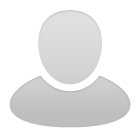
**Nietzsche [Click for more options](https://morgan.blackboard.com/webapps/blogs-journals/execute/blogTopicList?course_id=_97481_1&content_id=_2177726_1&blog_id=_34796_1&action=contentList&mode=view#contextMenu)**

Posted by   Hatem Althebeati  at Wednesday, May 2, 2018 9:57:29 PM

Classical sociology gives point of view that legitimizes the rational basis for the recent society. The work of Friedrich Nietzsche challenged the views that sociology and reason are the foundation of the moral order. He believes that morality feeds on anger and hatred and requires people that will cultivate and sustain an aggressive external world. He uses perspectivism to clearly state that there is no morality but rather moralities that exist (Anderson, 2017). He uses master morality and slave morality to clearly bring out the difference. According to Nietzsche, in master morality it is the master who is responsible in determining what is good or what is bad in terms of values. This can be through physical, spiritual or a combination and being suspicious towards the others especially the subordinate. On the other hand, slave morality is the use of morality comparative to the master. In this case, resentment is adapted according to the will of others.

Nietzsche uses several analogies to explain how slave morality took over master morality. The first analogy he uses is about eagles and lambs. The eagle feed on the lamb for it to survive. From the lamb’s perspective, the birds that feed on them to survive are regarded as evil and they regard themselves as good since they are not eagles. Eagles do not have strong feelings towards lambs, they just observe the lambs. They are determined to be good. From this analogy, we learn that being evil or being good is not defined by a single deed and this is why slave morality managed to triumph over master morality. The association of the good with those who suffer was the result of this inversion. According to Friedrich, the victory of slave morality is manifested in the invention of God on the cross.

He links Christian morality to slave morality. He believes that no matter what we go through and the intensity of suffering, we are strong enough to survive through it all. The suffering that people go through is further linked to the resentment they have towards the external world. Hatred of injustice and godlessness are the results of resentment and bad conscience. Therefore, there is promotion of the idea that perpetual suffering is holy, the admiration towards revenge against pagans and usage of drug to cope with the hardships of life. Nietzsche argues that self-denial (asceticism) is acceptable when ascetic leaders search for self-mastery as a way of gaining mastery of other individuals. It is regarded problematic when ascetic individuals become powerful as they overcome the slave parts within themselves as this is not ideal. Nietzsche criticizes modern capitalist societies as the utility ethic that had destroyed individuality and sovereignty. Chaotic pace is a way of reducing the human dignity.

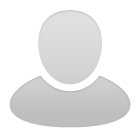
Nietzsche believes that truth is all knowledge that is historically and culturally situated in terms of perspective. His criticism of positivistic science is based on current science as it was developed from depth of meaning. Nihilism to him is a condition where the worth of uppermost values are reduced by themselves.  Nihilism was a by-product of modernity, the death of the Christian God was a catalyst of modern history. Modernity undermines the cultural basis of the trust in God.

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**Hermeneutics [Click for more options](https://morgan.blackboard.com/webapps/blogs-journals/execute/blogTopicList?course_id=_97481_1&content_id=_2177726_1&blog_id=_34796_1&action=contentList&mode=view#contextMenu)**

Posted by   Hatem Althebeati  at Wednesday, May 2, 2018 9:53:30 PM

Hermeneutics

Studying hermeneutics has been very helpful to me. I encountered the term in the past during a discussion on how to interpret religious scriptures. At that time, I was not very much aware what the word meant and did not give it with the serious weight that it deserved. One idea that has been very helpful to me is the idea that when interpreting a piece of writing, human actions, or the results of the actions, it is critical to take the context of such writings or actions into consideration. In today’s world, people make the mistake of judging ancient societies or text by interpreting them literally and avoiding context. I too made the error in the past, but now I know better. Hermeneutics is helpful in getting the more profound truth during interpretation and avoiding superficiality. What I find to be quite impressive is the fact that the practice has existed for a very long time. In Greek antiquity, Hermeneutics was used to interpret works of poetry, contracts, laws, myths, philosophy, and dreams (Mantzavinos, 2016). Many in the 21st century can learn a lot about nonliteral interpretation from ancient Greeks. Allegories, for instance, may appear to be absurd when taken literally but very meaningful when taken figuratively.

When interpreting text, actions or consequences of those actions, I have learned from the course and outside resources to ask myself a set of questions. In the case of a piece of writing, one question is who the author of the text is. Understanding the author and their historical context can help understand their text. A second question is what the subject matter of the writing is. Other important questions are the reason for writing the text, method of composition, date of publishing and the method that was used to publish the text (Mantzavinos, 2016). The method of publishing is especially very important when interpreting ancient texts. Scribes copied texts in the ancient times. Scribes are known to have introduced errors through misinterpretation and failure to understand what had been written. An interpreter who has knowledge of the use of hands in copying text can be able to give an allowance for errors introduced through copying of a piece of writing.

One concept that I have found to be quite challenging to understand is the concept the hypothetico-deductive method. I have come to understand by reading an external resource that it primarily helps answer the why question. I have not understood much about this concept which seems to be important in hermeneutics. An idea that I have, however, understood and found to be very enlightening is the idea of the hermeneutic circle. The hermeneutic circle concept posits that by understanding the whole text one can better understand parts and that the parts can help one better understand the whole. One problem that I have with hermeneutics is that text that the author may have meant to be taken literally may be misinterpreted in search of deeper meaning.

Habit from a Psychological Perspective

Everyone possesses a particular opinion about what he or she would learn from participation in a particular course. In my opinion, psychology was to be one of the most complex courses taken this semester particularly because it would entail learning more about behaviour and the different factors that influence such responses. Such would include the external as well as the internal factors, culminating in an improved understanding of how such factors condition human reaction. Ultimately, encountering a whole topic about habit was the epitome of my perception of the course, which makes the topic and concepts learned therein some of the most impactful in the course of this study.

Essentially, one of the assertions made therein is that habit is the product of the interaction of different factors in one’s external environment. From a lay perspective, one always behaves according to the environment in which he or she has grown up or learned about a particular culture. For instance, one adopts a particular religion because of introduction to the said religion by his or her immediate family. As one develops his perception of issues, then he or she begins an interpretation of what he believes religion to be according to the lessons learned from his or her immediate environment. Ultimately, one is bound to stick with what he determines to be the appropriate religion based on his or her interpretation of facts. As such, this perception of habit and explanation from a psychological perspective has been one of the primary gains from the course so far.

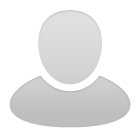
Also, the assertion that habit makes it easy to achieve different objectives with ease and experiencing limited fatigue in the process further adds to the intrigues of the course that have been instrumental in explaining some statements made from a lay perspective. Essentially, the assertion implies that once an individual has developed a particular habit, he or she is less likely to experience fatigue while engaging in a particular activity. At one incidence during a healthy living campaign, the speaker made the statement that it is always hard to start a healthy living habit, but once an individual makes it a habit of observing what he or she eats, it becomes easy and second to nature to observe such healthy practice. In essence, this speaker borrowed his argument from the psychological perception of the interaction between habit and personal conduct. It was while going through the class material on this subject that I developed insight on the practical application of the facts stated therein.

In summary, the practical application of some of the assertions made within the text has been one of the most important factors in understanding psychology. It has led to increased interest in the subject and a positive view of the potential outcome at the end of the course. Ultimately, I look forward to gaining further insight which would not only inform my understanding of previously learned topics but will also aid in my ability to solve such issues in future. Unlike in other courses such as history and language subject, psychology is one of the most practical subjects which I believe is possible to practice immediately one leaves the classroom environment. With this positive perception, there are chances that this will be my best course this semester.

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**Tuesday, March 6, 2018**

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Posted by   Hatem Althebeati  at Tuesday, March 6, 2018 6:06:03 PM

**Introduction**

The foremost objective of this journal is to preserve a record of my thoughts, notes reflection and question about this subject and some execution activities related to Charles Darwin’s origin of species. All the information initiating in this journal is linked though; I have decided to classify them in topics. I will be covering the concepts and examples that I find helpful as well as those areas of concern that I did not understand clearly and any other related material thereof.

**Darwin theory**

Studying Darwinism theory is helpful as it provides a vibrant form of evolutionary clarification for the history and assortment of life on globe. The theory bases its interpretation on five philosophies idiosyncratic themes which are; probability and chance; the nature, power, and scope of selection; adaptation and teleology; nominalism vs. essentialism about species and finally the tempo and mode of evolutionary change. Darwin and his critics have strongly believed that all the story of evolution was tied in the five philosophical distinctive.

**The philosophical themes**

Probability and chance, in this philosophy I learned that it does not necessarily mean that anyone with a variable characteristic will survive and hence leave many species. However, the probability that the individual will survive is because the individual will prove to be competitive with the other organism to survive. In most cases, this happens out of some articulated causes. By understanding the trends then one will be at the position to understand how this philosophy works. The natural power and scope of selection, in this philosophy I learned that nature selects the individuals that tend to be more adapting to it. By this, some of the organism through natural selection was able to adapt to the environment and hence survived. Selection adaptation and teleology, according to Darwin the natural selection was a process by which all the species were able to be hardened to adapt to the environment for survival. Some of the species that did not develop features that were adaptive became extinct. However, what Darwin does not mention is that was this for the good of all species while some of them became extinct completely and are not fund at all. The disputes of whether this was a good or bad thing leave me in a dilemma.

Nominalism and essentialism, in his philosophy I learned according to Darwin that permanent is a relative thing and that there are no fixed limits to a variable within a species. He as well claims that given time individuals give rise to species that are more stables. However, Wallace challenges him by raising claims that a species must have a permanent existence in nature for them to be real. This poses a challenge on the issues about Darwin’s claim that the permanent nature of species is a mere thing. Tempo and mode of evolution change, in this I learned that evolution is a gradual process the takes place slowly. The species that were to survive in the environment had an adaption of some features through infinitely small variations, and hence this took a long time to accomplish.

**Facts**

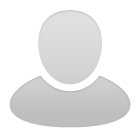
According to the rule of natural selection, there have been many intermediaries formed leading to the forms of species that exist now.  The issues that I did not understand is if some of the species still held to the transmissions feature then why don’t we see some of the forms around and again if the species evolves to the new form that is around why is it that some of the traits were passed yet the former become extinct?

When learning about taxonomy, the process of biological classification the species become more differentiated as we go down the taxonomy where organism in the same species have similar features and that they can mate to bring about a viable offspring.  According to Darwin, the positive traits that tend to make the offspring adapt more to the environment are passed on. The question is how does this take place following the fact that both parents have some of the negative traits and what makes the positive traits surpass the negative ones? How does this come about? As in the reproduction, the offspring take the genes from both parents.

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**Friday, March 2, 2018**

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Posted by   Hatem Althebeati  at Friday, March 2, 2018 6:04:38 PM

**The German Ideology**

The German ideology is one of the early and most important works of Engels and Karl Marx. It presents a line of thinking that had not been explored. In addition to being new and unique, it critiqued some philosophical notions that had been proposed before. Notably, the two idealists co-authored a book about the German ideology in which they gave various propositions. Firstly, they railed against the notion that consciousness creates the world as we know it and that ideas are independent of themselves (Marx and Engels, 1968). At the time, the Germans were deeply engrossed in the politics of changing the world. In their view, the society needed to tackle the conditions that result in problems seen in the society. They wanted to establish a connection between a particular ideology and the society. They argued that that idealistic view of politics emerges from the liberal capitalistic line of thinking. In the process, Marx also tried to explain materialism in the German society and how to become materialistic.

Secondly, they argued that the mode of reproduction is the key determinant of not only how we reproduce but also our very existence. Hence, humans are a product of history and the way they reproduce. Similarly, they argued that nations are a product of history and the mode in which they reproduce, for instance, the level of development from an internal and globalist point of view. So, in a nutshell, he argued that our consciousness emerges from the mode of production but not in a straightforward manner. Thus, our consciousness reflects the mode of production. They argued that the flaw in the German society then, was that they viewed their existence from an idealist line of thinking.

**The Communist Manifesto**

Similarly, this is one of the early works of Engels and Karl Marx. In this book, which they co-authored, they try to explain the goals of communism and the theory behind this ideology (Marx & Engels, 1969). They argued that class relationships, for example, the exploitation of one class by another are the building block of all the historical development in the world. They also argued that such relationships determine the means of production. Nevertheless, such relationships cease to exist as more forces of production emerge. This leads to the emergence of a new ruling class through a revolution. They also propose that the world is characterized by a struggle between the bourgeoisie and proletariat. However, the disconnect will start to emerge between capitalism and such an exploitative relationship. In such a situation, the proletariat will lead a revolution. Even so, the revolution will be different from other revolutions which sought to reallocate the means of production in favor of the new ruling class. This is because the members of the proletariat class have not developed the means of reallocating the resources. Thus, when they seize power, they result in destroying private ownership of property and in the process the existence of classes will end.  This manifesto brings the notion of the inevitability of development and it also alludes that capitalism as an ideology is not stable. They also propose the removal of social classes which cannot be achieved through reforms or change in the government but can only be achieved by instigating a revolution.

So, in a nutshell, the communist manifesto has four sections that try to explain the ideology behind the concept of communism. In the first part, it the reviews history of communism and tries to explain the conflict between the bourgeoisie and proletariat. The second part extrapolates the relationship that existed between communist ideologists and the proletarians ideologists. The third part presents the anomalies that were present in the socialist ideologies that had been proposed before. The last part delves into the interaction between those who were pro-communism and other parties.