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# ATLANTIC INTERNATIONAL UNIVERSITY

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## 1. Introduction

Metaphysically speaking, we can argue and rightly so that knowledge transcends physical existence and is part of a higher or universal consciousness. From this perspective, knowledge is not limited to individual learning or intellectual pursuits but is a deeper, intrinsic aspect of existence. Another interpretation could be that knowledge is inherent or innate to human beings. This concept, known as innate knowledge or a priori knowledge, posits that certain fundamental truths or principles are already present within us before we acquire external knowledge through education or experience. It is also true that knowledge is an ongoing and cyclical process. It implies that knowledge existed before it was formally recognized or structured in a certain way. In this sense, knowledge evolves and builds upon itself over time, with new discoveries and insights contributing to our understanding of the world.

It is a valid argument, that, exploration of knowledge and its compound abilities should have a clear focus, to shape our thinking and push humanity to realize their intrinsic imagination. Not just limiting or innate abilities that vividly exposes our universal grammar or mathematical intuitions or emotional intelligence or the bigger topic of morality, but going beyond environmental influence, learning and development as well as cultural and relativity. The intention of this exploration is to cast out the box completely and imagine beyond philosophical implications and existing debates pitting against open concepts like: Nature versus Nurture, Determinism versus Free will and Epistemology- which is the blueprint of understanding knowledge.

The best start is to establish the origin of knowledge! The biggest philosophical puzzle is unearthing the origin of knowledge. And because we have very many theories and assertions trying to explain in different ways this biggest puzzle, I can as well drop in another argument. I believe without a doubt, having extensively reviewed existing theories around the origin of knowledge, I came to a conclusion that before knowledge, there was knowledge. Hence my assertion is that knowledge originates from existential root of itself. The extent at which humanity has tried to understand the origin of

knowledge must mean something. The extensive evolutionary theory, the social constructivism perspective, the element of cognitive development, neurology and platonic realism, religious and spiritual perspectives, mythic and folkloric exploratory- all trying to define the origin of knowledge.

The biggest contrast exists in the exploration between posteriori knowledge and Priori knowledge. The Latin phrases a priori ("from what is before") and a posteriori ("from what is after") were used in philosophy originally to distinguish between arguments from causes and arguments from effects. The first recorded occurrence of the phrases is in the writings of the 14th-century logician Albert of Saxony. Here, an argument a priori is said to be "from causes to the effect" and an argument a posteriori to be "from effects to causes." Similar definitions were given by many later philosophers down to and including Gottfried Wilhelm Leibniz (1646–1716), and the expressions still occur sometimes with these meanings in no philosophical contexts.

Latent in the distinction between the a priori and the a posteriori by Emmanuel Kant is the antithesis between necessary truth and contingent truth (a truth is necessary if it cannot be denied without contradiction). The former applies to a priori judgments, which are arrived at independently of experience and hold universally, and the latter applies to a posteriori judgment, which are dependent on experience and therefore must acknowledge possible exceptions. In his Critique of Pure Reason (1781; 1787) Kant used these distinctions, in part, to explain the special case of mathematical knowledge, which he regarded as the fundamental example of a priori knowledge.

John Locke (1632–1704), commonly referred as an empiricist, projects the concept of Posteriori knowledge. He argues that knowledge was founded in empirical observation and experience. He claims that men have in their minds several ideas, such as are those expressed by the word's whiteness, hardness, sweetness, thinking, motion, man, elephant, army, drunkenness, and others: it is in the first place then to be inquired, how he comes by them? John indicates that it all begins with senses being cognitive of the object that will trigger the experience, then graduates to experience that furnishes the

understanding with the perceptive ideas that is generated through operation of our own minds<sup>1</sup>.

It is essential to also explore existing concepts, processes and implications that are essential to understanding the significance of knowledge. The Socratic sequence of implication that originates from harnessed knowledge is a profound phenomenon to human expressive development. Knowledge must essentially create clarity of perception in matters of beliefs and understanding. It must light up the sense of certainty and illuminate the path of its application. It cannot be hidden; it must be dispensed through sharing and must have verifiable roadmap. Knowledge is organized and should be possible to integrate into new and existing applicable domains for impactful outcome. It must be able to give room for self-review and evaluation and should be subject to critique in an ever-evolving world of new discoveries. Knowledge must fluidly contextualize itself in the different culture and beliefs and must have a visible emotional implication to those who make contact with it.

Knowledge has very many implications. Key notable ones include.

- a) Power dynamism: Knowledge can be a source of power and influence, particularly in situations where it is used to inform decision-making or shape public opinion.
- b) Sociology & social responsibility: Knowledge can be used to promote social change, address social injustices, or contribute to the common good.
- c) Economics: Knowledge can have significant economic implications, such as driving innovation, entrepreneurship, and economic growth.
- d) Personal development & growth: Knowledge can contribute to personal growth and development by expanding our understanding of the world and ourselves.
- e) Ethics and ethical considerations: Knowledge can raise ethical considerations related to issues such as privacy, security, and intellectual property.

Knowledge entails a complex set of concepts, processes, and implications that are essential to understanding its significance in our lives as humans. By recognizing these aspects of knowledge, we gain the advantage of being a superior species and can better appreciate its value and importance in shaping our understanding of the world and our place within it.

## **2. Description**

The intensive evolution of Information Technology has contributed to the transformation of economies, societies, and business environments across the world. These unstoppable changes have had huge impact on the directions of many sectors; economic sectors have received new tools that significantly influence business processes. In other words, information technology has transformed all industries with different levels of influence. There is evolving new era to the transformation of all sectors of the economy under the influence of, first of all, computers that have enabled digitization of data. This new era is known as the digital economy, the new economy, the information economy, the knowledge-based economy, etc. What is most important in observing business of the new era are continuous and dynamic changes. Knowledge as a factor of production: Knowledge is becoming a primary factor of production, replacing traditional factors like labor and capital<sup>2</sup>.

Luftman, Lewis, and Oldach's work provides a comprehensive framework for understanding the role of knowledge in driving change in business. By recognizing the importance of Common Information Environments, organizations can better leverage their knowledge assets to drive innovation, improve decision-making, and enhance customer relationships. Business need decision makers, innovators, customer centricism strategies to drive its objective. There is need for collaborative strategies, system integrations, environment, and business contextualization. All those are the focus in our current business world<sup>3</sup>.

Creation of new economic frontiers, one is where the world is currently domiciled: the knowledge economy is rapidly changing the world. In this economy, knowledge and information are becoming increasingly important factors of production, and traditional measures of productivity and economic growth are no longer sufficient<sup>4</sup>. Information has hence proven to be at the center of all dimensional evolution of things. It shapes our beliefs and defines our needs. We know what we want because we have information about how it looks, how it tastes, how much it costs, where it comes from, the makeup and composition of it, the side effect of it, the longevity of it, the sustainability of it the balance between its supply and demand etc.

It is hence important to confirm the role of information in the entire architecture of knowledge and knowledge acquisition. Information is a fundamental concept that refers to the data, facts, or ideas that are gathered and processed to gain understanding, insight, or perspective. In other words, information is the raw material that helps us build knowledge. Knowledge is therefore the process of understanding, interpreting, and applying information to make sense of the world around us. It involves the integration of information with our existing experiences, beliefs, and values to create a framework for understanding and decision-making.

In epistemology, a basic source of knowledge is a source of knowledge that satisfies the following two conditions:

- i. Basicness: It is a source of knowledge that yields knowledge or justified belief without relying on any other source of knowledge.
- ii. Independence: It does not have any positive dependence on another source of knowledge. In other words, it is not the case that the knowledge or justified belief obtained from this source depends on the knowledge or justified belief obtained from another source.

In other words, a basic source of knowledge is a source that can provide knowledge or justified belief independently, without needing to rely on any other source. For example,

sense experience (e.g., seeing, hearing, tasting) could be considered a basic source of knowledge because it allows us to acquire knowledge about the world without relying on any other source. Similarly, introspection (e.g., examining our own thoughts, feelings) could be considered a basic source of knowledge because it allows us to gain insight into our own mental states without relying on any other source.

On the other hand, inference (e.g., drawing conclusions from what we already know) would not be considered a basic source of knowledge because it relies on other sources of knowledge (e.g., our prior knowledge or experience). Similarly, testimony (e.g., information acquired from others) would not be considered a basic source of knowledge because it relies on the credibility and reliability of the informants. By contrast, some philosophers argue that even basic sources of knowledge may still rely on certain assumptions or background conditions that are not necessarily explicit or conscious. For example, our sense experience may rely on certain assumptions about the nature of reality or the functioning of our senses. In this sense, even basic sources of knowledge may have some degree of positive dependence on other sources.

The final disposition in knowledge acquisition and understanding of it is fitting it in the context of having it help understand and shape our world. Knowledge should help us create our world in our own image. The image in this context is the clarity of understanding and undisputable perception formed by what we know. In the world full of diverse information, different concepts and varying sources of knowledge and information, there is therefore a need to create a convergence of reason and understanding- hence coherence. In the context of knowledge, coherence refers to the degree to which different pieces of information, concepts, or theories are consistent with each other, logically connected, and mutually supportive. Coherence is a measure of how well a set of knowledge claims, or a theory fits together, making sense of the world, and providing a coherent narrative.

Coherence is characterized by various attributes like consistency or absence of contradictions or inconsistencies, logical connectivity, mutual support, context, and



element of integration. Without coherence, information would be vague, knowledge comprehension would be difficult, explaining theories and concepts would be impossible, prediction and forecasting using existing data points would be impossible, evaluating and critique of knowledge claim with lack framework and more critically communication would be a mystic puzzle.

Whether we lean towards internal coherence, where we explore the level to which different parts of a theory or system fit together logically or external coherence, where we evaluate the level to which a theory or system aligns with external evidence, data, or reality, or even still going by cognitive coherence, which checks the degree to which a theory or system makes sense to our cognitive biases and heuristics, or social coherence which confirms the level to which a theory or system aligns with social norms, values, and practices. All those different types of coherence give humanity an advantage in the evolutionary disposition. From discovery of tools and understanding how we can use them to improve the quality of life to deploying them to achieve that objective, that is what has set humans above every other species in evolutionary perspective.

Early versions of the coherence theory were associated with idealism. Walker (1989) attributes coherentism to Spinoza, Kant, Fichte, and Hegel. Certainly, a coherence theory was adopted by a number of British Idealists in the last years of the nineteenth century and the first decades of the twentieth. Blanshard (1939, ch. XXVI) argues that a coherence theory of justification leads to a coherence theory of truth. His argument runs as follows. Someone might hold that coherence with a set of beliefs is the test of truth, but that truth consists in correspondence to objective facts. If, however, truth consists in correspondence to objective facts, coherence with a set of beliefs will not be a test of truth. This is the case since there is no guarantee that a perfectly coherent set of beliefs matches objective reality<sup>4</sup>.

Power of knowledge is posited in its coherence. This theory postulates that knowledge is coherent when it forms a consistent and interconnected web of beliefs. It emphasizes

the relationships between beliefs rather than isolated facts. Coherent beliefs reinforce each other, making the overall system more robust and reliable. However, this doesn't mean that coherence alone is insufficient for determining truth, as a coherent but false belief system could exist.

Coherence is the energizer of knowledge. In the quest for knowledge, the indisputable disposition is reached and deposited in coherence. Coherence can be achieved through different mechanisms like.

- a) Integration of information: As we gather more information, we can integrate it into a coherent framework, which helps us to understand and make sense of the world. This integration can lead to a more coherent and consistent picture of reality.
- b) Pattern recognition: When we identify patterns in data, we can create a coherent narrative that explains those patterns. This pattern recognition can lead to a more coherent understanding of the world.
- c) Theory formation: The development of theories and models can lead to coherence by providing a framework for understanding complex phenomena.

Theories can help us to make sense of the world by identifying patterns, relationships, and causal connections.

- d) Abstraction: As we abstract away from details, we can create a more coherent and general framework that encompasses a broader range of phenomena. Abstraction can help us to identify the underlying structure and patterns that govern the world.
- e) Hierarchical organization: The organization of knowledge into hierarchical structures, such as taxonomies or ontologies, can lead to coherence by providing a clear and consistent way of categorizing and relating concepts.
- f) Contextualization: Placing knowledge within a specific context or framework can help to create coherence by providing a shared understanding of the relevant concepts and relationships.

- g) Pragmatic justification: As we use knowledge in practical applications, we can create coherence by demonstrating the effectiveness and relevance of that knowledge in solving real-world problems.
- h) Peer review and validation: The peer review process and validation of knowledge claims can lead to coherence by ensuring that knowledge is consistent with established standards and principles.
- i) Social and cultural context: The social and cultural context in which knowledge is created can influence the coherence of that knowledge. For example, shared values and norms can help to create a coherent understanding of the world.
- j) Feedback loops: Feedback loops between different levels of knowledge creation can help to create coherence by refining and adjusting our understanding of the world.

These mechanisms can contribute to the creation of coherence in various ways, such as:

- i. Coherent narratives: Knowledge creation can lead to the development of coherent narratives that explain complex phenomena.
- ii. Coherent frameworks: Knowledge creation can lead to the development of coherent frameworks that organize and relate different concepts.
- iii. Coherent theories: Knowledge creation can lead to the development of coherent theories that explain complex phenomena.

### **3. Definition & Rationale**

Coherence beliefs reinforces each other. They generate a system that is difficult to diffuse and break. Religious beliefs are a good example of how coherence shapes the world for some people in the image of the knowledge they acquired.

Coherence and beliefs are closely intertwined, as our beliefs can influence our understanding of the world and shape our perceptions. Humanity has that undiluted

urge to confirm what they believe in. In coherence, we have the confirmation bias which tends to seek out information that confirms our existing beliefs, rather than seeking out contradictory information. This creates a coherent narrative that supports our beliefs. That perhaps supports the concept of free will. The concept of free will and coherence are intimately connected. Our understanding of free will is closely tied to our understanding of the coherence of the world. If we believe that the world is deterministic, we may be less likely to believe in free will, moral responsibility, and human agency.

We have a concept of selective attention which draws our focus on information that supports our beliefs, while ignoring or dismissing contradictory information. In neuroscience, selective attention is an unsurpassed example of contextual neural modulation. Selective modulation of neural activity is made necessary by the hierarchical organization of the primate visual system. Neurons in the primary visual cortex have small receptive fields (that is, they monitor a small patch of the retinal image) and are tuned to relatively simple visual features (e.g., edge orientation). Neurons at later levels have larger receptive fields that are tuned to relatively more complex features (e.g., combinations of shape and color)<sup>5</sup>.

Selective attention or the attention biases is required when the visual system is confronted with typically cluttered natural scenes. Neurons at later levels are likely to have multiple stimuli in their receptive fields, some of which would effectively drive the neuron if they were presented in isolation and others that would not. Not all of these stimuli can be represented simultaneously. It outlines what we choose to focus on and what will pass noticed. This is exemplified in scenarios where you may miss to see something that every other person saw, or you may miss to hear what someone else heard, because your neural activity was biasedly engaged on other important aspects. Selective attention provides a means to specify what will be focused on and what will not (Desimone & Duncan, 1995).

There is even a more detailed connection between coherence and beliefs in the element of pattern recognition. It is believed that we recognize patterns and relationships that reinforce our beliefs, making them seem more coherent. Humans have a marked reliance on vision and visual experiences to interact with, understand, and navigate the world around them (San Roque et al., 2015). As such a plethora of research has focused on human visual experience, from the neurobiology of low-level perception to higher-level object recognition and categorization (for a review see Griffin & Motta-Mena, 2019). This has led to three object recognition areas of study: (i) functional specificity, (ii) anatomical stereotypy, and (iii) innateness, mapping onto: (i) Are recognition mechanisms different for different object domains? (ii) If so, are these different mechanisms subserved by different brain regions that show anatomical consistency between individuals? (iii) Do specificity and stereotypy develop under genetic control or environmental influence?<sup>6</sup>

Bayesian model of selective attention is based on active inference, which is a framework that describes Bayes optimal behaviour. This framework relies upon the notion that we have an internal (generative) model encoding beliefs about how hidden states of affairs in the world 'out there' cause our sensations. Under active inference, exploratory and exploitative behaviour arise as a result of free energy minimization. Variational free energy is an upper bound on the negative log Bayesian model evidence (or self-information also known as surprise). Minimizing variational free energy means maximizing the evidence for an internal generative model. In active inference, perception, and action both minimize variational free energy. On this view, perception optimizes beliefs about the hidden causes of sensory information- knowledge, while actions fulfil prior preferences (goals) and resolve uncertainty about the world and creates new beliefs and belief systems.

These actions are sampled from beliefs about policies (sequences of actions). Crucially, the agent's beliefs about the policies it pursues are expressed in terms of the expected free energy in the future, which the agent also believes (a priori) it will minimize. Expected free energy comprises instrumental and epistemic value and a novelty term.

Instrumental or extrinsic value is essentially the utility of a policy (i.e., the degree to which expected observations conform to prior preferences). Epistemic value is the information the agent expects to acquire about the hidden states of the environment. Novelty is the information that can be acquired about the parameters of the generative model. Formally, epistemic value is the expected Bayesian surprise or information gain afforded by a particular policy or action. It has been shown in monkeys that parietal neurons encode the expected information gain of a planned saccade, distinct from any expected reward (i.e. extrinsic value). Beliefs about the inferred hidden states are projected into the future to form expectations about the most likely observations in the future under different policies<sup>7</sup>.

Coherence and belief tend to make it easy to understand information. Cognitive fluency points towards perspective clarity or information that is easy to understand and process, which can lead to the formation of coherent beliefs that are easy to grasp. Cognitive fluency can lead to confirmation bias, where we seek out information that confirms our existing beliefs, rather than seeking out contradictory information. Cognitive fluency patches together the fragmented theories that define the main anchoring understanding of coherence and belief development by outlining the elements of selective attention, hindsight bias and anchoring effect. Cognitive fluency is the known simplifier of content and information. Cognitive fluency contributes to a sense of coherence by making information easier to understand and process. It influences belief formation by making it easier for us to accept and maintain certain beliefs. It can lead to confirmation bias, which can reinforce our existing beliefs and make it more difficult for us to change our minds. More importantly, cognitive fluency can influence the anchoring effect, which can lead us to rely too heavily on certain information and make it more difficult for us to consider alternative perspectives.

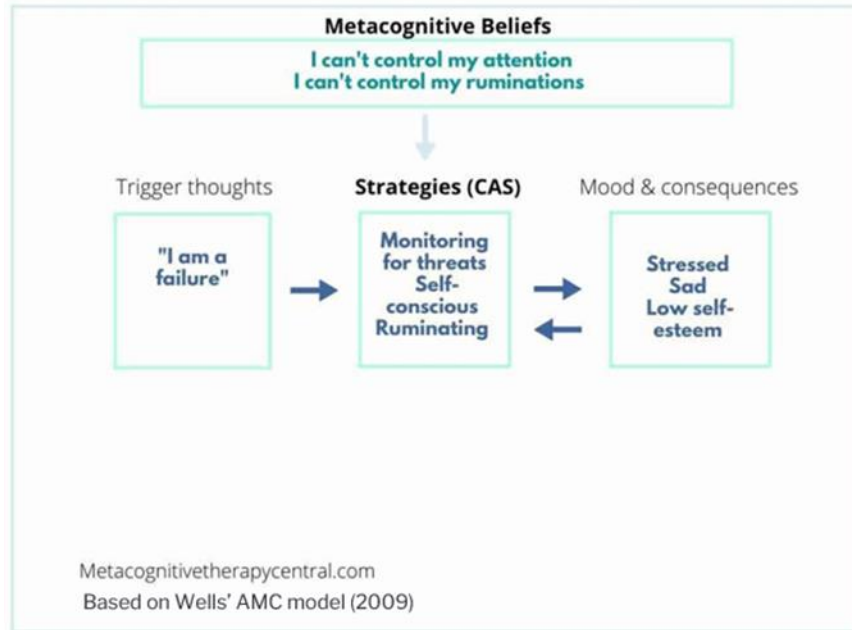
Our beliefs are often organized into a coherent worldview that provides a framework for understanding the world. Everybody has their own understanding of the world- whether knowingly or unknowingly. It manifests tangibly in our religious viewpoints, political allegiances, or moral practices. It also informs how we see the world, our place in the

world, and the personal standards to which we hold ourselves. World view can take any shape and form. They can exist as discrete bodies of knowledge as 'institutional' worldviews or 'organized' worldviews. They can be exemplified as humanism, secularism, capitalism, materialism, which have a recognized or agreed set of beliefs and values acknowledged by a group and often embedded in institutions or societies<sup>8</sup>.

Our beliefs about the nature of knowledge, reality, and truth can influence our understanding of the world and shape our perceptions. Meta-beliefs are a huge concept that tries to outline our cognitive processes that we think can help us get a better understanding of our own world. They can be either positive or negative. Positive metacognitive beliefs urge us to linger around negative thoughts and feelings without trying to escape them. As a meta-level construction, beliefs function as a canopy of consciousness above and beyond our everyday thinking and perceiving—controlling, monitoring, modulating, and organizing our thinking and perceiving. They determine whether we pay attention to thoughts, feelings, and sensations or dismiss them so that we can pay attention to the world outside of us.

The way we deal with our thoughts and feelings can intensify and maintain our negative emotions and affect the way we see our world. For example, when you worry, you probably feel nervous and stressed for a longer time. And the reason that you engage in worry, rumination, and other problem-solving strategies in the first place is because of your metacognitive beliefs. Metacognitive beliefs shape what we pay attention to and what strategies we use to regulate thoughts and feelings. Metacognitive beliefs can cause psychological disorders because they encourage excessive worry and rumination, prolonging negative emotions<sup>9</sup>.

Our beliefs can be organized into complex systems that provide a coherent narrative for understanding the world. Metacognitive beliefs are beliefs about the way we think and what we pay attention to. They determine whether we pay attention to thoughts, feelings, and sensations or dismiss them so that we can pay attention to the world outside of us.



**Diagram 1: Wells, A. (2009). Metacognitive therapy for anxiety and depression. Guilford Press.**

According to Wells, the founder of Metacognitive therapy, metacognitive beliefs are the conductor in a large orchestra. In a large orchestra, there needs to be a conductor that produces a good overture. Likewise, metacognitive beliefs are the conductor of thinking. They decide whether we dismiss negative thoughts or ruminate and worry about them. The first metacognitive belief is a negative Metacognitive belief that plays an important role in causing and maintaining disorders like anxiety and depression. The next one is a positive metacognitive belief that promotes worrying as helpful. Metacognitive beliefs decide our strategies to handle thoughts and feelings. These strategies are rumination, worry, thought suppression, or monitoring of thoughts. These strategies are also called Cognitive attentional syndrome, (CAS). CAS prolongs negative thoughts and feelings and thereby maintains depression and anxiety<sup>10</sup>.

Knowledge is therefore the level of influence that is reached to impact one's belief. A simple arithmetic question of (1+1=?), the confidence in the answer you give to this will depend on the influence the knowledge you have in mathematics has given you. you can give a correct answer- 2, but how sure are you about that answer? You may be correct, but you do not believe in the answer you gave. You can as well say 11, and be



fully convicted, based on the knowledge influence you have, and drawing from the belief, created, that, that is the correct answer to the equation. Knowledge gives an avenue and a roadmap for our belief systems. Through the concept of familiarity, understanding and credibility generation, our belief systems then take roots and become a telescope under which we are able to see our world better.

#### **4. Actualization through belief**

Belief is introduced as the cognitive act or state in which a proposition is taken to be true, and the psychological theory of belief is reviewed under the headings: belief as a propositional attitude, belief as subjective probability, belief as inference, and belief as association. Apart from its importance as a separate area of cognitive theory, the study of belief is of considerable metatheoretic importance for cognitive theory generally, since belief is an essential part of the definition of cognition. It is argued here that cognitive theories must admit, at least in principle, of a distinction between forms of arousal which imply that a proposition is believed and others which do not. Otherwise it is impossible to model the element of rational judgment, which is a feature of belief and hence of cognition also<sup>11</sup>.

There are numerous studies that explore people's beliefs on health, politics, religion, paranormal phenomena, and delusional themes. Our world is characterized by our diverse beliefs. Economies are based on the beliefs of huge corporations. Politics are about the manifestos and beliefs of different players. Religion is pegged on beliefs of ancient and current revelation or access to new or old knowledge. Our world is formed in the image of our own beliefs.

We have established that beliefs are convictions about what we accept as true. They provide the fundamental framework that we use to understand and engage meaningfully with the world. Beliefs serve important social functions, such as in identity, relationships, and group coordination. Based on evidence from delusions and other psychological disciplines, we are able to identify several core functions of beliefs. These

include providing a consistent representation of our social and physical world; offering an explanatory framework; coordinating lower-level cognitive processes; and facilitating social functions, such as identity, relationships, and group coordination. We also identified a range of dimensions of belief, such as their origins, conviction, stability, conscious awareness, and impact<sup>12</sup>.

Connors and Halligan, 2015, 2017, 2020 developed a tentative five-stage cognitive model of belief formation. This model noted that beliefs are likely to arise in response to a precursor, a distal trigger for the belief's content. Between the precursor and the belief, at least two intermediate stages are needed: firstly, ascribing meaning to the precursor and, secondly, evaluating the proposed meaning in terms of whether it meets criteria for belief. After a belief is formed, a fifth stage is the effect the belief then has on subjective experience and other cognitive processes, including other beliefs. This overall account is not committed to modularity and individual stages are likely underpinned by a wide range of automatic and unconscious cognitive processes (Oakley and Halligan, 2017). It is nevertheless possible to characterize these broad stages in more detail<sup>12</sup>.

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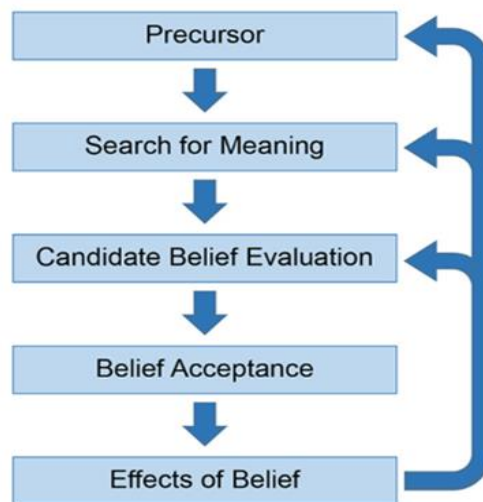


Diagram 2:  
Five stages of belief formation.

Connors and Halligan confirm that the first stage is a precursor that operates as a distal trigger for a belief's content. This could involve sensory input, particularly if unexpected or otherwise salient. It could, however, also take other forms, such as communication from trusted others. It's indeed puzzling that many beliefs, including pathological forms, seem to arise from accepting social communicated ideas rather than direct sensory experience. Humans are wired to learn through observation, imitation, and social interaction. We often adopt beliefs and behaviors from others, even if we don't fully understand or experience them ourselves. Social interactions can exert a significant influence on our beliefs, attitudes, and behaviors. We may conform to group norms or follow the opinions of respected individuals or authorities. Cultural practices, beliefs, and values are often transmitted through social learning, with younger generations adopting the beliefs and practices of their elders. A further form of precursor may be introspection on memories, imagery, or pre-existing beliefs, which can likewise occur without immediate sensory input. For delusions, source monitoring errors—failures to identify the origins of internally-generated thoughts, memories, and actions—may provide an important source of content<sup>13</sup>.

The second stage is a search for meaning to interpret and explain the precursor. Also known as confirmation bias (also confirmatory bias, myside bias, or congeniality bias) is the tendency to search for, interpret, favor, and recall information in a way that confirms or supports one's prior beliefs or values. People display this bias when they select information that supports their views, ignoring contrary information, or when they interpret ambiguous evidence as supporting their existing attitudes. The effect is strongest for desired outcomes, for emotionally charged issues, and for deeply entrenched beliefs. Confirmation bias is insuperable for most people, but they can manage it, for example, by education and training in critical thinking skills<sup>14</sup>.

This draws heavily upon pre-existing beliefs and other relevant contextual information. As such, the resulting proto-beliefs can be highly personal and idiosyncratic. Interpretation is likely, in particular, to seek to preserve pre-existing beliefs for internal consistency and avoid dissonance. Interpretation is also likely to reflect particular

attributional styles (habitual tendencies to explain events in certain ways); heuristics to reduce cognitive effort; emotion and mood; and social motivations (e.g., preserving a positive sense of self and maintaining relationships and group ties). Such processes shape the content of beliefs beyond what is specified by the precursor itself by touching on the element of attitude polarization (when a disagreement becomes more extreme even though the different parties are exposed to the same evidence) to belief perseverance (when beliefs persist after the evidence for them is shown to be false). It goes to the irrational primacy effect (a greater reliance on information encountered early in a series) and reveals illusory correlation (when people falsely perceive an association between two events or situations).

Research shows that this search for meaning has repeatedly been skewed to test hypotheses in a one-sided way, by searching for evidence consistent with one's current hypothesis. Rather than searching through all the relevant evidence, they phrase questions to receive an affirmative answer that supports their theory. They look for the consequences that they would expect if their hypothesis was true, rather than what would happen if it was false. For example, someone using yes/no questions to find a number they suspect to be the number 3 might ask, "Is it an odd number?" People prefer this type of question, called a "positive test", even when a negative test such as "Is it an even number?" would yield exactly the same information. However, this does not mean that people seek tests that guarantee a positive answer. In studies where subjects could select either such pseudo-tests or genuinely diagnostic ones, they favored the genuinely diagnostic<sup>15</sup>.

It explains the force which holds together delusions and radicalisms. The extremist beliefs are profound convictions that oppose the fundamental values of society, the laws of democracy and universal human rights by advocating the supremacy of a particular group (racial, religious, political, economic, social etc.) based on belief. Extremists project what their beliefs superior to any other that exists. Ignoring physiological dispositions, the underlying reality is the extent at which people want to be right and everything that contradicts their belief is deemed as a threat. One starts with collective

deprivation, continues with symbolic threats, in-group superiority and attitude toward violence. Another path includes realistic threats activated by both individual and collective deprivation that is a predictor of perceived distance toward due to difference in opinions that build beliefs<sup>16</sup>.

The third stage involves evaluating the proto beliefs. Belief evaluation is the process of assessing the validity, reliability, and credibility of beliefs or the acquired knowledge and checking the conviction derived from it. It involves evaluating the evidence supporting a belief, considering alternative explanations, and weighing the potential risks and benefits of holding that belief. In artificial intelligence, particularly in the field of cognitive architectures, belief evaluation is a crucial component of decision-making systems. It enables agents to reason about their own beliefs, update their knowledge based on new evidence, and make more informed decisions.

This is likely based on at least two key criteria, namely observational adequacy (the degree to which the belief explains the precursor) and doxastic conservatism consistency with pre-existing beliefs. The latter tendency is particularly important for maintaining internal consistency, so conflicting accounts are likely subjected to intense scrutiny. For delusions, disruptions in belief evaluation may give rise to implausible content by allowing hypotheses to be accepted without adequate examination. Such disruptions, however, are not necessary for all delusions. Supportive pre-existing beliefs and/or cognitive biases within the subject's own community could also allow many unusual beliefs to be accepted. Indeed, once delusions are formed, belief evaluation may serve to reject alternative, non-delusional accounts to maintain internal consistency<sup>17</sup>.

It is important to understand the sequence of getting the evaluation done. It starts from the origin initial stages of primitivity. Understanding the place of Proto-belief will hence give a clarity of context in what happens at this third stage. Proto-beliefs are a concept in cognitive science that refers to early, primitive, or primitive-like

representations of knowledge or beliefs that an agent possesses before they are fully formed or refined. Proto-beliefs are often characterized by:

- a. Impermanence: They are subject to change or revision as new evidence emerges.
- b. Fuzziness: They may not be clearly defined or articulated.
- c. Uncertainty: They may be associated with uncertainty or doubt.
- d. Lack of specificity: They may not be specific to a particular context or situation.

It is hence a fact that Proto-beliefs can be thought of as "pre-beliefs" or "pre-conceptions" that are gradually refined as an agent learns and experiences the world. Belief evaluation and proto-beliefs are closely related concepts. In fact, belief evaluation is often used to refine and update proto-beliefs as new evidence emerges. For example:

An agent forms a proto-belief about a certain topic, say, "Hyenas are harmless." The agent encounters new evidence that challenges this proto-belief, such as encountering an aggressive Hyena. The agent uses belief evaluation to assess the validity of this proto-belief and updates it to a more nuanced belief, such as "cats can be friendly or aggressive depending on the situation." In this way, belief evaluation helps to refine and refine proto-beliefs, leading to more accurate and reliable representations of knowledge. And this is applicable even in the technical cognitive challenges. It generates perceptive output.

It is a proven fact that the concepts of belief evaluation and proto-beliefs have significant implications for artificial intelligence research. For example: By incorporating proto-beliefs and belief evaluation into AI models, we can create more realistic simulations of human cognition and decision-making processes. Using belief evaluation to refine and update proto-beliefs, AI systems can make more informed decisions based on the best available evidence. When we are incorporating belief evaluation into learning algorithms, AI systems can learn from experience and refine their knowledge over time. In a nutshell, belief evaluation and proto-beliefs has far-reaching implications

for our understanding of human cognition and decision-making processes, as well as for the development of more sophisticated artificial intelligence systems.

The fourth stage is activation of the new belief. This will usually need to be co-located within a network of inter-related beliefs to be maintained. These are new thoughts that are created after disputation and is a counter-thought against the irrational beliefs. The change in thoughts takes place from imperative, dogmatic, inflexible and irrational thinking into accepting, flexible, and rational thinking. The stage represents rational beliefs and serves as a counter, persuasive thought that neutralizes and replaces the irrational belief. Ingredients for formulating an effective new belief are described. In constructing the stage an emphasis is placed on discriminating a between desiring and demanding<sup>18</sup>.

Beliefs vary in specific properties and multiple factors are likely to influence each of these. Of particular significance are a belief's conviction and influence on action. These features are likely to depend on similar criteria as those in belief evaluation, namely the belief's adequacy at predicting ongoing experience and congruence with other pre-existing beliefs. Both criteria, as well as a belief's salience, can vary to some degree across time and context, so it is possible that a belief's conviction and influence may similarly vary. Most beliefs, however, are likely to fit within a network of consistent and mutually supportive beliefs, so are likely to remain relatively stable<sup>19</sup>.

The integrated behavior model adapted from Montano DE, illustrates the complexity of the processes that belief takes before we attain a certain behavior/new belief. In the quest for knowledge, behaviour is the proof of adequacy or lack of it. it is hence important to outline the sequence of getting to clear physiological output- behavior /new belief that adequately fits s into the desired wavelength for clear view of the world around us. If you go through medical school, it is expected you will be able to articulate medical terms, speak medical language, understand medical procedures, perform medical tasks, behave medically.

Beliefs must activate an urge in us for intent. You pursue a particular discipline with intention to achieve a particular goal. If the goal misses in the equation, then there will be clarity on the path and your belief system will be pegged on weak foundation. A number of attributes collectively integrate and converge into intent formulation.

**a. Attitude (Experiential & Instrumental)**

In behavior modification, attitudes play a crucial role in shaping behavior. There are two types of attitudes that are relevant in this context:

**Experiential Attitude:** This refers to an individual's emotional or affective response to a particular behavior or stimulus. It is often associated with personal experiences, feelings, and values. Experiential attitudes are typically formed through direct experiences and can be influenced by factors such as emotions, past experiences, and social norms.

**Instrumental Attitude:** This refers to an individual's cognitive or rational evaluation of a particular behavior or stimulus. It is often based on logical analysis, information, and functional considerations. Instrumental attitudes are typically formed through reasoning, decision-making, and problem-solving.

|                  | <b>Experiential Attitude</b>   | <b>Instrumental Attitude</b>   |
|------------------|--|--|
| <b>Formation</b> | Formed through direct experiences, emotions, and social norms                                  | Formed through reasoning, decision-making, and problem-solving                 |
| <b>Content</b>   | Emotional or affective response  | Cognitive or rational evaluation   |
| <b>Influence</b> | Influences behavior through emotional arousal and motivation                                   | Influences behavior through rational decision-making                           |
| <b>Stability</b> | Less stable than instrumental attitudes, as they can be influenced by emotions and experiences | More stable than experiential attitudes, as they are based on logical analysis |



## b. Perceived norm (Injunctive & Descriptive)

In the context of intent creation, both injunctive and descriptive norms can influence an individual's decision-making process. Here's how:

**Injunctive Norm:** When an individual perceives that others approve or disapprove of a particular behavior, it can influence their intentions to engage in that behavior. For example, if an individual perceives that most people in their social group approve of recycling, they are more likely to intend to recycle as well.

**Descriptive Norm:** When an individual perceives that most people in their social group engage in a particular behavior, it can also influence their intentions to engage in that behavior. For example, if an individual perceives that most people in their neighborhood participate in community clean-up events, they are more likely to intend to participate as well.

|                      | <b>Injunctive Norm</b>   | <b>Descriptive Norm</b>   |
|----------------------|--|---|
| <b>Focus</b>         | Social approval or disapproval   | Frequency or prevalence of behaviour  |
| <b>Influence</b>     | Influences intentions through moral values and social expectations               | Influences intentions through observational learning and conformity             |
| <b>Effectiveness</b> | Can be more effective in changing behaviour when combined with descriptive norms | Can be more effective in changing behaviour when combined with injunctive norms |
| <b>Stability</b>     | Can be more resistant to change due to its emotional nature                      | Can be more susceptible to change due to its focus on observational learning    |

### c. Personal urgency (perceived control & self-efficacy)

Both perceived control and self-efficacy can influence an individual's intent to engage in a particular behavior. Here's how:

**Perceived Control:** When an individual perceives that they have control over a situation, they are more likely to feel motivated and intent to engage in a behavior that can influence the outcome. For example, if an individual believes that they can make a difference by recycling, they are more likely to intend to recycle.

**Self-Efficacy:** When an individual believes that they have the ability to perform a particular behavior, they are more likely to feel confident and intent to engage in that behavior. For example, if an individual believes that they can successfully quit smoking, they are more likely to intend to quit.

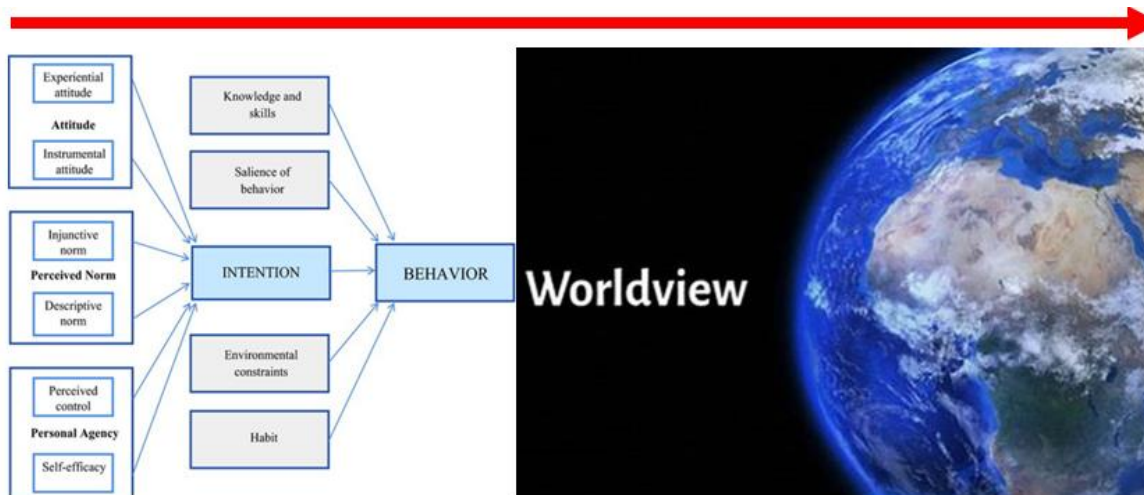
|                      | <b>Perceived Control</b>  | <b>Self-Efficacy</b>  |
|----------------------|---|---|
| <b>Focus</b>         | Ability to influence outcome  | Ability to perform behavior   |
| <b>Influence</b>     | Influences motivation and intent  | Influences confidence and intent  |
| <b>Effectiveness</b> | Can be more effective in creating intent when combined with self-efficacy | Can be more effective in creating intent when combined with perceived control |
| <b>Stability</b>     | Can be more resistant to change due to its emotional nature               | Can be more susceptible to change due to its focus on confidence              |

Perceived control and self-efficacy are both important psychological constructs that can influence an individual's intent to engage in a particular behavior. By understanding the differences between these constructs, you can design more effective interventions that promote positive behavior change. By combining both perceived control and self-efficacy, you can create a more comprehensive approach to increasing intentions and promoting behavior change. True knowledge should give us an intended view of the world.

The Integrated Behavior Model theoretically aims to understand and predict human behavior which is the final disposition of the learning process and the output channel for our acquired beliefs. It integrates various psychological and social constructs to explain the complex processes that lead to behavior. The psychological and social constructs include:

- i. Knowledge and skill: individual's cognitive abilities, knowledge, and skills related to the behavior.
- ii. Salience of Behavior: This component refers to the perceived importance, relevance, or attractiveness of the behavior.
- iii. Intentions: This component refers to the individual's conscious goals or intentions to engage in the behavior.
- iv. Environmental Constraints: This component refers to the external factors, such as physical environment, social norms, and policies, that may facilitate or hinder the behavior.
- v. Habits: This component refers to the automatic, routine behaviors that are often performed without much conscious thought.

The Integrated Behavior Model provides a comprehensive framework for understanding and predicting human behavior. By considering the interplay between knowledge and skills, salience of behavior, intentions, environmental constraints, and habits, researchers and practitioners can design more effective interventions that promote acquisition of beliefs, that have direct impact in the behavior- which is the final display of acquired knowledge.



**Diagram 3:** Integrated behavior model DE, Kasprzyk D, and how it gets us to the world view.

The final stage is the impact the belief has on lower-level cognitive processes and broader subjective experience. Citing the integrated behavior model, the beliefs which are displayed by the way of our behaviors will generate reactions from our surrounding. In everyday life, beliefs are experienced as lived and typically not subject to decomposition, questioning, or reflection at the time. As representations of one's phenomenal world, beliefs strongly influence attributions and the deployment of lower-order processes, such as attention, perception, and memory, in a top-down manner. Whilst constrained by sensory data, beliefs bias cognitive processing, particularly when data are ambiguous, to align with the beliefs' predictions. Specific mechanisms remain contested, including the extent to which beliefs affect basic perception<sup>20</sup>.

Nevertheless, the overall impact of beliefs on attributions and subjective experience is evident across many experimental paradigms. In 1954, William Hastorf and Hadley Cantril conducted a groundbreaking study that examined the overall impact of beliefs on attributions and subjective experience. The study, known as the "Football Game Study," aimed to investigate how people's beliefs about a particular event (a football game) influenced their perceptions, attributions, and subjective experiences.

The study involved 34 students who watched a football game between Dartmouth College and Princeton University. The students were divided into two groups: those who

were Dartmouth fans and those who were Princeton fans. After the game, each student was asked to write a brief essay about the game, describing their impressions of the game, the players, and the coaches.

The study revealed several fascinating findings:

- i. **Biased Perceptions:** Both Dartmouth and Princeton fans perceived the game in a way that confirmed their existing beliefs about their team. For example, Dartmouth fans described the game as being more intense and physical, while Princeton fans described it as being more technical and strategic.
- ii. **Attributional Biases:** Both groups tended to attribute their team's successes to internal factors (e.g., their team's skills and teamwork) and their team's failures to external factors (e.g., the opposing team's luck or cheating).
- iii. **Selective Attention:** Both groups selectively focused on information that supported their pre-existing beliefs about the game. For example, Dartmouth fans tended to focus on the number of penalties called against Princeton, while Princeton fans tended to focus on the number of first downs earned by Dartmouth.
- iv. **Subjective Experience:** The study found that people's subjective experiences of the game were influenced by their pre-existing beliefs and attitudes. For example, Dartmouth fans reported feeling more excited and prouder of their team during the game, while Princeton fans reported feeling more anxious and disappointed.

The Football Game Study has had a significant impact on our understanding of how beliefs influence our perceptions, attributions, and subjective experiences. The study's findings have implications for various fields, including:

- a. **Social Psychology:** The study demonstrates how people's beliefs and attitudes can influence their perceptions of reality.

- b. Communication: The study highlights the importance of considering people's pre-existing beliefs and attitudes when communicating information or messages.
- c. Education: The study suggests that teachers should be aware of students' pre-existing beliefs and attitudes when presenting information or lessons.

Hastorf and Cantril's Football Game Study is a seminal work that has contributed significantly to our understanding of how beliefs shape our perceptions, attributions, and subjective experiences. The study's findings have far-reaching implications for various fields and continue to influence research and practice in social psychology, communication, and education<sup>21</sup>.

And many other experiments point to one conclusion, that, beliefs, including delusional forms, provide an incredibly powerful lens that shapes our experience, affecting what we attend to, perceive, remember, and consider plausible as an explanation. This, in turn provides further support for the belief and lead to the elaboration of related beliefs and broader world views.

## **5. General Recommendations**

The ability of humans to use their cognitive faculties to think critically, creatively, and logically is indeed a key factor that sets us apart from other species and contributes to our status as a dominant species on Earth. Our capacity for complex thought, rationality, and problem-solving has enabled us to develop advanced technology, create sophisticated societies, and adapt to a wide range of environments. Knowledge and beliefs are fundamental concepts in human cognition that play a crucial role in shaping our understanding of the world. They can arise from various sources, including sensory experience, learning, cultural influences, and inference. The acquisition of knowledge and beliefs involves various means, including observation, instruction, experience, and socialization. The role of knowledge and beliefs in shaping our understanding of the world is significant, influencing perception, decision-making, what we consider true or false, our identity, and our behavior.

The main objective of belief and knowledge is to help us have a clear view of our world. It is like unveiling our cognitive sight and getting a glimpse of what is there for the first time as if it were never there. My arguments about knowledge being there before knowledge is based on this analogy. It is like walking blindly, that doesn't mean what you don't see doesn't exist. It is just that you are limited by lack of sight, but once you get sight, then you will be able to see, first you see forms and objects, then you get cognitive understanding of what everything you see means and how they fit together in your world, then you develop beliefs that inclines you to what your cognitive ability instructs you to focus on, on what matters to you most, what to love and what not to love, what to seek and what to ignore, the direction to take and the path to avoid, then you get to a level of fully understanding your world, your part to play, your expectations as a person and the limits you can engage in within the agreeable risk threshold.

Knowledge and beliefs adopt various paths in its fundamental objectivity of unveiling our world unto us. They objectively follow below blueprint:

- i. **Influencing Perception:** Our knowledge and beliefs shape how we perceive the world, including what we pay attention to, how we interpret information, and what we consider relevant. That is why one person's meat can be another person's poison. Perception is the image our cognitive ability creates after interacting with contextual stimuli.
- ii. **Guide Decision-Making:** Our knowledge and beliefs guide our decision-making processes by providing a framework for evaluating options, weighing risks, and making choices. The convictions we have based on our beliefs and the cognitive analysis of the situations at hand affects the decisions and choices we make.
- iii. **Determine What We Consider True:** Our knowledge and beliefs determine what we consider true or false, which can influence our understanding of the world. A belief is a mental state that may not refer to facts. That is why sometimes people may consider what is false to be true. Knowledge on the other hand is what we draw facts from. The conflict between knowledge and belief results to consideration of true. The decision is skewed towards what our cognitive abilities

considers as true fact based on the context but not as a universal fact of the truth itself. That is why what you consider to be true, might not necessarily mean it is true to everybody else.

- iv. **Shape Our Identity:** Our knowledge and beliefs shape our sense of identity, including our values, attitudes, and self-concept. Our identity paints out in clear perspective our values, attitudes, and self-control. The shaping of our identity gives us a blueprint for our own social identification, cognitive dissonance and contextualizing the self-perception theory. The self-perception theory outlines people's behavior and attitudes and how they influence self-perception. If someone perceives themselves as a certain type of person (e.g., introverted, or extroverted), they may act in ways that are consistent with that self-perception.

Our knowledge and beliefs play a significant role in shaping our sense of identity, including our values, attitudes, and self-concept. By understanding how these factors influence our identity, we can gain insight into how we think and behave and make positive changes to improve our well-being and relationships with others.

Since there is different point of understanding, then it means there are different avenues by which we display and deploy knowledge to affect the way we view our world and everything around it. The different type of knowledge that gives s diverse world view are:

- i. **Factual Knowledge:** This type of knowledge involves knowing facts about the world, such as historical events or scientific concepts.
- ii. **Procedural Knowledge:** This type of knowledge involves knowing how to perform tasks or procedures, such as riding a bike or playing a musical instrument.
- iii. **Conceptual Knowledge:** This type of knowledge involves understanding abstract concepts or ideas, such as moral principles or philosophical theories.
- iv. **Practical Knowledge:** This type of knowledge involves knowing how to apply theoretical knowledge to real-world situations.



The fundamental aspect of our thought processes, influencing our behaviors, attitudes, and decisions are pegged on beliefs. And since there exists diverse belief systems, they draw their dispositions from varied type of beliefs like:

- i. Factual Beliefs: These involve believing that something is true based on evidence or facts.
- ii. Normative Beliefs: These involve believing that something is right or wrong based on moral or ethical principles.
- iii. Evaluative Beliefs: These involve believing that something is good or bad based on personal values or opinions.

Knowledge therefore should get you to a level where your understanding is streamlined, your opinions are informed, your attitudes are clarified & contextualized, your decision making is guided, and your values are shaped. Beliefs on the other hand should get you to a point where you can accurately filter information, get a clear perspective, intellectual emotions, guided behaviour and formed identity. All those when they work together, they reveal the in-depth complexity of human thoughts and behaviour and opens our cognitive abilities to a level where our view of the world becomes meaningfully different contextually but similar by virtue of our existence as a superior species.

## **6. Conclusion**

the definition, Knowledge is a form of familiarity, awareness, understanding, or acquaintance. It often involves the possession of information learned through experience and can be understood as a cognitive success or an epistemic contact with reality, like making a discovery. Many academic definitions focus on propositional knowledge in the form of believing certain facts, as in "I know that Dave is at home". Other types of knowledge include knowledge-how in the form of practical competence, as in "she knows how to swim", and knowledge by acquaintance as a familiarity with

the known object based on previous direct experience, like knowing someone personally.<sup>22</sup>

this supports my assertion that, before knowledge, there was knowledge. An often-discussed definition characterizes knowledge as justified true belief. This definition identifies three essential features:

- a. it is (1) a belief that is (2) true and (3) justified<sup>23</sup>.
- b. Truth is a widely accepted feature of knowledge. It implies that, while it may be possible to believe something false, one cannot know something false<sup>24</sup>.
- c. That knowledge is a form of belief implies that one cannot know something if one does not believe it. Some everyday expressions seem to violate this principle, like the claim that "I do not believe it, I know it!" But the point of such expressions is usually to emphasize one's confidence rather than denying that a belief is involved<sup>24</sup>.

The justified true belief definition for knowledge, which came under intense criticism in the 20<sup>th</sup> century bears a lot of great assumptions that supports my strategic thinking on the topic of knowledge. Edwin Gattier in his extensive criticism of this definition. Edwin highlighted the main reason for the definition not being wholistically true is the based on a principle of epistemic luck: the beliefs are justified but their justification is not relevant to the truth<sup>25</sup>. A well-known example, someone drives along a country road with many barn facades and only one real barn. The person is not aware of this, stops in front of the real barn by a lucky coincidence, and forms the justified true belief that they are in front of a barn. This example aims to establish that the person does not know that they are in front of a real barn, since they would not have been able to tell the difference. This means that it is a lucky coincidence that this justified belief is also true<sup>26</sup>.

It is extensively claimed by some philosophers, that justification is not required for knowledge and that knowledge should instead be characterized in terms of reliability or

the manifestation of cognitive virtues. Another approach defines knowledge in regard to the function it plays in cognitive processes as that which provides reasons for thinking or doing something<sup>27</sup>. A different response accepts justification as an aspect of knowledge and include additional criteria. Many candidates have been suggested, like the requirements that the justified true belief does not depend on any false beliefs, that no defeaters are present, or that the person would not have the belief if it was false<sup>28</sup>. Another view states that beliefs have to be infallible to amount to knowledge<sup>29</sup>. A further approach, associated with pragmatism, focuses on the aspect of inquiry, and characterizes knowledge in terms of what works as a practice that aims to produce habits of action<sup>30</sup>. There is still very little consensus in the academic discourse as to which of the proposed modifications or reconceptualization is correct, and there are various alternative definitions of knowledge<sup>31</sup>.

My unreserved conviction is that knowledge is not created from scratch, but rather, it's a continuous process of discovery and refinement. This perspective is often referred to as the "cumulative" or "incremental" nature of knowledge. In epistemology, there is an existing argument for considering discoveries as a source of knowledge. This argument is pegged on three components: access to new information, confirmation or falsification of that information and insights & understanding that proceeds from this new information.

There exists a counter argument on those three arguments as follows:

- a) Discovery is not creation: Discoveries often involve uncovering or revealing what was already present, rather than creating something entirely new. This means that the discovery itself is not necessarily a source of knowledge, but rather a means of accessing existing knowledge.
- b) Knowledge is already there: As we discussed earlier, knowledge can be seen as a cumulative and incremental process, with new discoveries building upon existing knowledge. In this sense, discoveries are not a source of knowledge, but rather a manifestation of the ongoing process of discovery and refinement.

- c) Verification is necessary: To consider discoveries as a source of knowledge, we need to verify their accuracy and reliability through further testing, experimentation, and peer review. This process ensures that discoveries are not simply novel claims, but rather validated additions to our collective knowledge base. By relooking through the already existing knowledge on the claim

It is hence true that knowledge is not a fixed entity that begins at a specific point in time, but rather, it's a dynamic and ever-evolving concept that builds upon what has already been discovered or considered as known. This means that each new generation or individual learns from those who have come before them, and in turn, adds their own contributions to the collective knowledge base.

Gravity was there before it was discovered by Isaac Newton. It was necessary for it to be conceptualized before Johannes Kepler can make mathematics out of it in the 17<sup>th</sup> century. It added value to the entire concept of physics of flight. There are a lot of other knowledge that followed the Newtons law of gravitation. The extensive works by Aristotle that added the element of speed and weight to the force of gravitational pull and the modification of the Aristotelian concept of gravitation with the theory of impetus by John Philoponus, the gravitational acceleration theory of Galileo Galilei, to the 20<sup>th</sup> century theory of relativity by Albert Einstein.

This perspective resonates with the idea that knowledge is a social construct, shaped by the interactions and experiences of humans over time. It also highlights the importance of acknowledging the contributions and achievements of those who have come before us, as they have laid the foundation for our own understanding and discoveries and created a foundation for further intensive discoveries of what is already known.

There exists a fundamental limit to human knowledge, beyond which we cannot progress. This is often referred to as the "limit of knowledge" or the "boundary of understanding." According to this perspective, there may be certain aspects of reality that are inherently unknowable or inaccessible to us, and that our understanding will

always be limited by our own cognitive biases and limitations. Not knowing doesn't necessarily mean absence of knowledge, but our cognitive abilities decision to the level of what we can access as far as knowledge is concerned.

There is nothing new under the sun, this is a philosophical statement by Greek philosopher Heraclitus, and it's often interpreted as a philosophical statement that suggests that there is no genuine novelty or innovation in the world. According to this perspective, everything that happens or exists has already occurred or existed at some point in the past, and therefore, there is no true "newness" to be discovered. This idea resonates with the concept of eternal recurrence, which suggests that the universe and all its events are destined to repeat themselves infinitely. If we accept this idea, then every event, including human discoveries and achievements, is simply a reiteration of something that has already happened. This perspective has implications for how we view knowledge, progress, and innovation. If nothing is truly new, then our understanding of the world and our place within it is not fundamentally changing or evolving. Instead, we are simply reiterating patterns and structures that have existed since the beginning of time.

Overall, my perspective, that, before knowledge there was knowledge, offers a refreshing and nuanced view of the nature of knowledge, one that acknowledges both the incremental nature of discovery and the limits of human understanding by encouraging us to appreciate the cyclical nature of existence and to recognize the interconnectedness of all things. It invites us to consider the wisdom and insights that can be gained by reflecting on the past and its patterns, rather than seeking to break new ground or create something entirely novel. This puts humanity to a point of intensive contemplation of nature of reality!

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## 8. List of Diagrams

Diagram 1: Wells A. (2009). Metacognitive Therapy for anxiety and depression, Guilford Press

Diagram 2: Five stages of Belief functions, Behavioral Neuroscience, Frontiers

Diagram 3: Integrated Behaviour Model DE, Kasprzyk D, and how it gets s to the world view

