

UNRAVELING HUMAN NATURE: A COMPREHENSIVE OVERVIEW OF PSYCHOLOGY

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Abstract

Humans are an integral part of any occupation. Insight into individual behavior and outlook reveals the complexity of the human condition. Their internal biological, psychological, and social systems interact with one another and with the external physical and social contexts in complicated ways, giving rise to this complexity. We go out on an adventure in this chapter to investigate the many facets of human nature, how they relate to each other and to God, and the deep psychological truths that may be gleaned from this exploration.

Modern psychology research and practice are distinguished by their use of rigorous scientific approaches to investigate and comprehend the complexities of human behavior. Within this varied terrain, behavioral psychology and cognitive psychology stand out as especially relevant subfields within the larger field of psychology. Understanding human behavior patterns in the context of workplace safety is crucial, and behavioral psychology provides the foundation for the creation of behavior-based safety interventions. In the meanwhile, cognitive psychology sheds light on how people think and reason, as well as the hazards and mistakes that might follow decision-making processes, providing invaluable insights for better comprehending human nature and its ramifications in a variety of contexts.

This chapter delves even farther by examining the physiological bases of certain psychological occurrences, so drawing attention to the biological factors that determine human behavior. Improving human happiness and output necessitates these realizations. In addition, we discuss the less admirable sides of humanity, including the existence of harmful habits and inclinations that have an impact on people's lives and the world at large.

The chapter also covers basic concepts in personality psychology, providing a look into the individual differences that define us all. It also provides a foundational knowledge of mental diseases, an integral part of human psychology that has to be taken into account for the enhancement of people's lives.

This chapter provides a holistic and multifaceted analysis of the complex topic of human nature. It highlights the multifaceted character of psychology and the essential role it plays in enhancing our knowledge of human nature and its many facets.

Paper Identification



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I. INTRODUCTION:

Although Creationism and Intelligent Design are widely rejected in our society, there remains a prevailing belief among many individuals that humanity holds a special place as the pinnacle of creation. Despite being the result of an impersonal force, such as Nature or Evolution, humans perceive themselves as superior to all other living beings. We believe that our intelligence and capacity for elevated and noble emotions far surpass those of any other species. Consequently, we feel completely justified in utilizing other living beings as we see fit to enhance our quality of life. If we were to apply the same line of reasoning to the distinctions among individuals, specifically in terms of intelligence and emotional maturity, and propose that individuals who possess greater intelligence and emotional development may exploit those who possess lesser intelligence and emotional maturity for their own benefit, it is likely that many of us would find such a notion deeply troubling. However, when prompted to provide an explanation for this reaction, we would need to rely on the assertion of cognitive and emotional superiority once more. It is evident that humans possess the capacity to utilize (i.e., exploit, hunt for sustenance, employ for convenience or recreation, appropriate essential resources, subject to conditions that inflict suffering) other animals, whereas these animals lack the ability to utilize humans. It is evident that they do not possess the same level of proficiency or capabilities as us. However, it

is important to note that this disparity does not arise from inherent intellectual inferiority on their part, nor does it stem from our innate superiority in emotional aptitude.

The fundamental distinction that sets us apart from all other animals is unrelated to our biological essence. As a biological species, humans share a significant genetic similarity with other great apes, such as chimpanzees. Surprisingly, only a mere 2% of our genetic material differs from theirs. This small percentage encompasses a wide range of physical distinctions, including variations in our feet and legs, genitalia, body and facial hair, posture, weight, and height. However, it remains uncertain how much of this genetic divergence contributes to the disparities observed in the structure and functionality of our brains, which are believed to underlie our superior cognitive abilities. Furthermore, the observation of capacities is limited to empirical evidence, wherein their existence can only be ascertained through their observable outcomes. For instance, it is only when an individual successfully completes the task of writing a book that we can affirm their capability to undertake such an endeavor. In this particular context, it can be argued that no animal has ever authored a book, leading to the conclusion that humans possess superior intelligence compared to animals. However, it is important to note that a significant majority of individuals have not had the experience of authoring a book. Does this imply that the cognitive abilities of the vast majority of individuals are indistinguishable from those of other animals? Regarding additional accomplishments, it is becoming increasingly apparent on a daily basis that animals possess remarkable intellectual, cognitive, and emotional capabilities. These faculties are inherent to them, unlike our own, which are frequently acquired through learning.

Definition of Human Nature:

When an individual gazes into a reflective surface, they engage in the act of assessing their outward appearance, evaluating the congruence between their perceived image and their internal sense of self. Contemplating the essence of human nature can be likened to the collective act of our entire species engaging in self-reflection to ascertain its inherent identity. Similar to the diverse range of individual responses evoked by our own reflections in a mirror, the concept of human nature, which we perceive as a reflection of ourselves, is frequently a subject of contention.

Human nature, as defined, encompasses the fundamental attributes such as emotions, psychology, and behaviors that are universally shared among individuals. Individuals often possess varying perspectives and encounters with the human beings present in their lives, which

serves as the foundation for potential disagreements and conflicts. There are individuals who hold the belief that humans can be categorized as either 'good' or 'bad', or alternatively as 'predators' or 'capable of great kindness'. Our perspectives are shaped by the individuals we associate with and the societal and subcultural norms that we are exposed to. The group into which an individual is born will transmit its specific notions regarding the essence of humanity.

About Human Nature:

Philosophers and scholars commonly engage in discourse regarding the concept of human nature, drawing upon prominent schools of thought that have emerged throughout the course of human history. Certain scholars specializing in the field of religion contend that the fundamental characteristic of human nature lies in the realm of spirituality or religious inclination. In the context of Judeo-Christian belief, humans are depicted as divine creations endowed with the capacity for free will. This attribute not only grants them a sense of dignity but also exposes them to potential ethical hazards. According to Buddhist beliefs, the essence of being human lies in the state of consciousness and the presence of desires.

In the context of Western cultures, it is customary to commence discussions on this topic by examining the contributions of Plato and Aristotle during the classical period in ancient Greece. According to Plato, humans are considered to be rational and social beings. He established a connection between our inherent nature and our souls, emphasizing the significance of our capacity for reasoning rather than our physical bodies. Aristotle's perspective diverged primarily in his assertion that the composite of both body and soul played a significant role in shaping our human identity. The aforementioned theories are not mutually exclusive; rather, they have been systematically developed and refined in a progressive manner over the course of time.

Additional perspectives on the nature of humanity have been explored by notable figures throughout history, such as Rene Descartes, Charles Darwin, Karl Marx, and Sigmund Freud. The subsequent list delineates the evolution of theories spanning from the 16th century to the 20th century.

Descartes, a prominent philosopher from 1596 to 1650, further developed the concepts introduced by Plato. In his philosophical framework, individuals are characterized as cognitive entities, commonly referred to as thinking spirits. Gilbert Ryle subsequently offered a critique of his work, aligning with Aristotle's perspective that human mental processes cannot be entirely disentangled from physical processes. As an illustration, both Aristotle and Ryle concur

that the act of hammering a nail during the construction of a house inherently integrates the faculties of the mind and body.

In accordance with the theories put forth by Charles Darwin (1809-1882) and the principles of evolutionary biology, humans are classified as a distinct type of primate. The human experience, akin to that of any other living organism, is characterized by a succession of challenges that necessitate identification and resolution. Darwinian thinkers acknowledge that human characteristics are a result of natural processes, shaped by various factors such as circumstances and physical attributes that influence behavior. This perspective does not place humans on a pedestal above other animals.

According to Marx (1818-1883), the revelation of human nature occurs through the inherent development of history. The individual held the belief that the inherent advancement of history could potentially guide humanity towards genuine liberation, as they became increasingly aware of the cultural and societal elements that caused them to feel disconnected from their authentic selves. Similar to Charles Darwin, Karl Marx held the perspective that human beings are primarily defined by the distinctive traits of their species, rather than being influenced by divine forces or possessing a spiritual essence.

God, Human Nature, and Psychology :

The field of modern psychology, although relatively young, finds its origins deeply intertwined with the extensive historical developments in philosophy, theology, and the natural sciences. Psychologists have been engaged in the study and characterization of human nature since the late 19th century. Initially, their focus centered on sensory perception. Over time, their perspective shifted to one that attributed all behavior to external stimuli. Subsequently, psychologists adopted a more cognitive approach to understanding behavior and learning. In recent years, there has been a growing emphasis on the humanistic view of humankind. Each of these paradigms is founded upon a unique perspective of human nature, frequently disregarding the presence of God and his supreme authority.

The fundamental focus of the field of psychology revolves around the exploration of human nature and its manifestations in the realms of cognition, behavior, and emotion. Humans were brought into existence by a divine entity with the purpose of possessing cognitive abilities, engaging in behavior, experiencing emotions, and establishing connections with fellow individuals. Humans were brought into existence by a divine entity with the purpose of possessing cognitive abilities, engaging in behaviors, experiencing emotions, and establishing

connections with fellow individuals. Adam and Eve relinquished the state of God's flawlessly crafted human creation as a consequence of succumbing to the temptations presented by Satan. Consequently, the entirety of the human race has been tarnished and compromised by this inherent inclination towards sin. While contemporary psychology frequently omits or disregards the concept of our inherently sinful nature, it has actively engaged in the examination of human behavior and characteristics using the frameworks of positivism and naturalism.

Being actively engaged in the field of psychology entails assuming an active role as agents within the realm of God's kingdom, given our status as bearers of His image. The domains of investigation within the field of psychology and the study of human nature that align with the concept of kingdom work encompass the biological, psychological, and social dimensions. In the field of psychology today, what does this phenomenon or concept visually appear as?

Within the realm of human biology, the field of psychology delves into the examination of brain activity, with a particular focus on neurotransmitters that have an impact on various aspects of human functioning, including but not limited to mood regulation, memory formation, learning processes, sleep patterns, and numerous other physiological and cognitive functions. As individuals created in the likeness of God, humans possess the inherent capacity to exhibit certain cognitive and behavioral patterns in response to challenging life circumstances, owing to the weight of sin that they bear. The initiation of the process is marked by our cognitive interpretation of the stressor, wherein we categorize it as either a threat or a challenge. Next, it is imperative to assess whether we possess the necessary resources, such as prior experience or current knowledge, to effectively manage the stressor at hand. Ultimately, a determination is made to proactively address the stressor or opt for its avoidance. The physiological response known as the "fight or flight response" was initially elucidated by the esteemed physiologist Walter Cannon during the 1920s. An additional illustration of a biological investigation pertains to dementia and its immediate ramifications on individuals afflicted with the condition, as well as the subsequent effects on their family members and caregivers. Dementia is a complex condition that encompasses various aspects, including biological, psychological, and social dimensions. Dementia is a multifaceted condition that encompasses various aspects, including biological, psychological, and social dimensions.

Within the domain of psychology, an extensive examination and investigation can be conducted to delve into the diverse array of mental disorders that exert a profound influence on a significant portion of the global population. In order to facilitate the restoration of individuals to a state of holistic well-being encompassing physical, psychological, and spiritual dimensions, it

is imperative for individuals adhering to the Christian faith to acquire knowledge pertaining to the diagnosis and treatment of these disorders. Individuals experiencing depression frequently report a sense of emotional detachment from the divine or even perceive divine judgment in relation to their depressive manifestations. The immutable nature of God's authentic love and grace remains constant, yet our subjective emotions may potentially give rise to a skewed understanding of God and his manifestation in our personal experiences.

Additional psychological domains that warrant exploration encompass the emotional reactions pertaining to trauma and bereavement. Loss is a prevalent and recurring theme in the journey of human development and existence within the divine presence. Death is an inescapable reality that profoundly affects our emotional well-being, with the timing and circumstances of its occurrence playing a significant role in shaping our response. The experience of losing a 3-year-old child to leukemia differs significantly from that of losing an 85-year-old grandmother to cancer. Within the realm of psychology, there exists the opportunity to delve into various aspects, including the examination of the positive influence of physical exercise on mood, as well as the examination of the repercussions of bullying on the lives of young children and adolescents.

Within the context of human society, it is possible to engage in a comprehensive analysis of the impact of our cultural heritage on our behaviors, customs, and familial dynamics. Within the context of my Dutch heritage, a prevalent method of conveying affection and gratitude involves the act of meticulously crafting and subsequently partaking in culinary delights alongside cherished family members and close companions. One prevalent method of conveying affection and gratitude involves the act of preparing and partaking in meals alongside loved ones and acquaintances. The verbal expression of affection, commonly known as "I love you," may have been comparatively less probable or frequent in occurrence when compared to the demonstration of love through various acts of kindness, such as cooking.

Racial diversity and awareness are prominent subjects of interest within the field of psychology. The pervasive influence of sin extends to all aspects of creation and humanity, notably impacting our perception of our own ethnic identity and our attitudes and behaviors towards individuals belonging to different racial backgrounds. Psychology provides valuable insights into the various factors that can influence prejudice, such as in-group bias, out-group bias, family socialization, and numerous other social and cognitive elements. In spite of the apparent advancements in racial consciousness, individuals within our society and various other societies

globally persist in demonstrating prejudiced attitudes and behaviors. These actions serve to further divide races rather than fostering unity and reconciliation.

The field of psychology persistently investigates the intricate nature of the human psyche. As individuals who identify as Christians, we have the opportunity to embark on this journey with the intention of uncovering the marvel and reverence inherent in the intricacies of God's meticulously crafted universe. In his insightful statement, Eric Johnson emphasizes the integral role of God in the Christian perspective on psychology. He asserts that psychology, within the Christian framework, is not an autonomous endeavor but rather relies on God's mercy to shed light on human comprehension and unveil aspects of human nature through the means of human reflection, research, and creative insight. May the process of introspection, diligent investigation, and astute discernment guide us towards a heightened understanding of the divine.

30 Powerful Psychological Insights About Human Nature :

When patients seek the assistance of psychiatrists, they commonly present with a shared concern: a pervasive feeling of helplessness, accompanied by fear and an internal belief that they lack the ability to effectively manage and modify their circumstances.

The origin of this feeling of powerlessness can be attributed to a certain inclination to seek refuge from the discomfort of addressing issues, as the ongoing process of confronting and resolving problems can be quite arduous. Due to the anticipated discomfort, the majority of individuals, to varying extents, make efforts to steer clear of such situations, exhibiting a strong aversion towards them. The tendency to exhibit human behavior, while understandable and to a certain degree inherent, is unequivocally disadvantageous. The primary foundation of all human mental illness stems from the inclination towards avoidance and the accompanying emotional distress. Taking into consideration the aforementioned perspective, it can be asserted that a comprehensive state of mental well-being is lacking in nearly all individuals, including professionals in the field of psychology. Psychotherapy is widely regarded as a highly beneficial practice for individuals across all walks of life. Engaging in a legitimate and courageous journey towards personal growth and freedom presents individuals with numerous opportunities to cultivate enhanced strength and well-being beyond the norm. This activity facilitates the exploration of both the shadow and light aspects of an individual's psyche within an environment characterized by complete transparency and absence of criticism.

Below is a compilation of transformative insights that have significantly impacted my cognitive processes, comprehension of human behavior, and overall approach to life:

1. The maintenance of mental health requires a continuous commitment to embracing reality without compromise.
2. The terms "midlife crisis," "quarter-life crisis," "depression," and "depressive episodes" are all commonly used to describe the phenomenon of individuals experiencing a hesitancy to relinquish deeply held beliefs and established patterns of behavior and perspective. A significant portion of individuals find themselves either hesitant or incapable of enduring the discomfort associated with relinquishing that which has become obsolete and must be abandoned. As a result, individuals tend to adhere to their established cognitive and behavioral patterns, thereby impeding their ability to effectively navigate through challenging situations, fully develop their personal growth, and embrace the gratifying sensation of renewal that accompanies a successful transition into a higher level of maturity. The pursuit of true and enduring joy in life lies within the act of relinquishing one's own self.
3. "There are three musts that hold us back: I must do well. You must treat me well. And the world must be easy." Albert Ellis
4. Your conditions for self-acceptance are entirely up to you.
5. "Stop shoulding on yourself" Albert Ellis
6. People are seldom able to rectify their emotional disorders alone via the use of insight alone. Because insights might provide the impression of being helpful and therapeutic, the person may feel better after they know or believe they know how they were troubled; yet, the assistance they provide is little.
7. People have a low chance of actually getting better and staying better unless they have a complete understanding that the typical only way to get better and stay better is through continuous work and practice in looking for and finding one's core irrational beliefs, and then disputing them in an active, energizing, and scientific manner. Without this understanding, people have a low chance of actually getting better and staying better.
8. You have the ability to choose how you will talk to yourself about being abused, even if you have been abused.
9. The way in which we see things has a far greater influence on how we feel about them than the objects themselves. Things are not intrinsically dreadful, horrific, or

magnificent; rather, the significance that we ascribe to them is based on the meaning and inference that we draw from them.

10. Disturbed human emotions are not a separate entity in and of themselves. Anger, resentment, shame, anxiety, and despair are all SUSTAINED emotional disturbances that are caused by erroneous ideas. These emotions do nothing except destroy an individual's efforts to survive and experience pleasure in life.
11. Try to avoid making sweeping generalizations and thinking in black-and-white or either-or terms. When you finally break these bad habits, you'll find that a whole new universe of opportunities presents itself to you mentally.
12. It's not magic phrases, postures, or procedures that make psychotherapy successful and effective; it's love. Love is the key component that makes psychotherapy successful and effective. Deep and meaningful psychotherapy is achieved when the therapist is prepared to fully invest themselves on an emotional level in the interaction with the patient and to actively battle with both themselves and the patient. This is what makes the treatment so effective. An uncaring and uninvolved psychotherapist has never been of any use to anybody.
13. Confrontation between partners in a loving way is an essential component of every healthy and fulfilling relationship between humans. Without it, the connection between the two of you would either fail or remain superficial.
14. If you or someone you know has ever been affected by the "I'll desert you before you desert me" syndrome, it is likely that your parents did not devote a sufficient amount of love and dedication to you as a kid while you were growing up.
15. As long as one joins into a marriage, begins a job, or has children in order to fulfill the expectations of one's parents or even the expectations of society as a whole, the commitment will, by its very nature, be a superficial one. The purest expressions of love are always completely unrestricted choices, not actions of slavish adherence to a standard.
16. It is quite frequent for people to mistake love for the emotion of love; it is simple and in no way unpleasant to locate proof of love in one's sentiments. However, looking for proof of love in another person's acts may be a very challenging and agonizing experience.
17. The experience of true love is not one in which we are overpowered by its presence. It is a deliberate choice that requires commitment.

18. You are the only one who can be held accountable for the emotional disturbances you experience. You are not miserable because of the weather, and your life is not a living hell because of your colleague. Your anxious state is a direct result of the meanings that you have assigned to the events that have transpired. Instead of stating, "She irritates me," you may say, "It infuriates me." Instead of saying "I am hurt because of you," try saying "I make myself angry about it" or "I felt hurt when you acted that way." Rather of stating "I am hurt because of you," try saying "I make myself angry about it."
19. There's such a thing as having "healthy negative emotions," if that makes any sense. Irritation is good, but anger is not; remorse might be beneficial at times, but guilt is never healthy. Irritation is healthy, but anger is not. We are not capable of ever eliminating all unfavorable feelings. We only acquire the skills necessary to cope with them in a way that is beneficial to our health.
20. People often have a propensity to fulfill their wants and aspirations as if they were requirements and obligations. They typically transform their own objectives and standards into inflexible and unreasonable rules that everyone IS REQUIRED TO FOLLOW. This is a death that goes on and on.
21. Make it a goal to eliminate as many "shoulds," "musts," and "oughts" from your life as possible. Change them to more logical beliefs that will make it more likely for you to achieve your objectives and will help you to avoid being distracted by external factors.
22. You will need to put in the effort to maintain a high level of frustration tolerance in order to avoid feeling as if the world is closing in on you completely.
23. Avoid causing secondary disruptions as a result of the original disruptions you've caused. For instance, you shouldn't worry that you worry too much about worrying. Instead of focusing on that, you should think about what you can do to solve the fundamental issue.
24. You always have the ability to choose how you will respond and the ideas that go through your head, even when you are confronted with a challenging circumstance in life. Your feelings of helplessness are a pointless devil that are preventing you from realizing your full potential.
25. At best, the theory of the law of attraction is contentious, and at worst, it's a complete and utter hoax. Exercise extreme caution. It is not what you are drawing into your life that will define its quality; rather, it is the quality of your ideas and beliefs.

26. Be conscious of the fact that everyone has a unique conception of what love entails and how it should be experienced. And it does not occur in accordance with one's stringent criteria of what defines love and what does not constitute love.
27. "I DEFINE IT. IT DOES NOT DEFINE ME". Something in your life does not contribute anything of worth to it. You give it a worth of your own.
28. Do you long to be free of the never-ending "what if" questions? Inculcate this thought like a mantra: There is a possibility for anything yet there is no absolute certainty in anything. Acclimate yourself to the reality of probability and find ways to maintain your functionality despite them.
29. People behave as if there were a single set of guidelines that govern marriage and love, and that these guidelines must be followed by everyone. The many romantic works of literature and films are all evidence of this fact. This is nothing more than a foolproof formula for making one's romantic life a living hell. Realize that it is irrational to think that the essence of love won't ever change, since it will. Yes, it will. You can only really appreciate, receive, or accept love if you don't subscribe to a strict definition of what it is. This is the only way to do any of those things.
30. There is no such thing as self-esteem. Put up the effort to accept yourself without conditions. Your new logical belief should be something along the lines of, "I would like to work on correcting behaviors that are harmful and maintaining the ones that are helpful." But I've come to terms with the fact that I'm a flawed human being who's capable of either sort of conduct.

The bad news on human nature, in 10 findings from psychology:

The inquiry regarding the fundamental nature of humans, despite their imperfections, as inherently benevolent, rational, and amiable beings, has persisted throughout history. Alternatively, is it inherent within our nature to possess negative inclinations such as being morally deficient, narrow-minded, indolent, conceited, vindictive, and self-centered? The absence of straightforward solutions and the evident diversity among individuals necessitate a comprehensive examination. In this analysis, we shed light on the subject matter using evidence-based insights. We present 10 disheartening discoveries that unveil the less favorable and more lackluster facets of human behavior.

We view minorities and the vulnerable as less than human:

A notable instance of evident dehumanization was observed in a brain-scan study, wherein a limited cohort of students displayed reduced neural activity linked to cognitive processes related

to human thoughts when presented with images of homeless individuals or drug addicts, in contrast to individuals of higher social status. Another study showed that people who are opposed to Arab immigration tended to rate Arabs and Muslims as literally less evolved than average. In addition to various instances, there exists supporting evidence indicating that younger individuals engage in the dehumanization of older individuals. Furthermore, both males and females exhibit tendencies to dehumanize women who are under the influence of alcohol. Furthermore, it is worth noting that the tendency to dehumanize others is observed at an early age. Research indicates that children as young as five years old exhibit a tendency to perceive individuals from out-groups, such as those from different cities or genders, as less human compared to individuals from their own in-group.

We experience Schadenfreude (pleasure at another person's distress) by the age of four:

The intensity of that perception is amplified when the child believes that the individual in question is deserving of the distress. According to a recent study, it has been observed that children, at the age of six, exhibit a preference for allocating their resources towards viewing a puppet engaged in antisocial behavior being subjected to physical harm, rather than utilizing their funds for the acquisition of stickers.

We believe in karma – assuming that the downtrodden of the world deserve their fate:

The adverse outcomes resulting from these beliefs were initially exemplified in the seminal study conducted in 1966 by American psychologists Melvin Lerner and Carolyn Simmons. In the conducted experiment, a female learner was subjected to electric shocks as a form of punishment for providing incorrect answers. Following this, female participants proceeded to evaluate her with lower ratings in terms of likability and admiration. These ratings were particularly influenced by the participants' knowledge that they would witness the learner endure further suffering, especially if they felt incapable of reducing or alleviating this suffering. Subsequent research has demonstrated that there exists a tendency among individuals to assign blame to individuals experiencing poverty, victims of sexual assault, individuals afflicted with AIDS, and other marginalized groups, in order to uphold their conviction in the existence of a fair and equitable world. It is plausible that the subconscious inclination to perceive wealthy individuals in a favorable light is attributable to analogous or comparable cognitive mechanisms.

We are blinkered and dogmatic:

In an ideal scenario where individuals exhibit rationality and open-mindedness, rectifying erroneous beliefs would involve the presentation of pertinent factual information. Nevertheless,

a seminal study conducted in 1979 demonstrated the ineffectiveness of this methodology. Participants who held firm convictions either in favor of or against the death penalty exhibited a remarkable tendency to disregard any evidence that contradicted their stance, instead intensifying their initial viewpoint. This phenomenon can be attributed, in part, to the tendency of individuals to perceive contradictory facts as a potential threat to their personal sense of identity. The lack of assistance stems from a prevalent tendency among individuals to possess an excessive level of confidence in their comprehension of various subjects. Moreover, this unwarranted confidence often leads to a reluctance to actively pursue additional pertinent information, particularly when one perceives their own viewpoints as superior to those of others.

We are vain and overconfident:

The presence of humility and self-insight could potentially mitigate the negative impact of our irrationality and dogmatism. However, it is commonly observed that many individuals possess an inflated perception of their own abilities and qualities, including their driving skills, intelligence, and attractiveness. This phenomenon has been coined the "Lake Wobegon Effect," drawing inspiration from a fictional town where it is believed that all women possess strength, all men are good-looking, and all children are above average. The Dunning-Kruger effect, also known as the phenomenon of overconfidence, reveals an intriguing irony: individuals with lower levels of skill tend to exhibit a greater propensity for overestimating their abilities. The phenomenon of self-enhancement, particularly in relation to our moral beliefs and principles, appears to manifest in an exceedingly exaggerated and illogical manner. In actuality, incarcerated individuals hold the belief that they possess greater levels of kindness, trustworthiness, and honesty in comparison to the general populace.

We are moral hypocrites:

It is advisable to exercise caution towards individuals who exhibit promptness and vociferousness in denouncing the moral deficiencies of others. There exists a high probability that these moral proponents are equally culpable in their own transgressions, yet adopt a more lenient perspective towards their own misdeeds. In a conducted study, researchers discovered that individuals consistently evaluated identical acts of self-centeredness, specifically selecting the faster and simpler of two experimental tasks, as significantly less equitable when performed by others. In a similar vein, there exists a well-documented phenomenon referred to as actor-observer asymmetry. This phenomenon, in part, elucidates our inclination to ascribe the negative actions of others, such as our partner's acts of infidelity, to their inherent character

traits, while attributing our own engagement in the same actions to the specific circumstances surrounding the situation. The phenomenon of self-serving double standards may potentially account for the prevailing perception of an escalating incivility in society. Notably, recent research indicates that acts of rudeness are often perceived as significantly more objectionable when perpetrated by unfamiliar individuals, as opposed to when they are committed by our acquaintances or even ourselves.

We are all potential trolls:

As per the observations of individuals who have engaged in conflicts on Twitter, it is evident that social media platforms have the potential to amplify negative aspects of human behavior. This phenomenon can be attributed, at least in part, to the online disinhibition effect, wherein individuals feel less restrained in expressing themselves online. Furthermore, the presence of anonymity, which is easily attainable in the online realm, has been shown to heighten our tendencies towards immoral actions. According to existing research, individuals who exhibit a propensity for everyday sadism, which unfortunately encompasses a significant portion of the population, demonstrate a heightened inclination towards engaging in online trolling. However, a study conducted and published in the previous year shed light on an additional factor: individuals experiencing negative emotional states, coupled with exposure to trolling behavior from others, are twice as likely to partake in trolling activities themselves. The phenomenon of initial trolling leading to a cascade of escalating negativity has been observed in a study conducted on reader discussions on CNN.com. Researchers discovered that the proportion of flagged posts and the proportion of users with flagged posts both exhibited a rising trend over time.

We favour ineffective leaders with psychopathic traits:

According to recent findings by American personality psychologist Dan McAdams, it has been determined that the overt aggression and use of insults by US President Donald Trump possess a distinct 'primal appeal'. McAdams further suggests that the President's utilization of 'incendiary Tweets' can be likened to the 'charging displays' exhibited by alpha male chimpanzees, with the primary intention of intimidation. If McAdams's assessment is accurate, it aligns with the broader trend of psychopathic traits being more prevalent among leaders compared to the general population. Participate in the survey targeting financial leaders in New York, which revealed their elevated scores in psychopathic traits while exhibiting below-average levels of emotional intelligence. The findings of a recently published meta-analysis indicate a discernible and statistically significant association between elevated trait psychopathy

and the attainment of leadership roles. This observation holds significance due to the established correlation between psychopathy and suboptimal leadership performance.

We are sexually attracted to people with dark personality traits:

It has been observed that individuals exhibiting psychopathic traits are occasionally chosen as leaders through the electoral process. Additionally, there is evidence indicating that both males and females experience sexual attraction, albeit temporarily, towards individuals who exhibit the "dark triad" of personality traits, namely narcissism, psychopathy, and Machiavellianism. This phenomenon poses a potential risk of perpetuating these traits within the population. According to a study, it was observed that a man's level of physical attractiveness towards women exhibited an increase when he was characterized as possessing qualities such as self-interest, manipulation, and insensitivity. One hypothesis posits that the dark traits effectively convey "mate quality" by way of confidence and a propensity for risk-taking. Is this of significance to the long-term survival and development of our species?

The aforementioned findings do not provide any evidence regarding the achievements that certain individuals have accomplished in conquering their innate tendencies. By recognizing and comprehending our limitations, we can effectively address and improve upon them, thereby nurturing the positive aspects of our character.

II. CONCLUSION:

It is a humbling realization that among these three elements, only the larynx is exclusive to the human species. This implies that if the larynx of the wolf, chimpanzee, or dolphin, which are widely acknowledged as the most prominent contenders to the human species in terms of cognitive abilities, were anatomically and spatially arranged in a manner similar to ours, it is plausible to consider that they, rather than us, could potentially have assumed dominion over the planet at present. Is it truly possible for us to ascertain the level of sapiens exhibited by the evidently cunning canis lupus, a species that does not engage in verbal communication with our kind? The larynx is responsible for providing humans with the mechanical capability to produce speech by articulating sound. This unique ability sets humans apart from other animals, as no other species possesses a comparable level of proficiency in this regard. However, it is important to note that the aforementioned mechanical ability is not responsible for the creation of Hamlet, the theory of evolution, or free markets. The manifestation of creativity is a distinctive attribute exclusive to the human species. However, upon conducting a thorough logical analysis, no evidence can be found to suggest that the brains of a wolf or a dolphin

would be incapable of supporting the aforementioned capability, provided they were afforded the opportunity to do so.

While culture is undeniably dependent on its organic (biological) foundations, it cannot be fully explained or reduced to them. Culture possesses an autonomous existence, governed by its own distinct set of principles, and thus cannot be comprehensively elucidated using biological terminology.

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