

Human Emotion

Psychology 131
Professor June Gruber

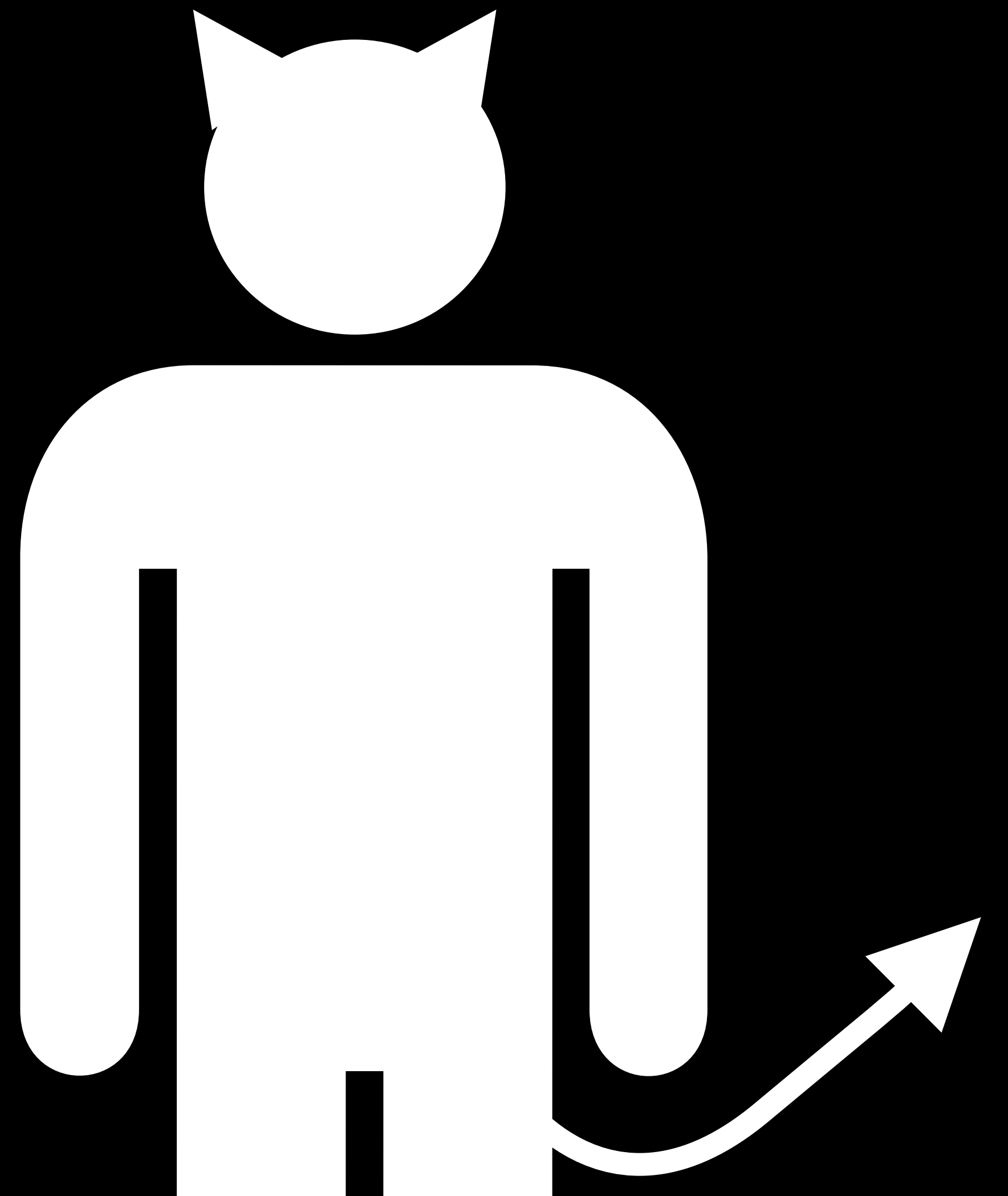
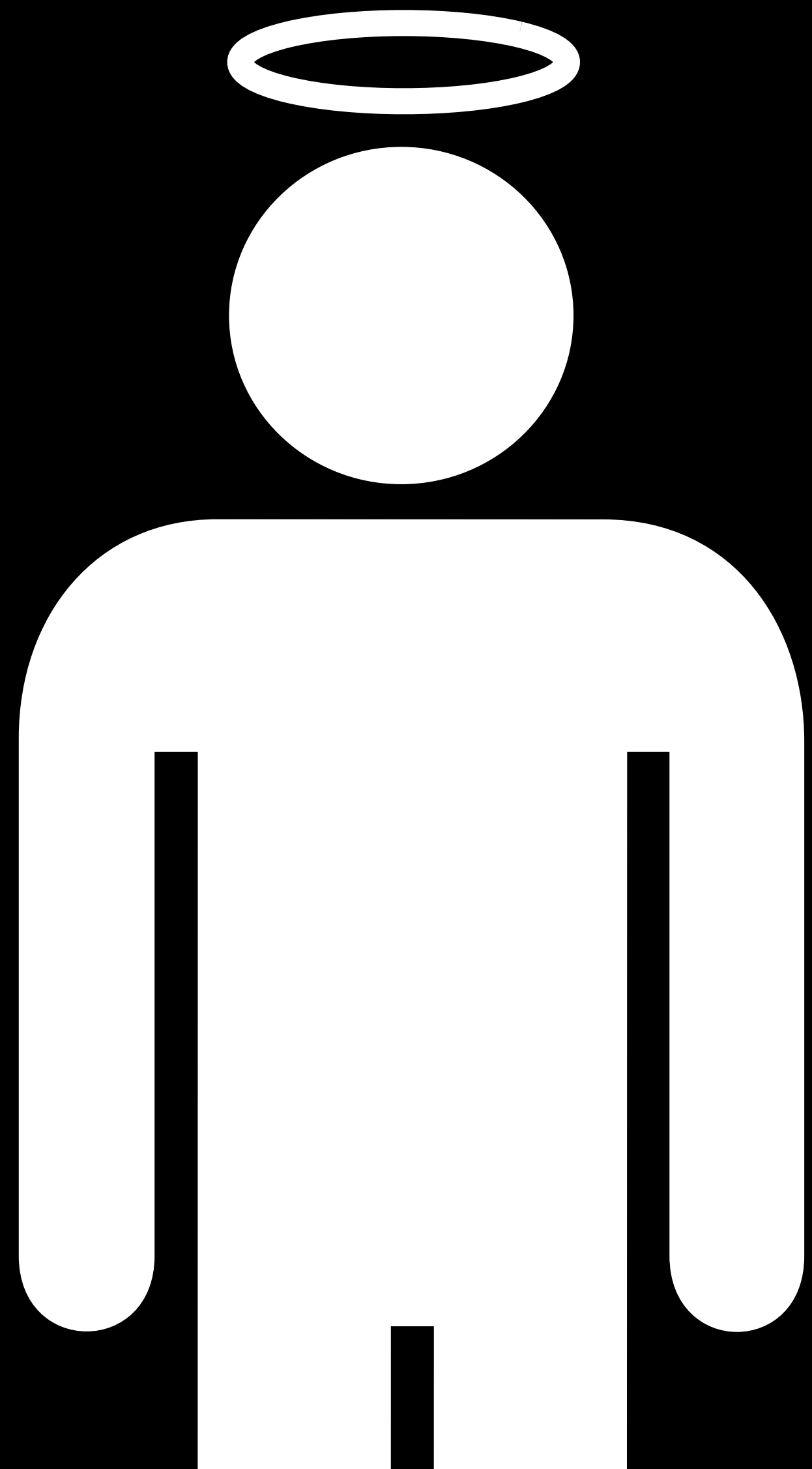


Human Emotion

Emotion and Morality







**Are morals really
just elaborated
feelings?**



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**Do emotions make us
good?**



**Do emotions make us
bad?**

Roadmap

Course Logistics

Moral Emotion Families

Moral Brain?

The Good

The Bad

Take-Away Qs & Expert Interview

Course Logistics

Outreach Project Proposal Due

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The Moral Emotions

The New Synthesis
in Moral Psychology

Jonathan Haidt



“Morality is therefore like the temple on the hill of human nature: It is our most sacred attribute, a trait that is often said to separate us from other animals and bring us closer to God.”

Jonathan Haidt



What is a Moral Emotion?

DEFINITION:

Those emotions that are linked to the interests or welfare of either society as a whole or people other than the agent.



**Feature 1:
Disinterested Elicitors**



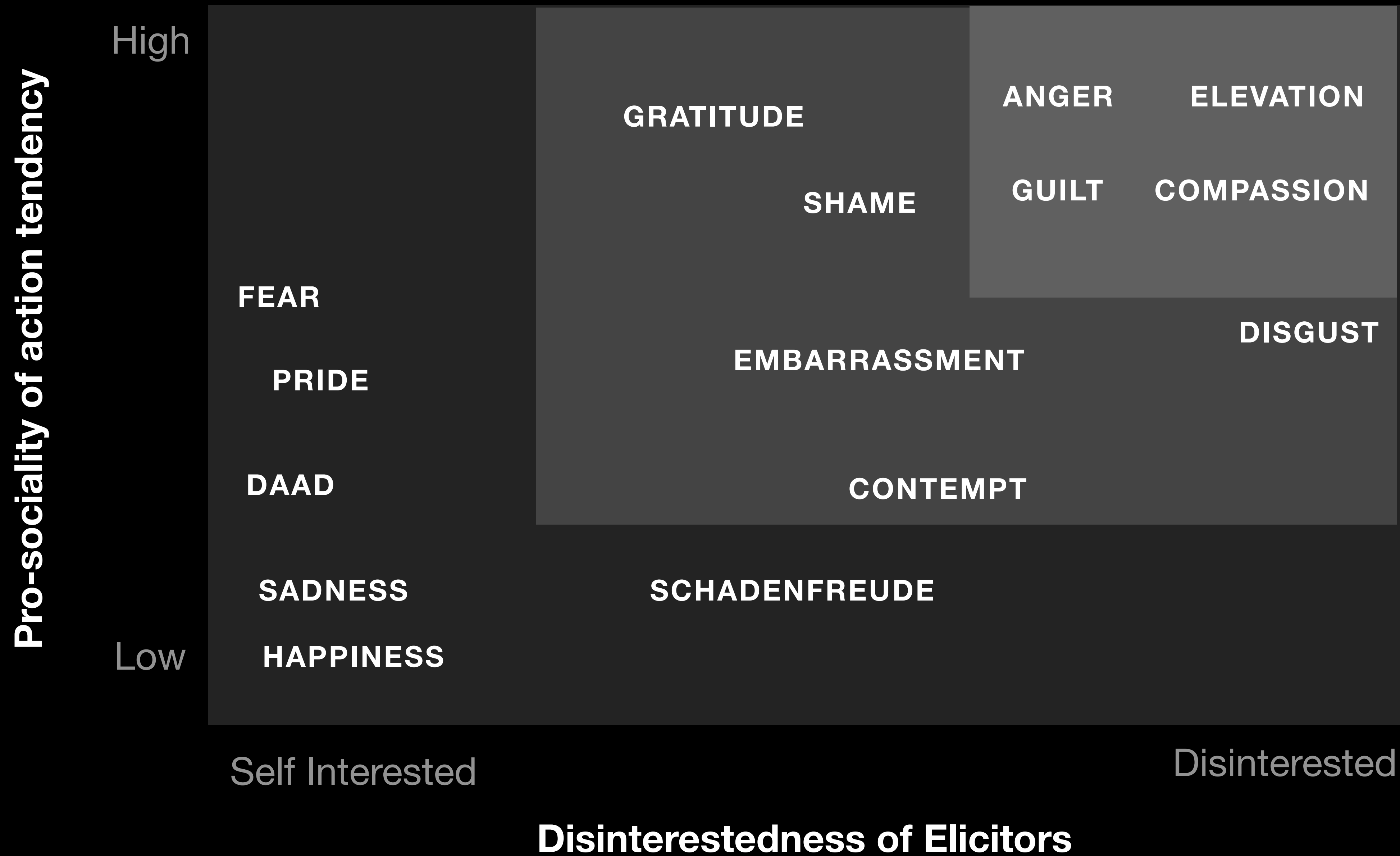
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**Feature 2:
Prosocial Action Tendencies**



Moral Emotion Families

Which emotions are moral?

TWO LARGE FAMILIES

1

Other-condemning
Contempt,
Anger, Disgust

2

Self-conscious
shame,
embarrassment,
guilt

TWO SMALLER FAMILIES

1

Other-suffering
Compassion

2

Other-praising
gratitude and
elevation

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Moral Emotion Families

1. Other-condemning: CAD Triad

ANGER

DISGUST

CONTEMPT

ELICITOR

**ACTION
TENDENCY**

Moral Emotion Families

1. Other-condemning: CAD Triad

ANGER

DISGUST

CONTEMPT

ELICITOR

Response to goal blockage or frustration

Response to unjustified insults, betrayal, and unfair treatment

ACTION TENDENCY

Motivation to attack, humiliate, get **revenge** towards the person acting immorally

Moral Emotion Families

1. Other-condemning: CAD Triad

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Response to goal blockage or frustration

Response to unjustified insults, betrayal, and unfair treatment

I. Core disgust: Rejection system, usually food related, distaste response to food for both sensory and ideational properties (e.g., source of food)

II. Expanded disgust: “guardian of temple of body” triggered by violation of cultural rules for how to use bodies (drugs, sex, etc). Also **sociomoral disgust** for social transgressions (cruelty, betrayal)

ACTION TENDENCY

Motivation to attack, humiliate, get **revenge** towards the person acting immorally

Motivation to avoid, expel or break off contact with offending entity

Can include motivation to wash, purify or remove contact with entity

Disgust as a Moral Emotion?

1. Disgust as a consequence of moral violations

- Claim*: Disgust is experienced as result of appraisal that moral violation has occurred, and in response to moral “purity” and “taboo” violations.
- Evidence*: People experience disgust in response to harmless moral violations (e.g., eating pet dog, having sex with a dead chicken). [Rozin et al., 1999]

2. Disgust as an amplifier of moral judgment

- Claim*: Disgust makes things seem *even more* wrong than they are.
- Evidence*: Inducing feelings of disgust makes people harsher judges of moral violations. [Wheatley & Haidt, 1999]

3. Disgust as a moralizing emotion

- Claim*: Morally neutral acts can become moral by virtue of being perceived as disgusting. Feeling of disgust itself is evidence that act is morally wrong.
- Evidence*: Disgust towards homosexual behavior may explain antigay moral attitudes (e.g., being gay is wrong, incest is wrong, neutral films). [Borg et al., 2008; Horberg et al., 2009; Inbar et al., 1999]

A man with dark hair, wearing a light blue button-down shirt, stands on a stage. He is smiling slightly and looking towards the camera. His hands are clasped in front of him, holding a small object. The background is dark, and there is a red podium or structure to the left.

The Strange Politics of Disgust

TED talk: David Pizarro

MAY 2012

NEWYORKNEWYORK

http://www.ted.com/talks/david_pizarro_the_strange_politics_of_disgust.html



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Looking down on someone, feeling morally superior

Perceiving that another person does not measure up

ACTION TENDENCY

Motivation to attack, humiliate, get **revenge** towards the person acting immorally

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Social cognitive change
Treat other with less warmth, respect and consideration

CAD Triad Hypothesis

1. Community: disrespect and violations of duty or hierarchy (*contempt*)

2. Autonomy: violations of rights and fairness (*anger*)

3. Divinity: violations of physical purity, such as food and sex taboos (*disgust*)

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Characteristics of Shame

Elicitor	Behavior	Consequence
Negative evaluation of self (e.g., “I’m a thief”)	Hunched over posture, retreat or hide from social group (e.g., “hide!”)	Less likely to take corrective action



Characteristics of Embarrassment

Elicitor	Behavior	Consequence
Violate social conventions or norms	Acknowledge mistake, remedy social transgressions, repair relationships	Forgiveness, Laughter, Liking, Trust Keltner & Anderson (2000)



Characteristics of Guilt

Elicitor	Behavior	Consequence
Negative evaluation of action (e.g., “I can’t believe I stole that”)	Negative emotion towards target Moving/action to address problem	Can motivate behavior to address problem (e.g., return stolen item)

Self-Conscious Emotions

How are shame, embarrassment, & guilt moral?

SHAME

Protoshame: non-moral (how one should act)

Moral shame: violating a norm and knowing that someone else knows about the violation (how one should be). There is a defect in one's core self (appraise oneself as bad).

EMBARRASSMENT

Elicited by appraisals of one's social identity or persona as damaged or threatened.

GUILT

Violation of moral rules and imperatives, especially if caused harm or suffering to others. Appraise one's actions as bad.

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Roadmap

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Moral Emotion Families

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The Good

The Bad

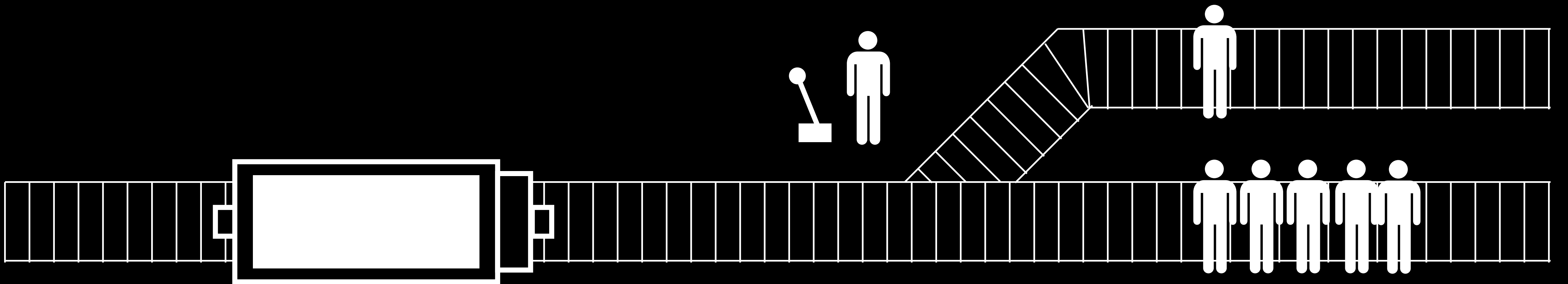
Take-Away Qs & Expert Interview

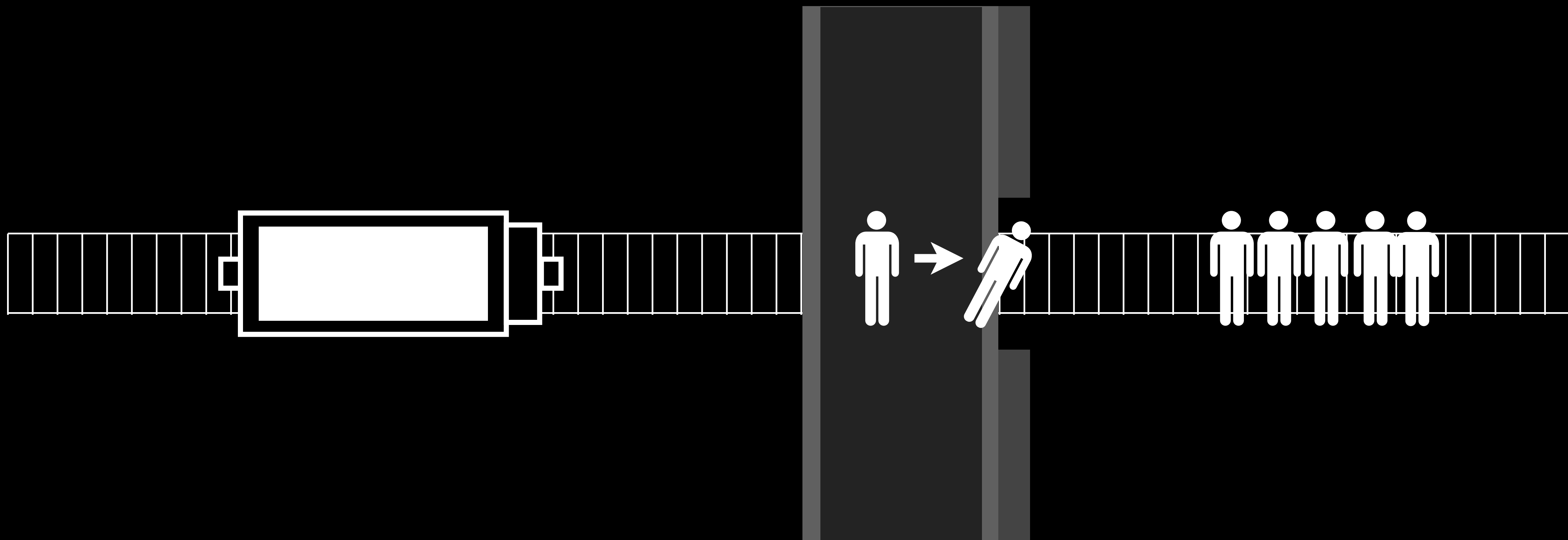


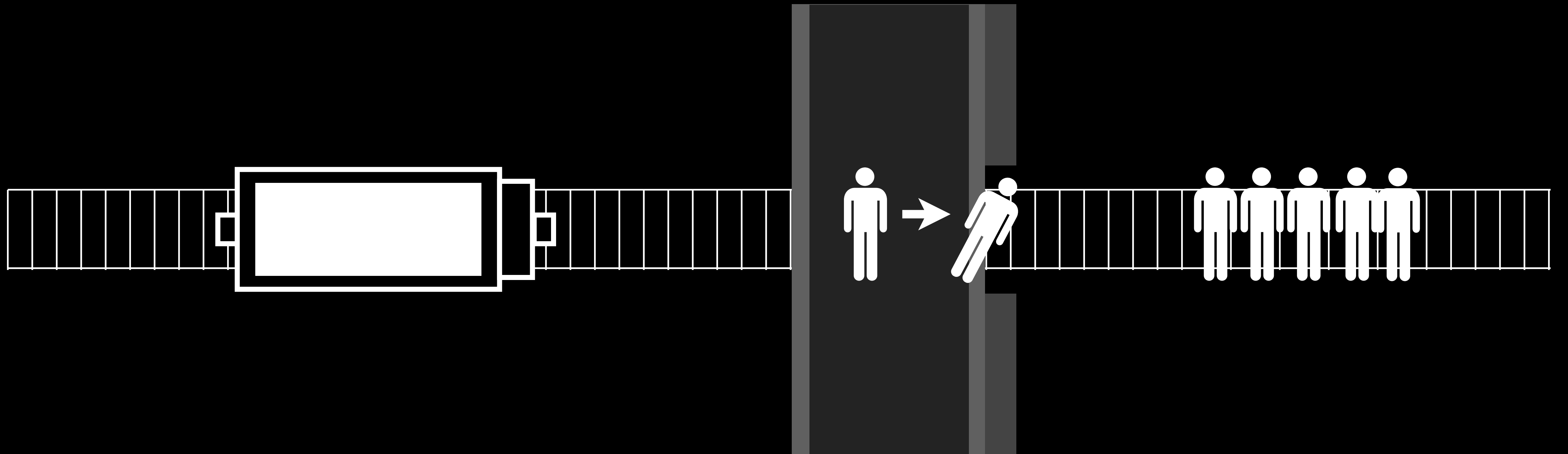
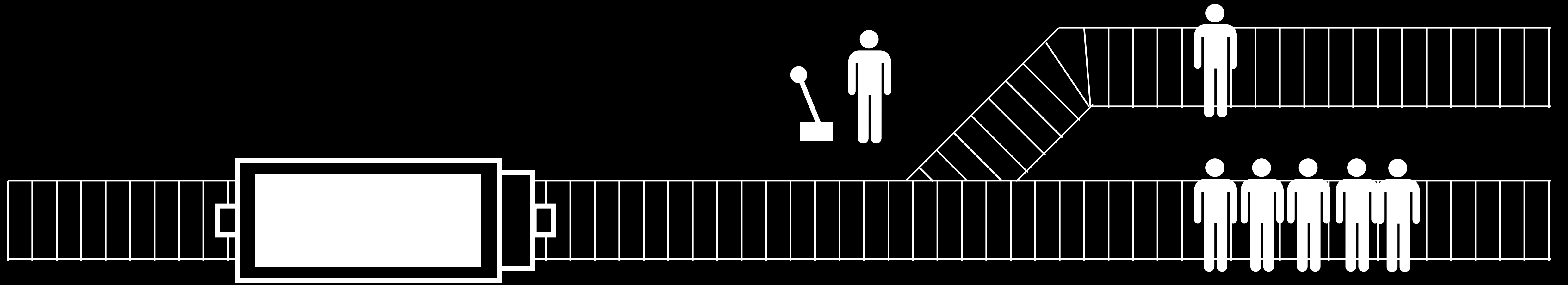
An fMRI Investigation of Emotional Engagement in Moral Judgment

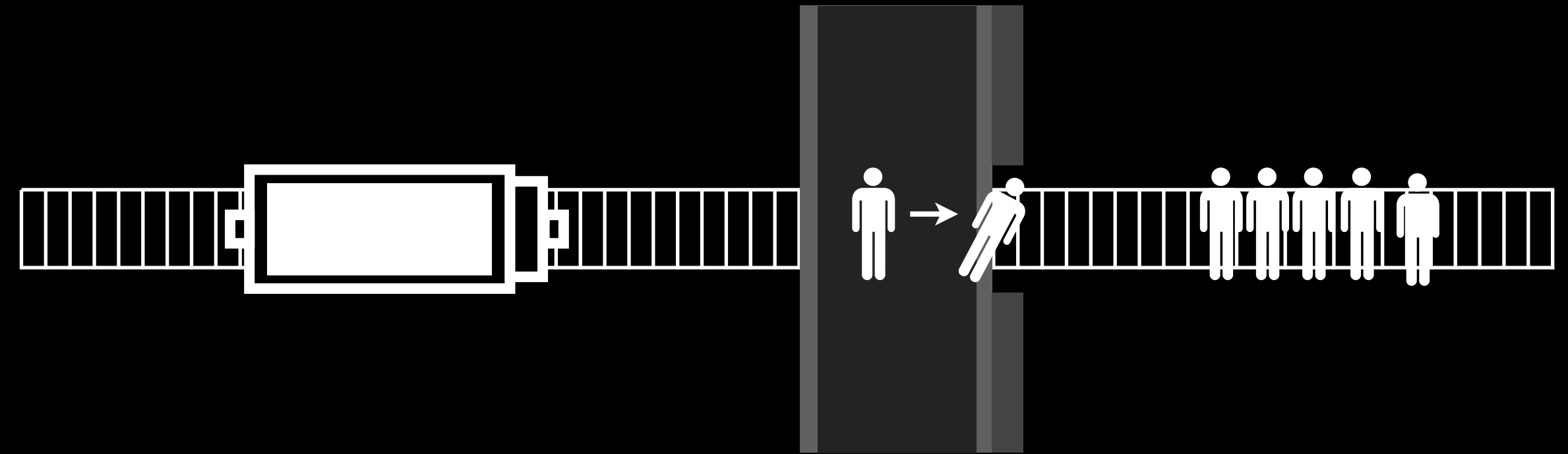
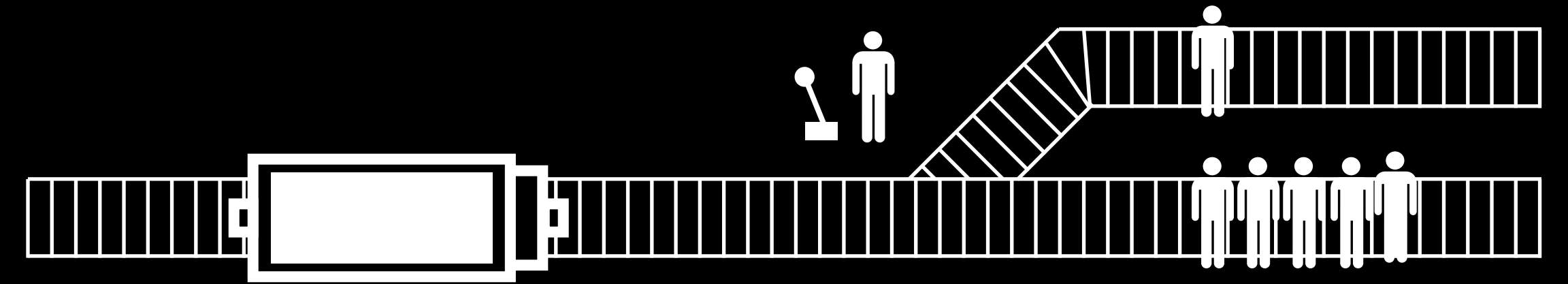
Joshua D. Green

The long-standing rationalist tradition in moral psychology emphasizes the role of reason in moral judgment. A more recent trend places increased emphasis on emotion. Although both reason and emotion are likely to play important roles in moral judgment, relatively little is known about their neural correlates, the nature of their interaction, and the factors that modulate their respective behavioral influences in the context of moral judgment. In two functional magnetic resonance imaging (fMRI) studies using moral dilemmas as probes, we apply the methods of cognitive neuroscience to the study of moral judgment. We argue that moral dilemmas vary systematically in the extent to which they engage emotional processing and that these variations in emotional engagement influence moral judgment. These results may shed light on some puzzling patterns in moral judgment observed by contemporary philosophers.



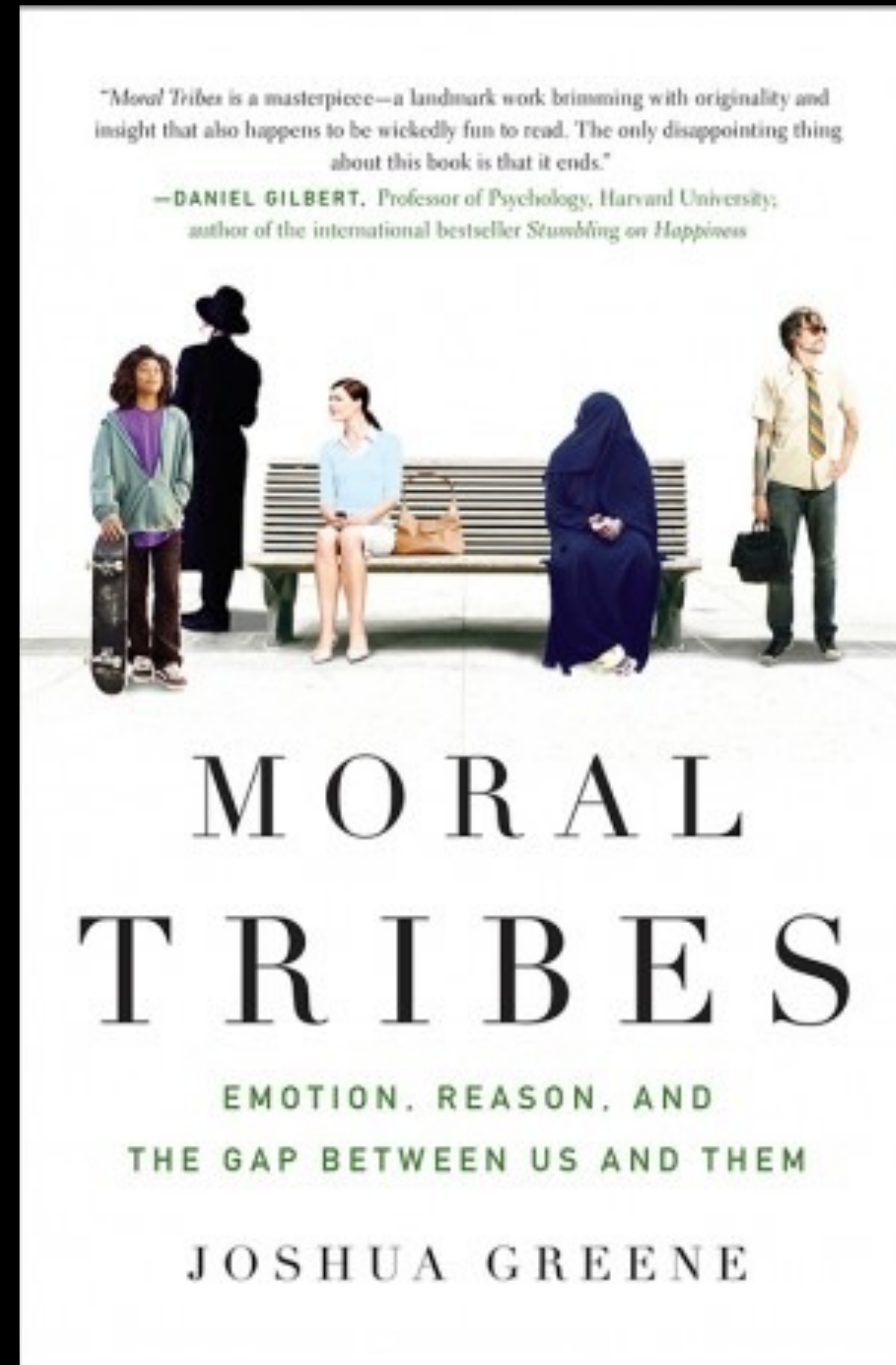






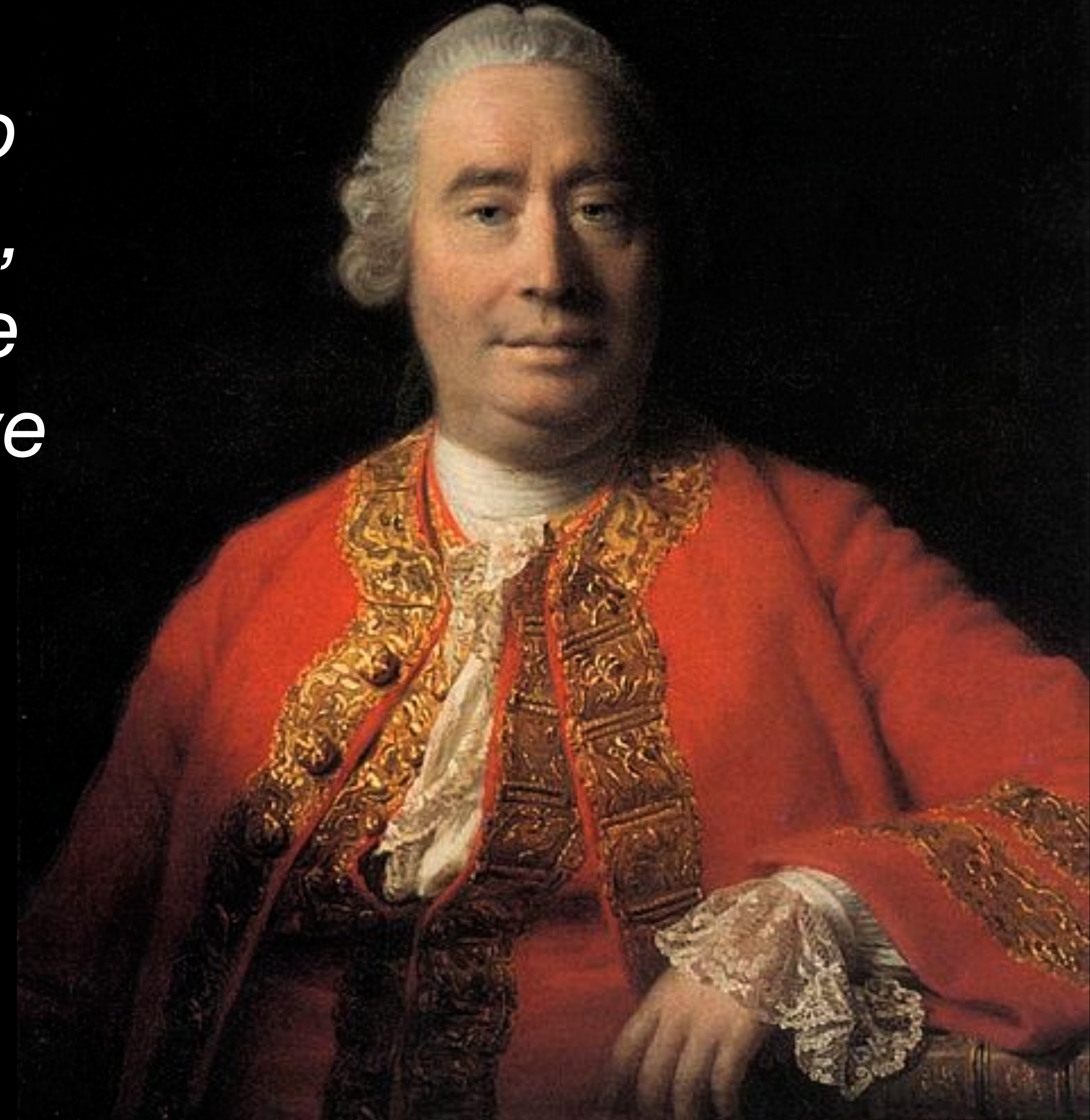


Joshua Greene



“Reason is and ought only to be the slave of the passions, and can never pretend to be any other office than to serve and obey them”

- Hume (1739/1969)



Roadmap

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Moral Brain?

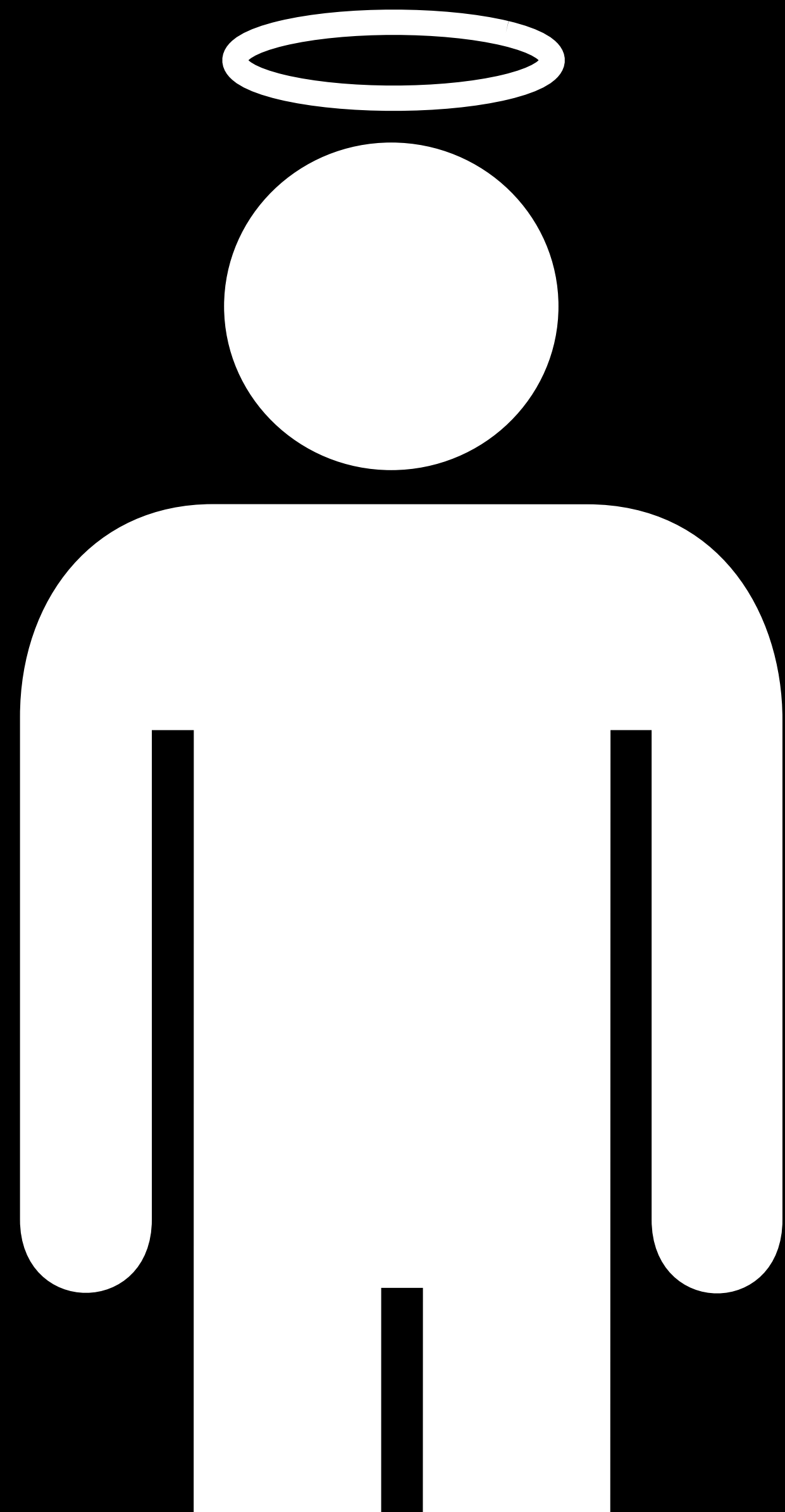
The Good

The Bad

Take-Away Qs & Expert Interview



Emotions make us good?



THE GOOD?

**Compassion,
Gratitude, &
Elevation**

The Good - Compassion, Gratitude, & Elevation

*The Good - **Compassion**, Gratitude, & Elevation*

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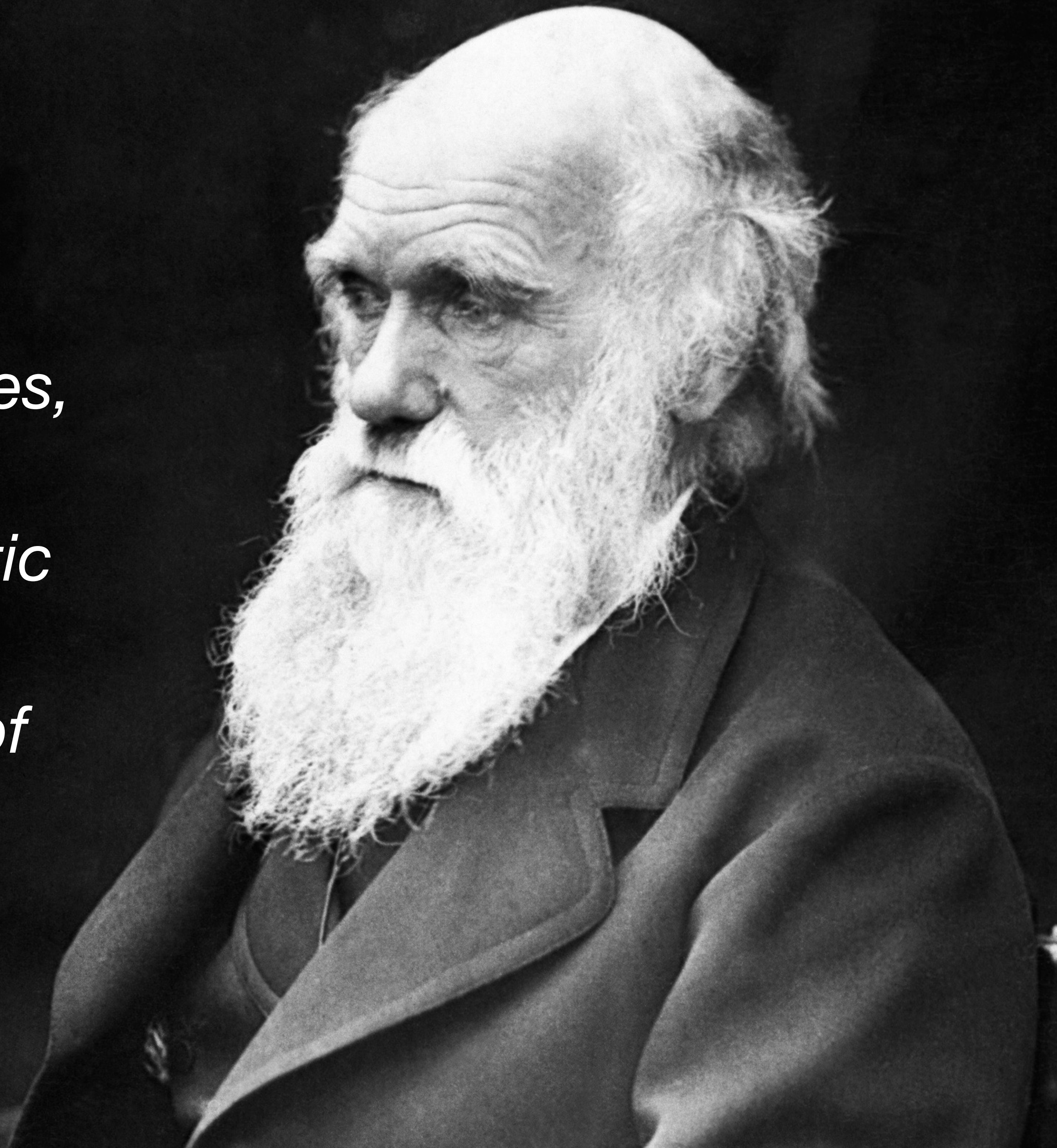
Other-suffering
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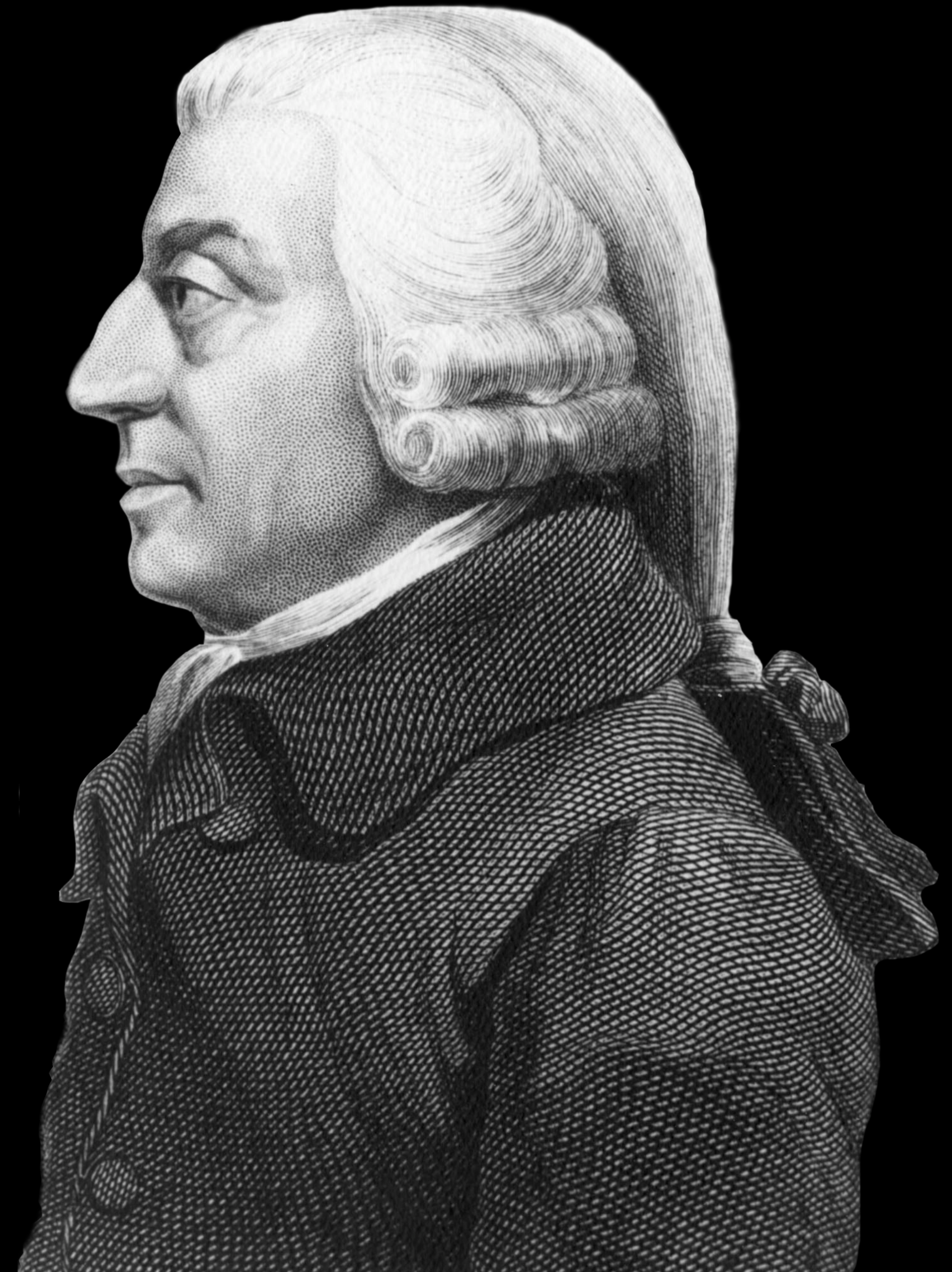
Sympathy “will have been increased through natural selection; for those communities, which included the greatest number of the most sympathetic members, would flourish best, and rear the greatest number of offspring”

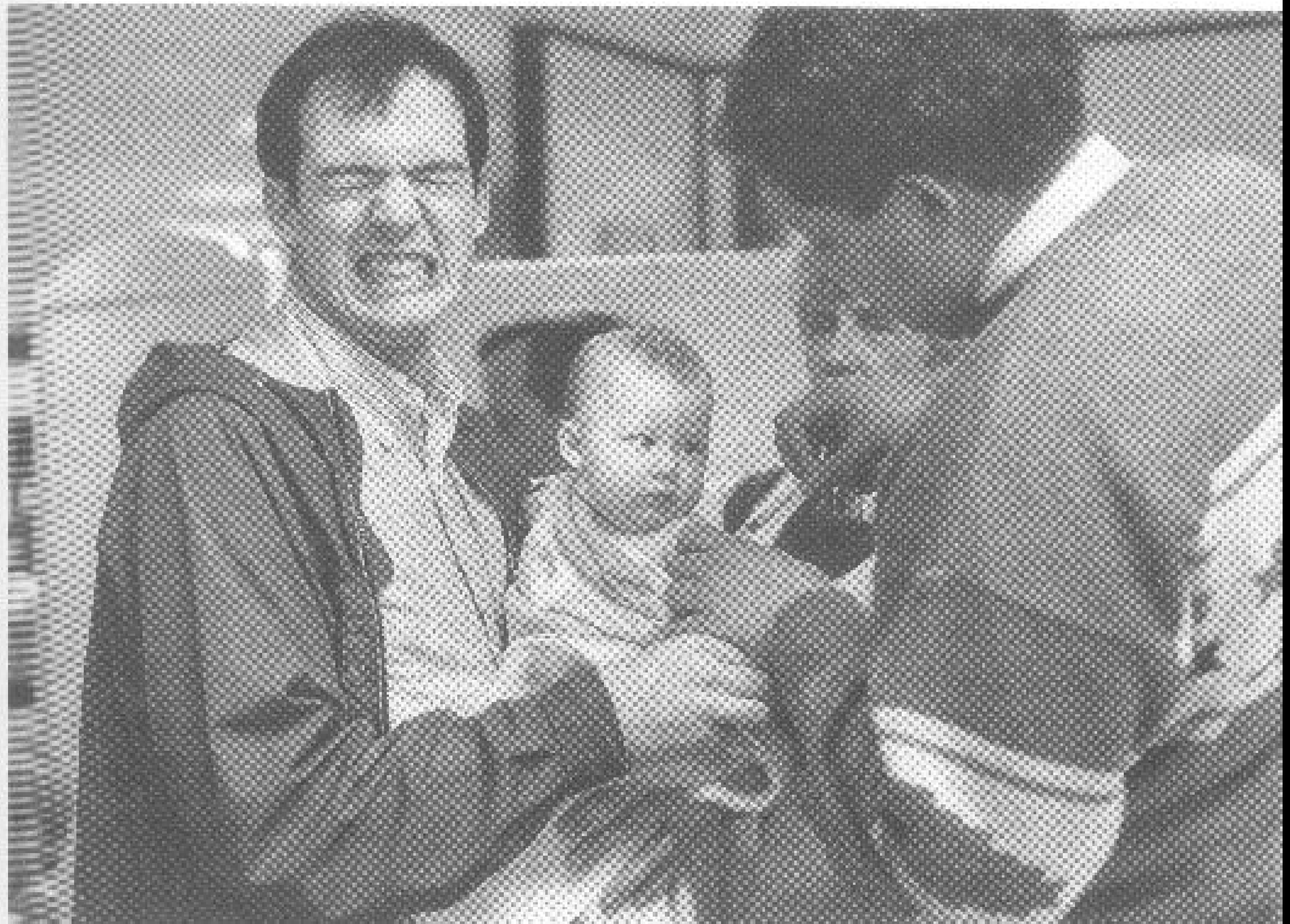
- Darwin, 1871/2004, p.130



“When we see a stroke aimed, and just ready to fall upon the leg or arm of another person, we naturally shrink and draw back our own leg or our arm, and when it does fall, we feel it in some measure, and are hurt by it as well as the sufferer.”

-Adam Smith







What is Compassion?

Compassion is....

“...the experience of feelings, chiefly emotions, similar in kind to those expressed by or known to exist in another person. It...sets aside our own personality, and moves us to partake of the pleasure or pain, the happiness or misery, of others.”

(Davis, 1900)

Other-Suffering Family Compassion [DAAD]

COMPASSION

ELICITOR

Perception of another suffering
or distressed

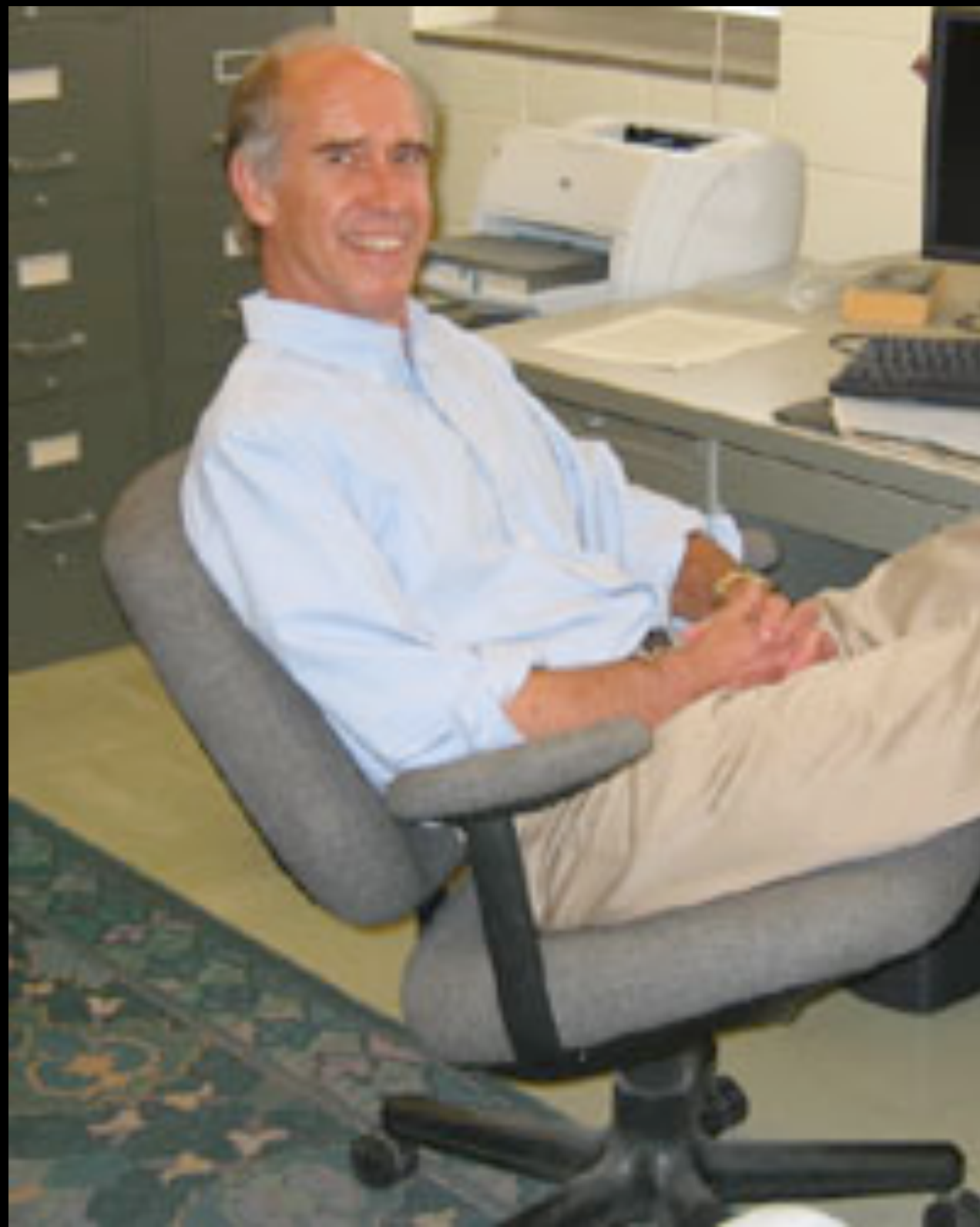


**ACTION
TENDENCY**

Help, comfort or alleviate
suffering of the other



Compassion & Empathy Orient us to Others

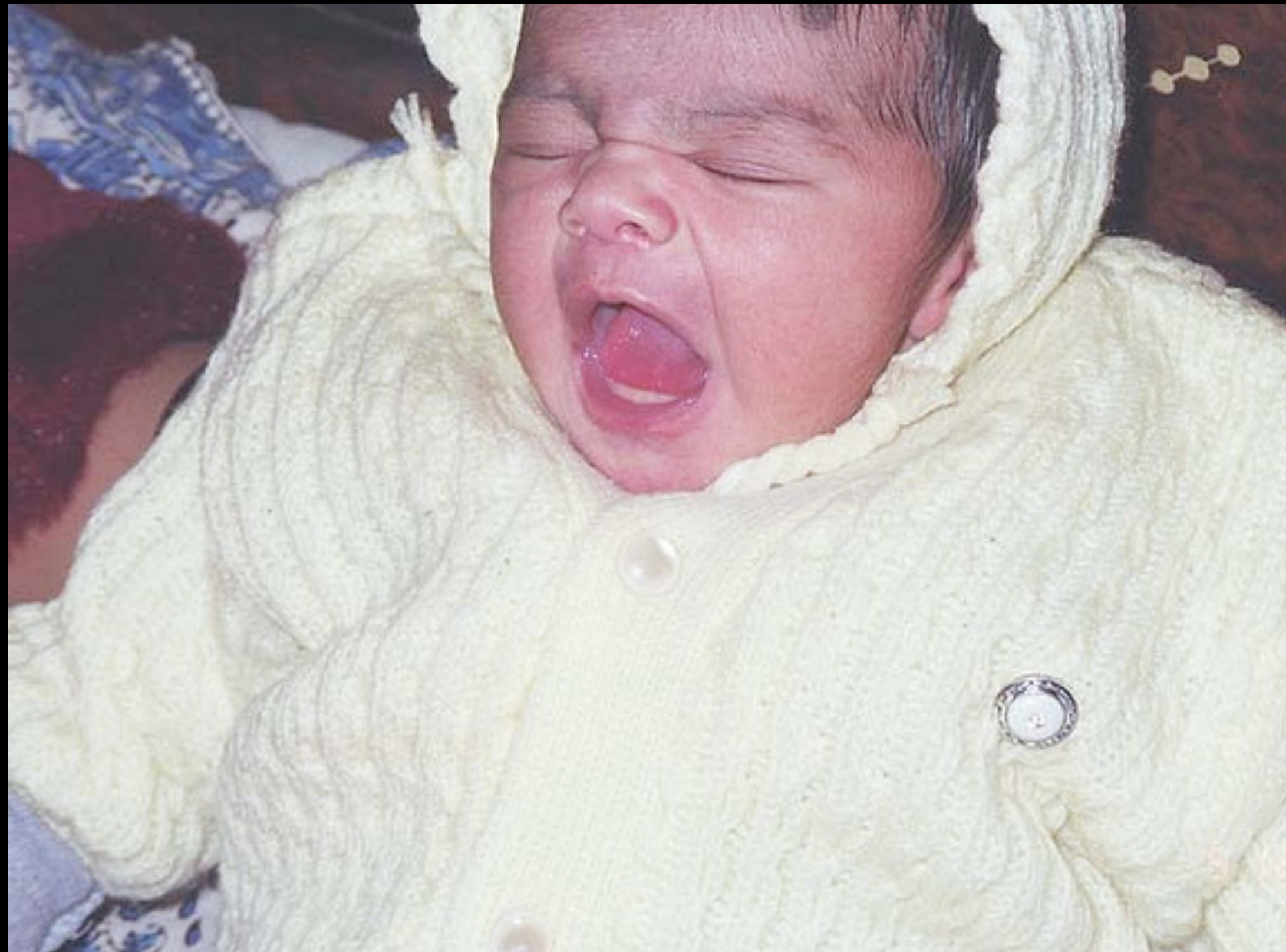


Daniel Batson

Participants asked to feel empathy
OR asked to be objective.

Empathy leads to greater concern
and greater helping.

Compassion in Early Life

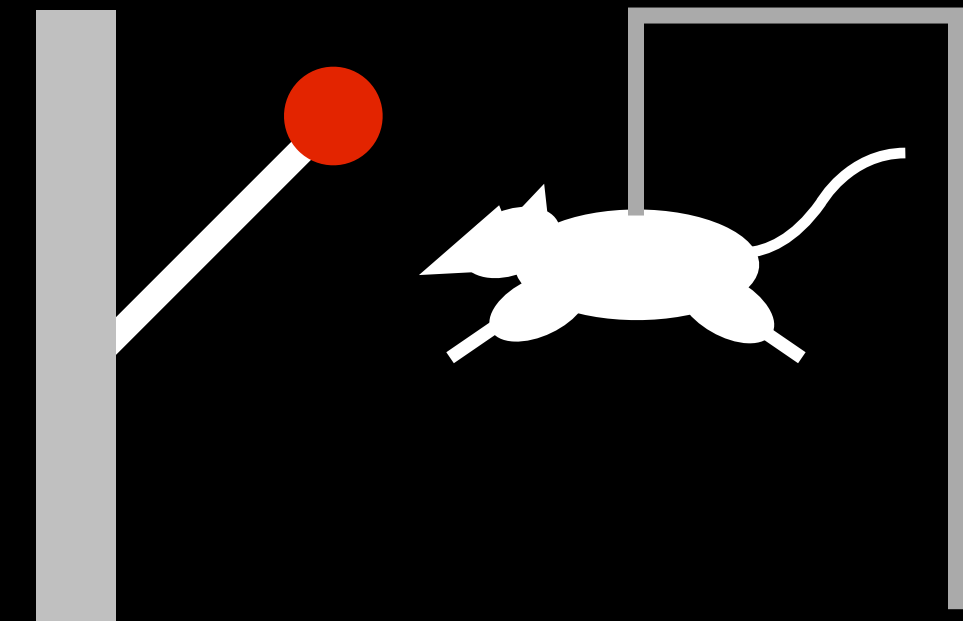


From birth to 14 months infants will react with distress to cries of other infants.

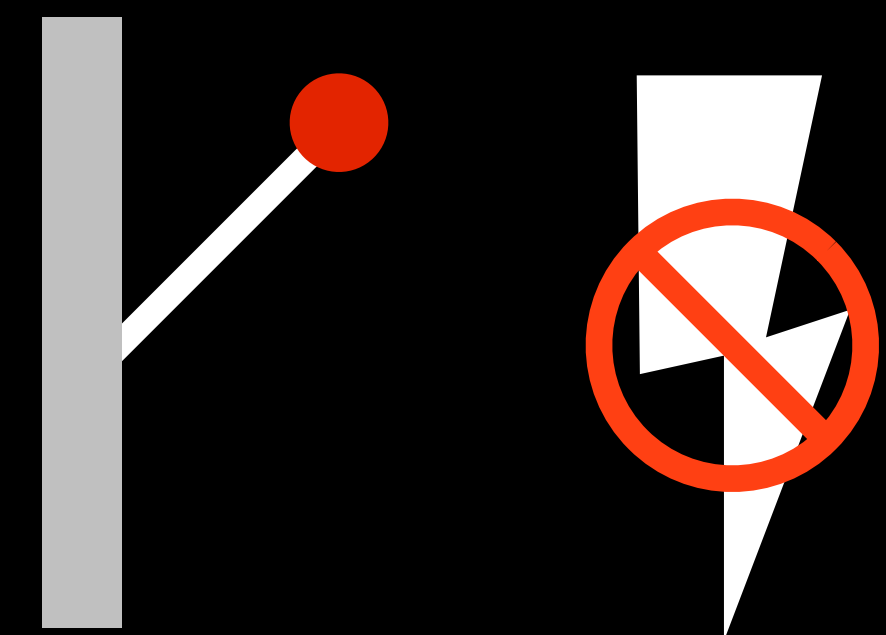
After first year, the distress of others will lead to helping behaviors.

Compassion Across Species

Albino rat distressed--suspended in midair. Fellow rat will press lever to lower him/her.



Rhesus monkeys press bar to receive food reward (large or small). Large reward causes electric shocks for another monkey. Most monkeys will stop pressing bar for large reward.



The Good - Compassion, Gratitude, & Elevation

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Other-Praising Family Gratitude & Elevation



Other-Praising Family Gratitude & Elevation

GRATITUDE

ELICITOR

Perception that another person has done a good deed for the self (intentionally or voluntarily)

ACTION TENDENCY

Moral motive, makes people act more prosocially and help others



Gratitude is Healthy

Michael McCullough



- Increased gratitude not only benefits those who are the recipients
- Greater feelings of gratitude enhance resilience, physical health, and quality of life
- Focus on “gratitude interventions” to promote psychological well-being

Other-Praising Family

Gratitude & Elevation

	GRATITUDE	ELEVATION
ELICITOR	Perception that another person has done a good deed for the self (intentionally or voluntarily)	Experiences larger than the self (beauty, art, nature, exceptional actions/abilities)
ACTION TENDENCY	Moral motive, makes people act more prosocially and help others	Motivate one to become a better person

Elevation

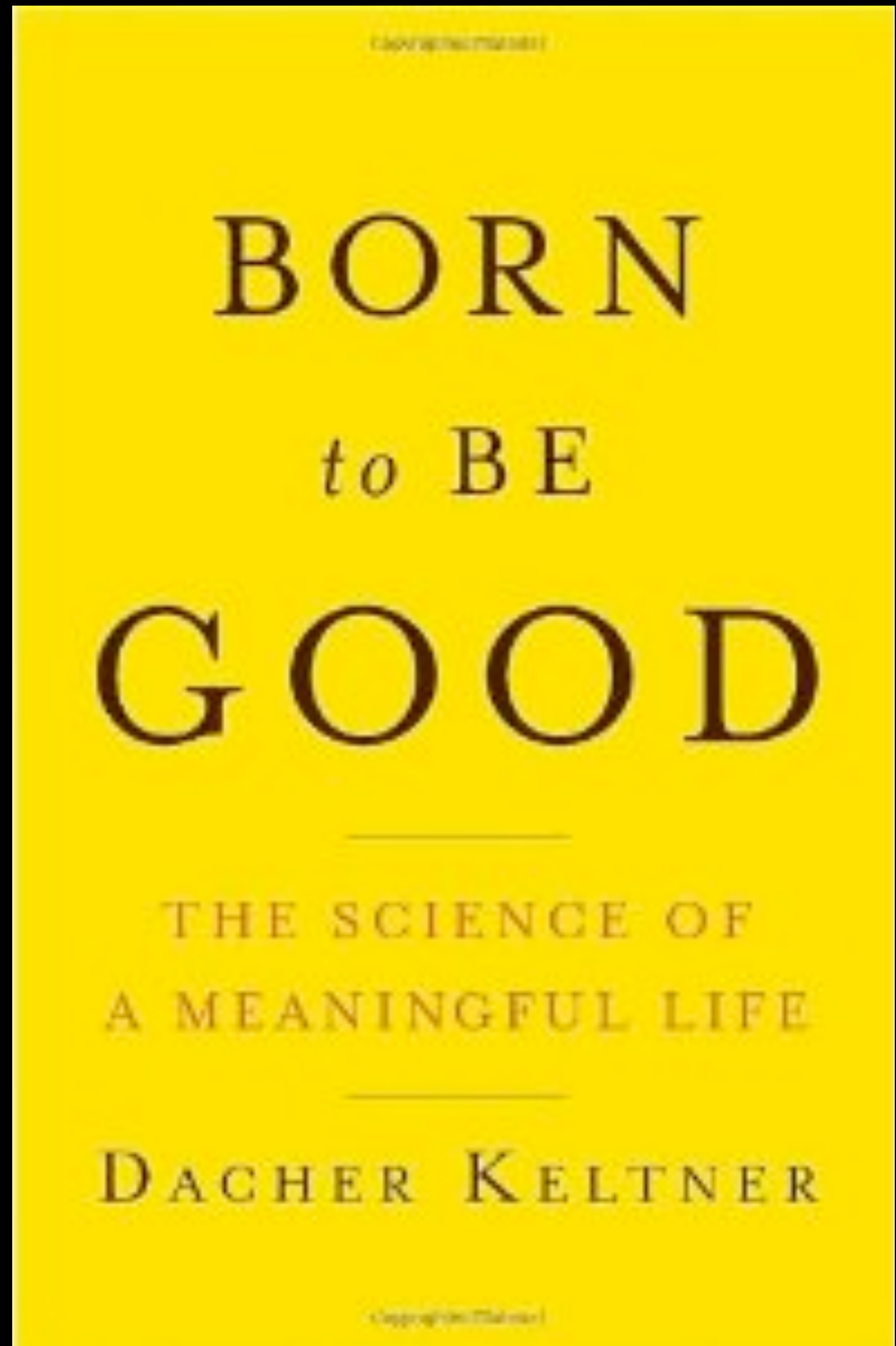
Jonathan Haidt

- Participants recalled a “manifestation of humanity’s higher or better nature.”
- Report warm, pleasant, tingling feelings in chest
- Attention turned outwards and help others



Born to Be Good?

Dacher Keltner



Greater Good Science Center U.C. Berkeley

<http://greatergood.berkeley.edu/>

The screenshot shows the homepage of the Greater Good Science Center at the University of California, Berkeley. The browser address bar displays "greatergood.berkeley.edu". The page features a navigation menu with links for "Login or Become a Member", "ABOUT THE GREATER GOOD SCIENCE CENTER", "NEWS & EVENTS", and "JOIN & DONATE". The main header includes the "Greater Good" logo with the tagline "The Science of a Meaningful Life" and a call to action: "Sign Up Here to get Greater Good's e-newsletters". Below the header is a navigation bar with categories: "Family & Couples", "Education", "Work & Career", "Mind & Body", and "Big Ideas", along with a "Google Custom Search" box. A horizontal bar lists "CORE THEMES: GRATITUDE • ALTRUISM • COMPASSION • EMPATHY • FORGIVENESS • HAPPINESS • MINDFULNESS". The main content area is divided into several sections. On the left, a featured article titled "What's Good about Gen Y?" is accompanied by a photo of a smiling young woman. To its right, a "GENERATION Y" sidebar lists topics like "Can Gen Y Fix Our Schools?", "Generation Wi... or Generation We?", "Can I Trust You?", "Life Stages of Trust", and "Connection to Humanity Quiz". On the right side, a "GREATER GOOD NEWS & EVENTS" section lists upcoming events such as "Berkeley Book Event: Oliver Burkeman" and "Conference: Mindfulness & Compassion w/Jon Kabat-Zinn". At the bottom, there are social media sharing options (Like, Send) and a Facebook notification stating "10,559 people like this. Be the first of your friends." A partial article preview for "What's Good about Generation Y?" is visible at the very bottom.

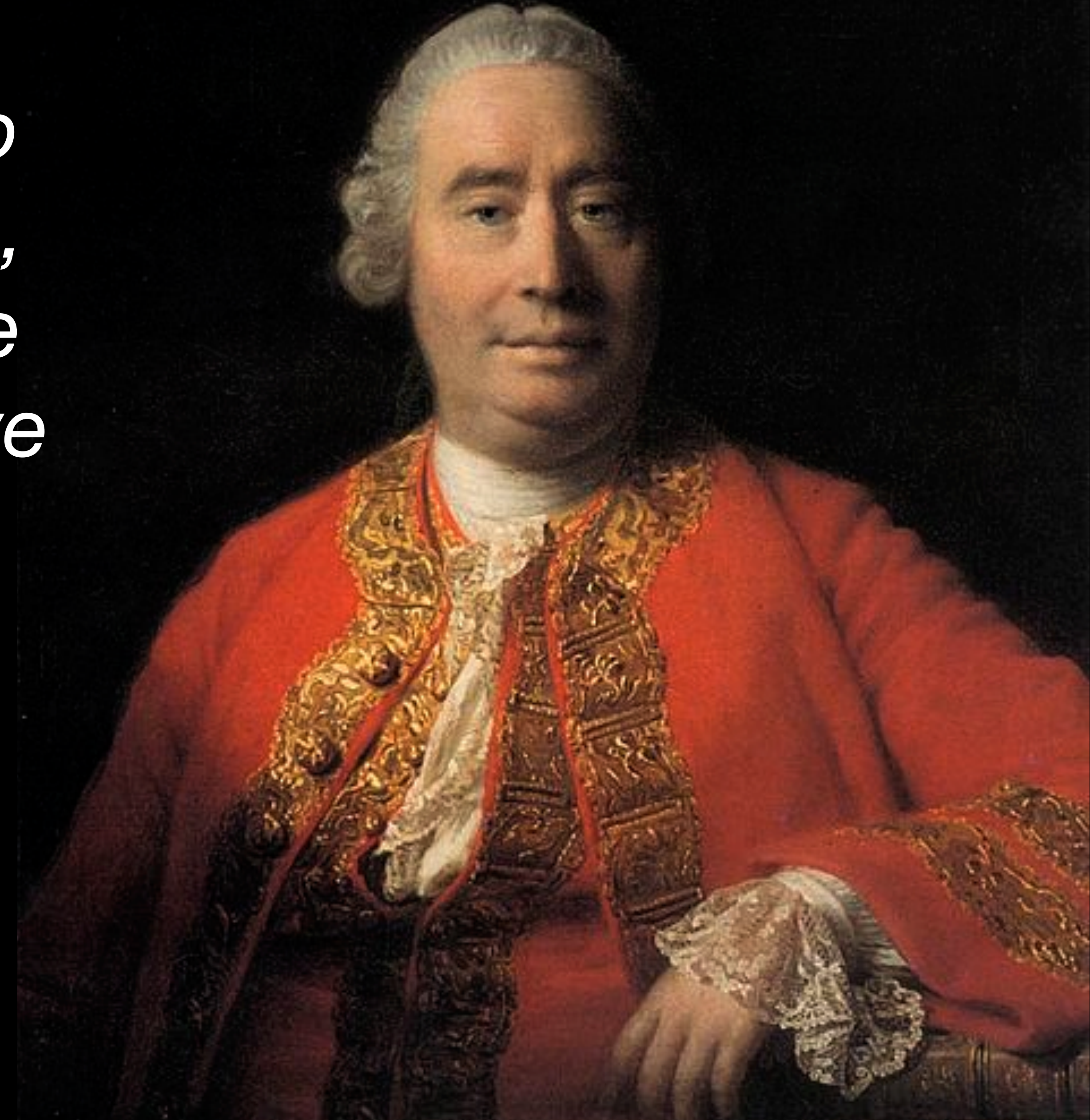
Center for Compassion & Altruism Research & Education Stanford University

<http://ccare.stanford.edu/>

The screenshot shows a web browser window with the URL www.stanford.edu/group/ccare/cgi-bin/wordpress/. The page features a navigation menu with links for Home, Press, Links, Contact, and Donate. A central circular logo for the Center for Compassion and Altruism Research and Education at Stanford is prominently displayed. Below the logo, a red navigation bar contains links for ABOUT, RESEARCH, EDUCATION, EVENTS, VIDEOS, and BLOG. The main content area includes the Stanford School of Medicine logo and the text "THE CENTER FOR COMPASSION AND ALTRUISM RESEARCH AND EDUCATION". A large image of hands holding a brain with anatomical labels is visible. In the bottom right corner, a video player shows a talk by the Dalai Lama titled "Centrality of Compassion in Human Life and...". The video player controls show a duration of 0:00:00 / 1:29:32. In the bottom left corner, there is a banner for the "COMPASSION & BUSINESS CONFERENCE" on April 30, 2013, with a logo that includes the words "selfless", "compassion", and "HUMANITY".

“Reason is and ought only to be the slave of the passions, and can never pretend to be any other office than to serve and obey them”

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Jonathan Haidt



Psychopathy: Lack of Compassion & Empathy?



"I mean, there are
so many people"

Ted Bundy

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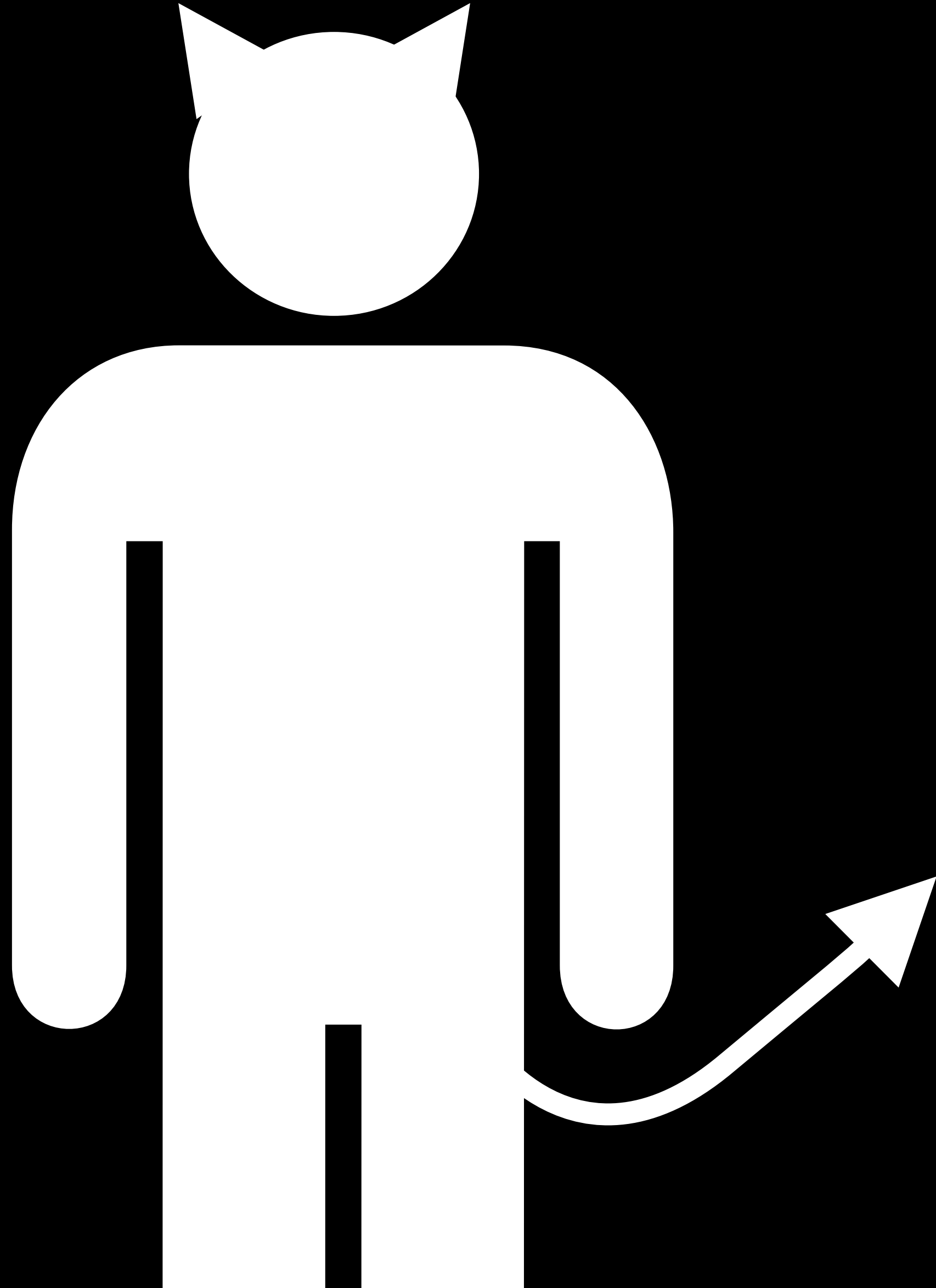
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THE BAD?

Psychopathy

Special Guest Lecture

Dr. Joshua Buckholtz

Assistant Professor of Psychology
Harvard University

Emotion and Psychopathy



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Experts In Emotion Interview

Dr. Jonathan Haidt

Thomas Cooley Professor of Ethical Leadership
Stern School of Business
New York University

Morality and emotion



Experts In Emotion Interview

Dr. David Pizarro

Associate Professor of Psychology
Cornell University

Morality and disgust



Experts In Emotion Interview

Dr. Jamil Zaki

Assistant Professor of Psychology
Stanford University

Empathy and emotion



Experts In Emotion Interview

Dr. Steven Pinker

Harvard College Professor
Johnstone Family Professor of Psychology
Harvard University

Violence and emotion



Thank You!

