

# [Dual process theories of reasoning and judgment](https://assignbuster.com/dual-process-theories-of-reasoning-and-judgment/)

In response to Cognitive-Experiential Self-Theory precluding such concepts as d by the text as, " No matter how small the probability of a new terrorist attack on the 11th day of the ninth month of the year may be, for example, many people will nevertheless refrain from flying on that specific day. They believe that taking the car is the safer option," I propose the question can emotions be manipulated through preprogramming memory association, or is it impossible due to the fact that the environment from which memories are made overtime is unpredictable and varies too rapidly to control
For example, Pavlov's model of classical conditioning is commonly recognized as a form of associative learning where a neutral stimulus is introduced along with a stimulus of significance and an unconditioned response is transferred for a conditioned one. Within a vacuum this model works, but Cognitive-Experiential Self-Theory suggest that through one's experiences they form memories through which they associate emotions and when similar events occur that remind them of these memories, they in turn associate that even with the felt emotion. These emotions in turn effect behavior making this so significant to the daily lives of individuals. Human beings naturally use their emotions in relations to their memories to defines a sense of self. Cognitive-Experiential Self Theory denotes that the analytical and the emotional can work in contrast while simultaneously working in correspondence with the cognitive mind.
A major disconfirmation of this theory can be seen in the human pursuit of self realization as Keirkegaard notes. If as Cognitive-Experiential Theory argue Human beings cognitively are reactionary to their on predicated emotions than there is no room to learn from one's emotions and in turn overcome them. Keirkegaard believed this individualistic existence caused everyone to travel along a path toward self-realization and this process, he noted, had three stages. These stages being, Ethical, Religious and Aesthetic, as " All human beings are currently at one of this stages, depending on the extent to which they have achieved their life-project (Kierkegaard, 175)." By more individualistic, Kiekegaard means that through each stage individual gain a higher understanding of self than they had before and it is through the privileged perspective provided by the assessment of and graduation from the previous stage that allows the person to attain this new form of self. Kiekegaard goes on to further note that, " Each stage is a way of seeing life, a way of understanding the world. They are different ways of living out one's existence, independent spheres of life, situations which embody a certain stability.
Work Cited
KIERKEGAARD, S., La maladie a la mort, in Oeuvres Compltes, Editions de L'Orante, Paris, 1984, vol. 16, p. 175.