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The Role of Personal Beliefs in Shaping Cognitive Biases

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Definition of Truth I am a female Armenian Christian situated in a nation that believes in a faith contrary to what its neighbors and related communities around its border believe in because it is situated in an Arab region. I believe in the existence of God, evil and good, and the end times as a day of judgment. God to me is the creator of the universe and everything it constitutes. In Armenia, religion is strictly adhered to with my nation classified as second about faith in their religion. I also believe that there is a battle between good and evil, which is between God and the devil. This battle is believed to shape the outcomes of life where the devil aims to create chaos whereas God tries to influence us as human beings to resist this evil and act in ways that are acceptable in His eyes. Finally, the bible to me is the official guide to morality because, in it, God's wishes on how He wants us to live as human beings are inscribed. The bible is stated to have been written over a long period that God was directly involved in human activities. The writers were influenced differently by God while they coded what He wanted to be written for the believers. The bible is also useful as a source of inspiration due to the events that are written which talk about the power of God in saving human beings from predicaments they were unable to get out of due to their limitations as mortals. My Christian beliefs can be mostly attributed to the nation's General religion as Christians. Members of the religion make up for 80% of the population and are believers that are strict to the faith, adhering strictly to its doctrines which are passed on to the incoming generations (Antonyan, 2011). My parents introduced me to the religion as a child but they were not firm about it so I had more room for exploring other beliefs, however, my early life came with challenges that led me to lean more into Christianity as a source of solace. That period saw my family arise out of abject poverty to a more stable state thus my increased faith and dependence on the religion. The friends I was around growing up also played a part in my choice to turn to religion wholeheartedly. I confided in them during the difficult times and they helped while taking me for prayer sessions where I felt like a part of a community. Application of Beliefs in Real Life Christianity is a fundamental element in my life as it helps me to find a peaceful state of mind when I am going through a flurry of conflicts mentally and socially. Christianity provides a consistent companion in God and guides my behavior toward others. I can be more compassionate as it is demanded by God through the bible, which I strictly adhere to. The community of Christians I associate with also impacts my morality because they demonstrate what the faith entails through acts of kindness to the community, and to each other. The Bible states that God requires us as Christians to be kind to others and to respect authority as it comes from God Himself. In professional settings that have defined rules and regulations, it is only natural for me to follow these guidelines as long as they do not ask me to compromise my beliefs as a Christian. I will base my opinions on the bible but in case an open mind is required to achieve a positive outcome, I am willing to compromise the beliefs that have little impact, thereby engaging in activities such as working with homosexuals while respecting them as workers as per the organization's set laws. Cognitive Biases The cognitive biases that come with subscribing to Christianity as a religion are a Self-serving bias, anchoring bias, and finally, fundamental attribution error. Self-serving bias causes a believer to connect positive outcomes in their lives to the acts of kindness they portray towards others, while at the same time blaming the evil forces of the devil for tragedies that occur in life. This type of bias results in inappropriate handling of bad situations as the actual causal agents are neglected. It also exposes a believer to more disappointing encounters in their association with other human beings whose intentions are always unpredictable, especially due to the economic times and social changes. Self-serving bias negatively impacts the faith of a believer once they encounter an unhealthy run of performing good deeds while lacking the expected reciprocation. They end up questioning if good and evil exist, and whether God truly rewards people for being good to other human beings. The second type of cognitive bias is the anchoring bias. This dictates the way a person receives new information, and as a Christian, the bible is to be prioritized as the main point of reference. The constitution is also to be followed but only if it aligns with the doctrines of the bible. The bible is upheld by Christians as accurate, historically; philosophically, and politically thus, any information that contradicts it from emerging expertise is neglected and considered as a violation of the biblical laws which is God's law. Finally, fundamental attribution error is a bias that is created from strictly adhering to one's beliefs and its doctrines, therefore, anyone who believes in anything different is written off. This type of cognitive bias causes a person to associate others' wrongdoings to the lack of faith in their religion while giving themselves an exception due to their affiliation with the beliefs. It causes staunch believers to end up being judgmental in diverse societies (Heywood, & Bering, 2014). Conclusion A person has beliefs and doctrines imparted in them from their infant stages, while others get these beliefs and opinions as a result of the things they go through in life, growing up and associating with different people. These beliefs, however, tend to create cognitive bias in people, therefore, affecting their ability to get new, more accurate information. References Heywood, B. T., & Bering, J. M. (2014). "Meant to be": How religious beliefs and cultural religiosity affect the implicit bias to think teleologically. *Religion, Brain & Behavior*, 4(3), 183-201. Antonyan, Y. (2011). Religiosity and religious identity in Armenia: Some current models and developments. *Acta ethnographica Hungarica*, 56(2), 315-332. 1 2 3 4 5