

GENETICS OF HUMAN BEHAVIOR

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Abstract: Human behavior may be represented by a system of rules with dynamic nature, who owns and governs the way of being of a person, the way of asserting its and the person response in different existential circumstances.

Human behavior has a plurifactorial etiology from genetic factors, associating the geographical, cultural and social environment, events experienced and many others. Essential to human behavior is reporting to the ethics rules and to the way of thinking of each person.

Key words: human behavior, etiology, geographical, cultural and social environment

Individualism, perfectionism and rationalism

In the history of Western ethics prevailed three attitudes.

Individualism ethics based on the individual desires. Ethics involves identifying these desires, and action to attain them.

Perfectionism judging whether desires are good or bad, compared to an ideal of what a person means perfect. This ideal is usually based on an idea of the perfect human nature.

Rationalism is the most distinctive modern Western position. He argues that reason is only appropriate ethical guide, defining it as that which allows people to think about things abstract universal.

Individualism never ask if what would a person is good or bad in the abstract. It is concerned only with how it can be best that a person desires. The question is not whether I should I want a Rolls Royce again, but if I could have the car, I can take a vacation and can go to a psychologist. Human reason has an important place in this framework, but does nothing more than to calculate. In fact, if I could get everything I want, would not even have to calculate. Calculating therefore how can most of the things that I want more. Decide, for example, that I really want a Rolls Royce, so quit vacation and psychologist. Or decide that they prefer to go on holiday to a psychologist, so give up the car. Individual wishes basis and rationale allows me to do more effectively what they already want to do.

Those who believe in individualism know that they need the services the company offers, for example, police protection. But they merely want those social issues that would help them achieve what they want, and make calculations based on that. Thus, an individualist might not find any reason to help a poor man. This position individualistic had a very long history in the West, from ancient Greece and continuing until today. Many people, perhaps especially Americans accept as a normal way of thinking ethically.

Perfectionist position is the foundation of most religious traditions of the West. Perfectionists assume that there is a basis for judging whether human desires are good or bad, virtuous or vicious. They fixed standards - for example, selfishness is bad and compassion is good - and use them to judge themselves and others. Perfectionists do not start just wishes they were. They relate more to an ideal, to a perfect human being, and try to work putting into place such a person. question that it puts a perfectionist is not whether they can afford a Rolls Royce, but if you

have to use the money to help the poor or to complete their education, say by studying meditation.

Ideal person representing standards is found commonly in traditional religious dogmas - for example, Jesus' willingness to sacrifice for the sake of others. Perfectionists are not as people oriented as they are, but by men as could be when you are perfect. Reason does not fit in this picture, but it helps people to identify the standard of perfection, and to follow him. An important question that strikes within reason perfectionism is related to the existence of a single type of perfect human condition. For example, a great artist who sacrifices little for the sake of others, may be an ideal fit? Disputes in this regard were lit in the West, but most traditions claim that there is only one perfect condition.

Rationalist position is the most difficult to understand. It restricts ethics to a small number of situations where we can say that the rule applies universally. From this perspective, the reason is defined as allowing people to recognize that it is applicable to a universal rule. Reason is crucial for two reasons. Only she can see the universal rules. Moreover, only by understanding these rules individuals can not figure out why their individual desires can guide such actions. For example, say you want to behave badly just because a person is male or has a different religion. My rationale should make me wonder if I want to make my desire a universal rule. For example, I accept such behavior directed against me? Assuming that I reject the universality of such rules, that I know you do not have to act this way and I have to restrain my desire. According to rationalism, reason discovers rules that apply universally, and only they should guide ethical actions of individuals.

Most Western governments are based on a particular version of rationalism when you take into account the ethical rules that should guide

society. That means that rationality dominates government thinking on key human rights and the minimum conditions for a decent human life. Today, it is a very influential. However, at the same time is a very problematic position. Some proponents of rationalism go to the core of basic ideas that universal judgment should guide our actions.

For example, one of the most famous philosophers of this tradition, Immanuel Kant, maintains that no person should ever lie as meaningful communication that assumes that people tell the truth is a universal reality. However, suppose you lend someone a gun and returns later in a state of agitation, demanding gun back because he wants to kill his sister. Kant would say to give the gun back you do not have to lie. Many have thought that something was wrong with a position that could lead to this decision.

Another problem, perhaps more important, is high that there seem to be few universal laws which reason can discover. This means that ethics covers very little of what human life is. In other words, reason can show that one should not kill or steal, but beyond describing some general laws of this kind, making a person appear to depend only on individual desires. This often meant a combination of rationalism with individualism in the modern West. Many people follow some strict universal rules defined reason. However, in other aspects of life, they are guided only by what they want. Therefore, the only reason they use to calculate how they can better meet the desires.

An explanation of the fact that this combination is so important to support that many people in the West reject perfectionism. Some do not accept religious ideas that support it. Moreover, even if they accept, they think we can not build a real pluralistic society based on certain religious ideas as there are people with different religious ideas or reject all

religious ideas. In addition, many doubt the perfection, because I think Western history demonstrates that people such ideas usually treated in terrible ways some groups. For example, slavery and inferior role of women were often justified by Christians.

Finally, perfectionism must be rejected because it too closely link human beings from the rest of the natural world. Critics argue that we can not talk about the perfection of human nature in the same way that we talk about the perfection of natural beings. A beautiful oak is an example of refined oak seed, but there are too many types of human perfection to be said that only one of these is an example of "seed" perfected human. Therefore natural world functions do not provide a suitable model for human perfection.

Knowledge has arrived in a top particular science series, where Quantum Physics, latest Genetics, successful Psychology or Astrophysics are on an arrow and all the discoveries put you ahead. These changes were made only in a few years.

Important is our open-mind to these torrents of new. Important is the curiosity, the old and the actual engine of scientific knowledge, that “wonder in front of the things”, about which Lucian Blaga was talking.

Important is to think systematically, global, predictive but even holistic – meaning correctly, the complexity of life, the not included nature and “The man, this unknown”.

Until 1992 the brain was seen as a frozen anatomic table at an imposed shape by its genetic development. In those 20 years that have drowned since then a real scientific revolution in the knowledge of brain produced. Some compare it with the revolution in Physics, produced by Einstein.

How do we think? Each thought or feeling is the brain's activity expression, activity which unfolds in three registers:

- Electric
- Biochemical
- Molecular/anatomic

There is a law of attraction which says that we attract what we think, where comes the idea that the thought has a morphological substrate, an energetic matrix as we discussed, by directing our thought to that something, we invest it with energy.

At an anatomic level the cell can be spontaneously adapted to new functions or as a result of learning and experience. We infer from here that we can be our brain's architects, that through intention and effort in learning, we can shape as we wish our own brain. This is the big lesson that our brain's biology offers us, through Neurocognitive sciences.

Our brain is able to shape, to organize under the pressure of information, of physical exercise, of the feeling of happiness, of joy, of optimism and hope, of a good mood, of relaxation after a physical and intellectual effort and can also devolve through neutralization, through intellectual laziness, through the monotony of a tern existence, through stress, anxiety, depression, fury, hate, malice, obsessions with wish of rematch, of revenge, of frustration, of dissatisfaction, alcohol, drugs, excessive wear of any other kind.

According to these observations, the brain looks like, surprisingly, as a support, as a fundamentally biological base of a new spirituality, of a new conscience.

If until this time the code of social comportment has been dictated only of conventional ethic consequences and religion – landmarks usually ignored, especially nowadays, for the future we can see a new light, a

new hope coming from cognitive neurosciences and from cognitive psychology.

The world is as we think and we think as the world we live in!

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