ABSTRACTS

Diana Prata (Instituto de Biofísica e Engenharia Biomédica, FCUL/ King's College, London UK/ISCTE, Lisbon, Portugal)

The neurobiology of morality: the role of oxytocin.

Available soon.

Jesse Prinz (CUNY – City University of New York, USA)

Beyond Purity and Politics: Moral Disgust Revisited.

Empirically informed moral psychology has made disgust into one of the star players in moral cognition. Emotion induction studies have disproportionately manipulated disgust, as compared to other emotions such as anger and guilt, and there are also numerous correlational studies looking at individual differences in disgust sensitivity and, even, genetic predispositions in relation to moral values.

Despite this widespread interest, the function of disgust is believed to be relatively narrow. The theoretical work that has emerged alongside these empirical lines of inquiry has converged on something like

an orthodox view. Though not exactly a consensus, the orthodox view has been guided research on moral disgust for a quarter century, and remains a major focus of investigation. It has two dimensions.

First, moral disgust is said to govern a class of moral norms that have increasingly been called purity norms; and, second, these norms are said to be more prevalent among political conservatives. This can be called the Politics of Purity view of disgust, or PP for short. This talk puts pressure on the PP view by surveying some evidence that is ostensibly difficult to square with its simplest formulations. It then advances an alternative picture called the Corruption Anxiety view, or CA.

Tiffany Watt Smith (Centre for the History of the Emotions, Queen Mary University of London, UK)

Schadenfreude: the history of a queered emotion.

In this talk I want to reflect on the history of Schadenfreude, that shabby pleasure taken in other people's misfortunes.

The names people have given to their strange and unruly feelings can help historians unearth ideas about emotions of the past. But when the emotion word sits awkwardly within a language, or is thought of as an 'ugly feeling' (Ngai, 2007), it is subject to particularly rapid changes and being co-opted and improvised with, creating what Reddy has called 'emotional refuges'.

This talk will trace the changes in meaning of Schadenfreude from its earliest jokey use in English in the 1850s and 60s, to the early 1900s, when amid rising Anglo-German tensions, Schadenfreude became 'othered', firmly associated with the pinched psychological life of the enemy. In particular, at this time Schadenfreude was identified as a feminized passion, evidence of spite: Women, wrote Max Scheler in 1913, are most prone to Schadenfreude's empty compensations 'since she is the weaker and therefore the more vindictive sex'.

I want then to explore how, in the early twentieth century, theatrical female impersonators co-opted and played with Schadenfreude as a part of the emotional style and sensibility known as 'camp'. I will explore how cross-dressing cultures reclaimed this already-queer emotion and giving it a new political agency in the convention of the bitchy, malicious Drag Queen, whose failures and excesses were a source of popular

entertainment in Europe and America in the 1930s, from the American film *Arizona to Broadway* (1933) to the British hit *First A Girl* (1935).

My contention is that practices of naming and staging 'ugly feelings' attests to the role of individual agency in shaping the history of emotions, and I hope that the example of Schadenfreude will help us understand how.

Zach Mainen (Champalimaud Research, Lisbon, Portugal)

Thoughts on the future of humans and machines.

Once upon a time, humans built machines to help them. They grew more and more sophisticated and powerful. Before too long, humans began to dream of machines just like people and to think of themselves, even their minds, as machines. In this talk, I would like to explore some of the assumptions and implications of these ideas, particularly those surrounding the topics of motivation and autonomy.