

List of References v.1 – PHIL 805 Social Cognition Group

Discarded References

- Gray, Kurt, Liane Young, and Adam Waytz. "Mind Perception Is the Essence of Morality." *Psychological Inquiry* 23 (2012): 101-24. Print.
- Cikara, Mina, Rachel A. Farnsworth, Lasana T. Harris, and Susan T. Fiske. "On the Wrong Side of the Trolley Track: Neural Correlates of Relative Social Valuation." *Social Cognitive and Affective Neuroscience* 5.4 (2010): 404-13. Print.
- Harris, Lasana T., and Susan T. Fiske. "Dehumanized Perception." *Zeitschrift Für Psychologie / Journal of Psychology* 219.3 (2011): 175-81. Print.
- Harris, Lasana T., and Susan T. Fiske. "Social Groups That Elicit Disgust Are Differentially Processed in MPFC." *Social Cognitive and Affective Neuroscience* 2 (2007): 45-51. Print.

Komal Gilani

1. Bandura, Albert, Claudio Barbaranelli, Gian Vittorio Caprara and Concetta Pastorelli. "Mechanisms of moral disengagement in the exercise of moral agency". *Journal of Personality and Social Psychology* vol 71. 2 (1996): 364-374. Print.

This research examined the role of mechanisms of moral disengagement in the exercise of moral agency. Regulatory self-sanctions can be selectively disengaged from detrimental conduct by converting harmful acts to moral ones through linkage to worthy purposes, obscuring personal causal agency by diffusion and displacement of responsibility, misrepresenting or disregarding the injurious effects inflicted on others, and vilifying the recipients of maltreatment by blaming and dehumanizing them. The study examined the structure and impact of moral disengagement on detrimental conduct and the psychological processes through which it exerts its effects. Path analyses reveal that moral disengagement fosters detrimental conduct by reducing prosocialness and anticipatory self-censure and by promoting cognitive and affective reactions conducive to aggression. The structure of the paths of influence is very similar for interpersonal aggression and delinquent conduct. Although the various mechanisms of moral disengagement operate in concert, moral reconstruals of harmful conduct by linking it to worthy purposes and vilification of victims seem to contribute most heavily to engagement in detrimental activities.

2. Batson, C Daniel. "Moral masquerades: Experimental exploration of the nature of moral motivation". *Phenomenology and the Cognitive Sciences* vol 7. 1: (2006) 51-66. Print.

Why do people act morally when they do? Moral philosophers and psychologists often assume that acting morally in the absence of incentives or sanctions is a product of a desire to uphold one or another moral principle (e.g., fairness). This form of motivation might be called moral integrity because the goal is to actually be moral. In a series of experiments designed to explore the nature of moral motivation, colleagues and I have found little evidence of moral integrity. We have

found considerable evidence of a different form of moral motivation, moral hypocrisy. The goal of moral hypocrisy is to appear moral yet, if possible, avoid the cost of being moral. To fully reach the goal of moral hypocrisy requires self-deception, and we have found evidence of that as well. Strengthening moral integrity is difficult. Even effects of moral perspective taking imagining yourself in the place of the other (as recommended by the Golden Rule) appear limited, further contributing to the moral masquerade.

3. Blasi, Augusto. "Emotions and Moral Motivation". *Journal for the Theory of Social Behaviour* vol 29. 1 (1999): 1-19. Print.

One question in moral psychology concerns the role of emotions to motivate moral action. This question has recently become more urgent, because it is now clearer that cognitive developmental theories cannot offer a complete explanation of moral functioning. This paper suggests that emotion, as is typically understood in psychology, cannot be seen as the basis for an acceptable explanation of moral behaviour and motivation. However, it is argued that it is possible to understand emotions as embedded in agentic processes, and regulated by conscious concerns. So understood, emotions acquire an important role in the person's moral life. These conclusions are reached through an extensive review of psychological and philosophical conceptions.

4. Currie, Gregory. "Imagination as Motivation". *Proceedings of the Aristotelian Society, New Series* vol 102 (2002): pp. 201-216. Print.

What kinds of psychological states motivate us? Beliefs and desires are the obvious candidates. But some aspects of our behaviour suggest another idea. I have in mind the view that imagination can sometimes constitute motivation.

5. Hall, Oriel F., Tim Dalgleish, Russell Thompson, Davy Evans, Susanne Schweizer and Dean Mobbs. "Differential neural circuitry and self-interest in real vs hypothetical moral decisions". *Social, Cognitive and Affective Neuroscience* vol 7. 7 (2012): 743-51. Print.

Classic social psychology studies demonstrate that people can behave in ways that contradict their intentions-especially within the moral domain. We measured brain activity while subjects decided between financial self-benefit (earning money) and preventing physical harm (applying an electric shock) to a confederate under both real and hypothetical conditions. We found a shared neural network associated with empathic concern for both types of decisions. However, hypothetical and real moral decisions also recruited distinct neural circuitry: hypothetical moral decisions mapped closely onto the imagination network, while real moral decisions elicited activity in the bilateral amygdala and anterior cingulate-areas essential for social and affective processes. Moreover, during real moral decision-making, distinct regions of the prefrontal cortex (PFC) determined whether subjects make selfish or pro-social moral choices. Together, these results reveal not only differential neural mechanisms for real and hypothetical moral decisions but also that the nature of real moral decisions can be predicted by dissociable networks within the PFC.

6. Hardy, Sam A. "Identity, Reasoning, and Emotion: An Empirical Comparison of Three Sources of Moral Motivation". *Motivation and Emotion* vol 30. 3 (2006): 205-213. Print.

Prior research on moral motivation has primarily emphasized moral reasoning and

moral emotion; however, identity may also play an important role. Therefore, the purpose of the present study was to examine the relative importance of prosocial identity, prosocial moral reasoning, and empathy in predicting prosocial behavior. The sample included 91 university students, ages 19-35 years $M = 21.89$; $SD = 3.01$; 80% European American; 65% female). Prosocial identity and empathy, but not prosocial moral reasoning, were positively associated with overall prosocial behavior. Exploratory analyses examined how these three sources of prosocial motivation differentially related to six forms of prosocial behavior. Results suggest the importance of considering the roles of all three sources of moral motivation.

7. Jackson, Frank and Philip Pettit. "Moral Functionalism and Moral Motivation". *The Philosophical Quarterly* vol 45. 178 (1995): 20-40. Print.

The contents of moral judgments about decisions, assuming the cognitivist view that moral judgments are beliefs, have to be such as rationally to justify certain conclusions about what should be done; and the judgments have to be such that assenting to them generally goes with desiring the action justified. This paper offers a functionalist account of the contents of moral judgments-an account that loosely parallels the functionalist account of the contents of psychological judgments-and shows that such an account can solve both of these challenges.

8. Collier, Mark. Hume's Theory of Moral Imagination. *History of Philosophy Quarterly* vol 27. 3 (2010): pp. 255-273. Web.

David Hume endorses three statements that are difficult to reconcile: (1) sympathy with those in distress is sufficient to produce compassion toward their plight, (2) adopting the moral point of view often requires us to sympathize with the pain and suffering of distant strangers, but (3) our care and concern is limited to those in our close circle. Hume manages to resolve this tension, however, by distinguishing two types of sympathy. We feel compassion toward those we perceive to be in distress because associative sympathy leads us to mirror their emotions, but our ability to enter into the afflictions of distant strangers involves cognitive sympathy and merely requires us to reflect on how we would feel in their shoes. This hybrid theory of sympathy receives a good deal of support from recent work on affective mirroring and cognitive pretense. Hume's account should appeal to contemporary researchers, therefore, who are interested in the nature of moral imagination.

Negin Alavi

9. Wicker, Bruno, Christian Keysers, Jane Plailly, Jean-Pierre Royet, Vittorio Gallese, and Giacomo Rizzolatti. "Both of Us Disgusted in My Insula: The Common Neural Basis of Seeing and Feeling Disgust." *Neuron* 40 (2003): 655-64. *Cell Press*. Web. 13 Oct. 2012. <<http://www.cell.com/neuron/retrieve/pii/S0896627303006792>>.

What neural mechanism underlies the capacity to understand the emotions of others? Does this mechanism involve brain areas normally involved in experiencing the same emotion? We performed an fMRI study in which participants inhaled odorants producing a strong feeling of disgust. The same participants observed video clips showing the emotional facial expression of disgust. Observing such faces and feeling disgust activated the same sites in the anterior insula and to a lesser extent in the anterior cingulate cortex. Thus, as observing hand actions activates the observer's motor representation of that action, observing an emotion activates the neural representation of that emotion. This finding provides a unifying mechanism for understanding the behaviors of others.

Wil Contreras

10. Casebeer, William, and Patricia Churchland. "The Neural Mechanisms of Moral Cognition: A Multiple-Aspect Approach to Moral Judgment and Decision-Making." *Biology and Philosophy*. 18. (2003): 169-194. Print.

We critically review the mushrooming literature addressing the neural mechanisms of moral cognition (NMMC), reaching the following broad conclusions: (1) research mainly focuses on three inter-related categories: the moral emotions, moral social cognition, and abstract moral reasoning. (2) Research varies in terms of whether it deploys *ecologically valid* or *experimentally simplified* conceptions of moral cognition. The more ecologically valid the experimental regime, the broader the brain areas involved. (3) Much of the research depends on simplifying assumptions about the domain of moral reasoning that are motivated by the need to make experimental progress. This is a valuable beginning, but as more is understood about the neural mechanisms of decision-making, more realistic conceptions will need to replace the simplified conceptions. (4) The neural correlates of real-life moral cognition are unlikely to consist in anything remotely like a "moral module" or a "morality center." Moral representations, deliberations and decisions are probably highly distributed and not confined to any *particular* brain sub-system. Discovering the basic neural principles governing planning, judgment and decision-making will require vastly more basic research in neuroscience, but correlating activity in certain brain regions with well-defined psychological conditions helps guide neural level research. Progress on social phenomena will also require theoretical innovation in understanding the brain's distinctly *biological* form of computation that is anchored by emotions, needs, drives, and the instinct for survival.

11. Singer, T. "The Neuronal Basis and Ontogeny of Empathy and Mind Reading: Review of Literature and Implications for Future Research." *Neuroscience & Biobehavioral Reviews* 30.6 (2006): 855-63. Print.

Social neuro-science has recently started to investigate the neuronal mechanisms underlying our ability to understand the mental and emotional states of others. In this review, imaging research conducted on theory of mind (ToM or mentalizing) and empathy is selectively reviewed. It is proposed that even though these abilities are often used as synonyms in the literature these capacities represent different abilities that rely on different neuronal circuitry. ToM refers to our ability to understand mental states such as intentions, goals and beliefs, and relies on structures of the temporal lobe and the pre-frontal cortex. In contrast, empathy refers to our ability to share the feelings (emotions and sensations) of others and relies on sensorimotor cortices as well as limbic and para-limbic structures. It is further argued that the concept of empathy as used in lay terms refers to a multi-level construct extending from simple forms of emotion contagion to complex forms of cognitive perspective taking. Future research should investigate the relative contribution of empathizing and mentalizing abilities in the understanding of other people's states. Finally, it is suggested that the abilities to understand other people's thoughts and to share their affects display different ontogenetic trajectories reflecting the different developmental paths of their underlying neural structures. In particular, empathy develops much earlier than mentalizing abilities, because the former relies on limbic structures which develop early in ontogeny, whereas the latter rely on lateral temporal lobe and pre-frontal structures which

are among the last to fully mature.

12. Sidanius, Jim, Nour Kteily, Jennifer Sheehy-Skeffington, Arnold K. Ho, Chris Sibley, and Bart Duriez. "You're Inferior and Not Worth Our Concern: The Interface Between Empathy and Social Dominance Orientation." *Journal of Personality* (2012): Web.

Objective: This project was directed at examination of the potential reciprocal relationship between Empathy and Social Dominance Orientation, with the purpose of testing the predictions from Duckitt's highly influential Dual Process Model of prejudice, and further examining the validity of the "mere effect" view of social dominance orientation.

Method: To examine this relationship, we employed cross-lagged structural equation modeling with manifest variables, across two studies using large samples from different parts of the world. Study 1 consisted of data from two waves of 389 (83% female) Belgium university students, with each wave separated by six months. Study 2 consisted of two waves of data from a national probability sample of 4,466 New Zealand adults (63% female), with each wave separated by a one year interval.

Results: Results supported our expectation of a reciprocal longitudinal relationship between Empathy and Social Dominance Orientation (SDO). Moreover, the results also revealed that SDO's effect on empathy over time tended to be stronger than empathy's effect on SDO over time, countering the predictions derived from the Dual Process Model.

Conclusions: These results represent the first time the possible reciprocal effects of empathy and SDO on one another have been examined using panel data rather than less appropriate cross-sectional analysis. They suggest the need to reexamine some key assumptions of the Dual Process Model and further question the "mere effect" view of SDO.

13. Zilbovicius, M., I. Meresse, N. Chabane, F. Brunelle, Y. Samson, and N. Boddaert. "Autism, the Superior Temporal Sulcus and Social Perception." *Trends in Neurosciences* 29.7 (2006): 359-66. Print.

The most common clinical sign of autism spectrum disorders (ASD) is social interaction impairment, which is associated with communication deficits and stereotyped behaviors. Based on recent brain-imaging results, our hypothesis is that abnormalities in the superior temporal sulcus (STS) are highly implicated in ASD. STS abnormalities are characterized by decreased gray matter concentration, rest hypoperfusion and abnormal activation during social tasks. STS anatomical and functional anomalies occurring during early brain development could constitute the first step in the cascade of neural dysfunction underlying ASD. We will focus this review on the STS, which has been highly implicated in social cognition. We will review recent data on the contribution of the STS to normal social cognition and review brain-imaging data implicating this area in ASD.

14. Haslam, Nick. "Dehumanization: An Integrative Review." *Personality and Social Psychology Review* 10.3 (2006): 252-64. Print.

The concept of dehumanization lacks a systematic theoretical basis, and research that addresses it has yet to be integrated. Manifestations and theories of dehumanization are reviewed, and a new model is developed. Two forms of dehumanization are proposed, involving the denial to others of 2 distinct senses of

humanness: characteristics that are uniquely human and those that constitute human nature. Denying uniquely human attributes to others represents them as animal-like, and denying human nature to others represents them as objects or automata. Cognitive underpinnings of the "animalistic" and "mechanistic" forms of dehumanization are proposed. An expanded sense of dehumanization emerges, in which the phenomenon is not unitary, is not restricted to the intergroup context, and does not occur only under conditions of conflict or extreme negative evaluation. Instead, dehumanization becomes an everyday social phenomenon, rooted in ordinary social-cognitive processes.