This is a Class 3 exam

Lebanon Evangelical School for Boys and Girls

Lebanon Evangelical School

for Boys and Girls — Loueizeh - Baabda

Stage Exam 02

08DEC2023

Do NOT write in this box. Your MARK will be placed here.

Subject :	General Philosophy
Class :	12M and 12E
Teacher :	Elyann Daher
Duration :	1 hour 30 minutes

Your name :		*Time taken to complete exam*
Your Class :		
Exam Room :		
How many sheets, including cover sheet :		

- Do not open this paper until the teacher in charge instructs you to do so.
- The most important thing to remember in taking an exam is NEVER PANIC.
- If you are caught cheating in this exam, you will be awarded zero for ALL exams that are taken on this day.

" There is nothing mysterious in tendency … it is a movement or stopping of a movement at its birth instant".

a- Explain Ribot's citation and state the problem. (9pts)
b- Discuss this citation in light of other theories that explained nature of tendencies. (7 pts)
c-Do you think that money is enough to satisfy human tendencies? (4points)

Answer key

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The human being is a complex and multidimensional being, as all its social, political, religious and human dimensions are so joint and linked that it is impossible to separate them or study each one separately. In addition to this, there is a number of motives, tendencies, and needs that control and move him. Tendencies are forces oriented toward objectives, Albert Burloud, a french psychologist, characterized them as impulsions having a direction, for example the necessity to eat, the sexual demands, even the essential attempt to find the truth are tendencies. Therefore the human actions are not spontaneous, but they are rather driven by these forces that move him and direct him towards certain goals he seeks to satisfy, such as the need for housing, food, and security, and the need for appreciation, respect, security, and others. As a consequence, all the actions of living organisms, including humans, express a tendency, and it is the most general concept because it includes all living beings. That is, tendencies are the deep roots of the practical, emotional, and mental lives of humans. But the concepts and expressions of inclinations, needs, desires, and instincts are often used interchangeably, as if they were synonyms, so they must be identified and distinguished; Inclination is the most simple and general psychological concept, and it is originally assumed for everything else, whereas need and desire indicate a conscious tendency of its purpose.

Instinct, on the other hand, is the automatic aptitude or capacity to respond to a certain situation.

That being the case, the following problematics arise: What is the nature of tendencies? Do tendencies appear through human behavior and are generated from the repetition of his movements? Or are they the result of experience and the needs of the body?

Actually, this ruling belongs to the behavioral school, which considers that what can be studied objectively is the external behavior of the human being, and therefore his inclinations can be revealed through the apparent behavior. Behavioral psychologists hold that everything that cannot be externally and objectively observed, cannot be considered a psychological object amenable to scientific knowledge. Thus, they are not concerned with inclination as a subjective force, or an internal emotional emotional state, but rather as a behavior that appears in the form of a response or reaction, that is, with bodily movements starting from an external stimulus. Therefore, there is no inclination without movement. Ribot, in his book The Psychology of Sensations, considers a tendency to be either a movement, or the stopping of an emerging movement. So, he attributes tendencies to behavior. The approach of the behavioral school is based on the necessity of studying psychological states through human behavior and behavior and neglecting all esoteric matters that need guesswork. Thus, the tendency, according to Ribot, is a state of jumping and preparing for movement before it actually occurs. A predator that tears its prey with its fangs performs a tilt, and this animal, when preparing to attack its prey, draws the movement of the attack in its body before execution. From this same perspective, the totality of repetitive movements that make up a habit can be turned into a tendency. It is the first unsuccessful attempts made by the addicted to smoking or addicted to drinking alcohol, which, by repetition, lead to the birth of some organic tendencies and new needs. Janet affirmed that all conducts are controlled by a tendency, and that different tendencies might lead to the same behavior, for example if a man is a painter, he might be painting

because of his tendency to earn money, or because of his tendency to paint and color. Conversely, the same tendency can command different behaviors, the tendency to eat can make someone cook or order food. Similarly, many psychologists studied the role of conditioning in creating tendencies. Pavlov's famous experiments, that happened quite by accident, had a major impact on the understanding of how learning takes place. While studying digestion in dogs, Pavlov noted an interesting occurrence: dogs would begin to salivate whenever an assistant entered the room. He noted that salivation is a reflexive process, it occurs automatically in response to a specific stimulus and is not under conscious control. However, Pavlov noted that the dogs would often begin salivating in the absence of food and smell. He quickly realized that this salivary response was not due to an automatic, physiological process. Therefore, he suggested that the salivation was a learned response. Pavlov's dog subjects were responding to the sight of the research assistants' white lab coats, which the animals had come to associate with the presentation of food. Unlike the salivary response to the presentation of food, which is an unconditioned reflex, salivating to the expectation of food is a conditioned reflex. In the same context, Watson's ideas were influenced by Pavlov's work. According to Watson, human behavior, just like animal behavior, is primarily the result of conditioned responses. Thus began Watson's work with his graduate student Rosalie Rayner and a baby called Little Albert. Through their experiments, they demonstrated how fears can be conditioned. Initially Little Albert was presented with various neutral stimuli, including a rabbit, a dog, a monkey, masks, cotton wool, and a white rat. He was not afraid of any of these things. Then Watson, with the help of Rayner, conditioned Little Albert to associate these stimuli with an emotion: fear. For example, Watson handed Little Albert the white rat, and Little Albert enjoyed playing with it. Then Watson made a loud sound, by striking a hammer against a metal bar hanging behind Little Albert's head, each time Little Albert touched the rat. Little Albert was frightened by the sound, demonstrating a reflexive fear of sudden loud noises, and began to cry. Watson repeatedly paired the loud sound with the white rat. Soon Little Albert became

frightened by the white rat alone. Days later, Little Albert demonstrated stimulus generalization, he became afraid of other furry things: a rabbit, a furry coat, and even a Santa Claus mask. Watson had succeeded in conditioning a fear response in Little Albert, thus demonstrating that emotions could become conditioned responses. Furthermore, tendencies follow a hierarchy of complexity. The pyramid of Maslow is a theory of motivation which states that five categories of human needs dictate an individual's behavior. From the bottom of the hierarchy upwards, the needs are: first: physiological needs. These most basic human survival needs include food and water, sufficient rest, clothing and shelter, overall health, and reproduction. Maslow states that these basic physiological needs must be addressed before humans move on to the next level of fulfillment. Second: safety needs. They include protection from violence and theft, emotional stability and well-being, health security, and financial security. Third, love and belonging needs or the social needs and they relate to human interaction and are the last of the so-called lower needs. Among these needs are friendships and family bonds. Additionally, membership in social groups contributes to meeting this need, from belonging to a team of coworkers to forging an identity in a union, or a club. Fourth: esteem needs, and these are the higher needs, beginning with esteem, are ego-driven needs. The primary elements are self-respect, self-esteem, and confidence in your potential for personal growth and accomplishments. Fifth and last: Self-actualization needs: they describe the fulfillment of the full potential as a person. Sometimes called self-fulfillment needs, self-actualization needs occupy the highest spot on Maslow's pyramid. Self-actualization needs include education, skill development, the refining of talents in areas such as music, athletics, design, cooking, and gardening, caring for others, and broader goals like learning a new language, traveling to new places, and winning awards. Needs lower down in the hierarchy must be satisfied before individuals can attend to needs higher up.

But if the tendencies were just movements, then all our movements would be tendencies, and this is rejected. There are movements that we do by compulsion without being matched by tendencies, as, for example, a punished pupil or a guard soldier does in his regular military movements. The goal-directed movements express a tendency and the movements are the result of this tendency. As for repetitive movements, it is not enough to generate inclinations, and therefore habits would not have become inclinations. The student will not acquire the inclination to take the school road during his summer vacation if he has been in the habit of doing so throughout the school year. The dactylo-batter does not feel inclined during his recess to move his fingers as he does behind his instrument. And the repetition of these actions inadvertently in an automatic way does not indicate that they have become inclinations, since they disappear after practice. Furthermore, Pradines distinguishes between the tendency to and the tendency toward. The first one is not a true tendency, for example I tend to project my hands forward if I fall, it is a reflex reaction that is not a tendency since there is no object to which we tend. But when there is an object toward which I tend, this is the true tendency.

On the other hand, another school tried to explain the nature of tendencies, the empirical school or the sensualists, who relied on the primacy of experience, making it a foundational principle productive for all psychological processes. This current was founded by John Locke who states that all of us start off with blank minds (tebula rasa), in other words, a white paper, void of all characters, without any ideas. All the materials of reason and knowledge come from experience, and our observation are based on external sensible objects, therefore through the usage of the five senses. Condillac, another empiricist, defended the importance of experience. He believed that it didn't only provides us with "ideas" or the raw materials for knowledge, but it also teaches us how to focus attention, remember, imagine, abstract, judge, and reason, it also forms our desires and teaches us what to will.

He proceeded from this empirical interpretation when he considered that sensations are the generators of inclinations and internal forces. Consciousness, inner life, and various psychological forces, including, of course, motives and tendencies, do not exist outside experience. In his "Treatise on Sensations" he assumes that the mind is a statue devoid of all knowledge, need and predisposition, with the exception of sensation, and that the consciousness thinking cannot start from nothing, from the void, therefore every thought that does not derive its knowledge from experiences transmitted through sense is nothing more than a static and lifeless statue. From this standpoint, Condillac asserts that sensation is the principle that defines and creates the various spiritual and emotional forces. He believed that tendency would be rather a consequence and not a cause, for example, the only reason that would make a person wants to smell a rose is his previous experience of smelling a rose, which gave him a certain pleasure that led to the desire to repeat the experience and feel the pleasure again, same thing while eating a burger, or practicing a certain sport. All these sensations requires a previous knowledge or information. In Freud's psychoanalytic theory of personality, the pleasure principle is the driving force of the id that seeks immediate gratification of all needs, wants, and urges. In other words, the pleasure principle strives to fulfill our most basic and primitive urges, including hunger, thirst, anger, and sex. When these needs are not met, the result is a state of anxiety or tension, so it is the pleasure, and in particular the desire for pleasure, that governs the human behavior. For Aristotle, sensations are at the origin of pleasure and the pleasure felt by possessing an object is the origin of desire, therefore, the motor driving a man is a desired object due to a previous feeling of pleasure while having it, and desire is a conscious tendency of its object, and it arises from the pleasure experienced during the possession of a desired thing.

Sensory experience → pleasure → inclination/desire→ tendency

Altogether, living organisms are distinguished by the fact that they have needs that make them permanently, and periodically, in a state of lack and need for other

organisms to complete them. Human tendencies are numerous and raise the question of the natural cultural in man. These tendencies, whether needs, motives, or desires, are always looking for better conditions for satisfaction in the face of strict social pressures. Both sensualists and behaviorists theories weren't able to reject completely the classical theory of tendencies. But they have definitely emphasized the importance of experience and the repetition of certain movements in the fixation of tendencies. So tendencies are indirectly observable and dominated by affectivity and are experienced and felt in behavior, and the safest attitudes in dealing with our needs and motives may lie in our growing awareness of their rules and our own abilities, and in complementarity, not conflict, with the needs and motives of others.

Opinion

explain the question- and give your opinion with minimum 2 arguments, with or without