quotes in the paper. He remembered the day it was published by a small company. Rorschach had never bought one himself. He took the book, beginning to flip through the pages. He snapped the book closed, turning his eyes to Xavier. I can feel the change, everywhere. The world is being pulled into a dark place, and those holding it back are fading into the shadows, just like everyone else. They were strange on his ears, but it was still how he felt. Well neither can I. But as a team Rorschach turned to slip out of the room, leaving Xavier behind. Your review has been posted.

Human Nature. Chapter 2: Teams. Rorschach's Journal March 5th, pm. Charles Xavier. Billionaire. Genius, in all sense of the word. Graduated Harvard University at the age of sixteen.

How did it taste? What is the timeless truth in the passage? In one or two sentences, write down what you learned about God from Genesis 1â€™2. How does that truth work today? What can I do to make this truth real for myself? For the people who live near me? For the rest of the world? Its first two chapters describe how God made humans and their world. Debates about the process by which God made the universe can become heated. The central figures are God and the human species. What we want to focus on in this session is the fundamental purpose of human beings. This session is not intended to address evolutionism and creationism. Content Genesis 1 describes creation in a pattern involving two purposes: God created the sun, moon, and stars to rule impersonally over the earth. He created the animals to multiply on the earth. Humans, however, were created to both multiply and rule over creation. Obviously, our form of ruling over the earth is different from that of the sun, moon, and stars. Genesis 2 further explains that distinction by narrowing the lens to the creation of Adam and Eve. This chapter adds a new element to the creation of humans: The heavenly bodies rule over the earth without personal relationships. They have no sense of personhood. However, God gives to humankind the capacity of relationship, both with the Creator and with one another. Relationship involves the abilities to reason and to communicate through language. God is a God of order. Creation is a process. As Creator He preexists all that is created. God is omnipotent all-powerful. He holds absolute authority. He created humans to be in relationship with Him and with each other. God creates with purpose sun and moon to rule, birds and fish to multiply, mankind to multiply and rule. God alone is Godâ€™there is no other. He is the Creator; no other god precedes Him. Next, what do we learn about ourselves? We are significant made by God, made in His image, highest of earthly creatures. We are created to rule the earth, not to be ruled by it. We have work to do; we have purpose; we have responsibility. We were created to be dependent upon the earth given plants to eat. We are dependent upon God. He gave us life; He gives us food to stay alive. What are the implications for us? First, every human has a broad purpose from the Creator God. We all share this universal aspect of our identity: We are to multiply and rule relationally. God intentionally created Adam with a relational nature. Because we all share this relational nature, we must be designed to work together. Instead, we are all designed to rule, but to rule together as peers. No human has a right to rule in an absolute manner over any other. Hierarchy among human beings may be necessary for a purpose and even ordained by God in a particular context such as parental authority over children and governing officials over citizens , but there is no indication in Genesis or elsewhere that one person has absolute authority over another. There is no class of humans that is above or below the others. Second, God is in the business of bringing order out of chaos. From the formless mass He created an ordered universe. Likewise, part of the image of God in us is to bring order out of chaos. Rulers make judgments about what should be done. They choose between options on moral bases. The heavenly bodies are animated by fixed laws of nature. But humans are able to make choices based on moral judgment. They are not completely at the mercy of their environment but can order and change their environment. Rather, men and women were created to display on earth a physically present image of its Creator. So we see three aspects of human nature: Humankind was created to order our own lives and the earth in accordance with moral imperatives see Genesis 2: God designed humans to live in obedience to His commands. This insight gives Christians a distinctive view of the dignity of all human beings. Regardless of our circumstances, our lives have purpose. Introduction on page Complete the Life Inventory: Roles exercise beginning on page

of human nature Sociobiology is defined (paraphrasing pp. 16 and) as the scientific or systematic study of the biological basis of all forms of social behavior, in all kinds or organisms including man, and incorporating knowledge from ethology,

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ecology, and genetics, in order to derive general principles concerning the biological.

Chapter 7 : Human nature - Wikipedia

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Chapter 8 : On Human Nature - Wikipedia

Human Nature. Chapter 2. BEEP! BEEP! BEEP! BEE€” The shrill ringing of an alarm clock was silenced as a lazy arm emerged from a bundle of blankets and slapped it hard.

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