

Prof. Bongrae Seok Workshop

講演者 : Bongrae Seok (Alvernia University)

日時 : July 8(Wed), 9(Thu) 2015, 18:00~19:30

場所 : 京都大学文学部文学部東館 2 F KUASU 多目的室

言語 : 英語

July 8 (Wed)

Title : Empathy and Nociceptive Mirror Emotion in Embodied Moral

Psychology

Abstract : In recent studies of moral judgments, psychologists analyze the moral mind from the perspectives of Kantian reasoning, Humean emotion, or Rawlsian principle and identify diverse processes of moral cognition. But the body (i.e., the physical sense and activity) of a moral agent are not fully and seriously considered in their analyses. In this presentation, I will develop a moral psychology of the body, i.e., a moral psychology of embodied and other-regarding emotion. How does the body initiate, influence, and sustain moral judgments and decisions? How does it motivate compassionate actions and other-regarding behaviors? I will explore this relatively uncharted territory of embodied moral psychology by focusing two psychological phenomena. First, I will focus on empathy (particularly its affective resonance and embodied response to others' pain and suffering). I will argue that our embodied nociceptive mirror emotion is the foundation of our empathic concern towards other suffering. At a basic level of moral cognition, our empathy to others' pain is processed by affective resonance and motivational preparedness that are supported by brain regions (such as the anterior insula) that sense and react to bodily change. As we observe others' pain, we not only think to relieve their suffering but we also sweat profusely and breathe abruptly. The embodied process is a critical element of empathy's prosocial and moral orientation. Second, I will discuss psychopathy and its lack of full embodiment in moral cognition. Typically psychopathic (dispositional or behavioral) orientations are associated with a deficit in affective processing that integrates specific types of stimuli with

visceral and autonomic reactions. It seems that psychopaths suffer from disrupted emotional processes that motivate pro-social behaviors via embodied reactions. They know and recognize others' pain and suffering but do not react (in their physiological and behavioral reactions) to them appropriately. Once again the body plays important roles in some aspects of moral cognition where affective social perception gives rise to pro-social helping behaviors.

Outline

- (1) Recent Studies in Moral Psychology (Kantian, Humean, Rawlsian Approaches etc.)
- (2) Embodied Approaches to Cognition
- (3) Embodied Approaches to Social Psychology
- (4) My Approach - Embodied Approach to Moral Psychology - Empathy (Nociceptive Mirror Emotion) - Psychopathy (absence of empathic concern due to insufficient bodily response)

July 9 (Thu)

Title : Embodied Space in Psychopathology and Art

Abstract : In this presentation, I will analyze the experience of seemingly non-sensuous or non-sensible things, such as empty spaces (space gaps, space islands, wide open space, the absence of presence, or the presence of absence). I will argue, quite paradoxically, that to experience such non-sensuous things, sensual imagination (tactile, visceral, motor, and holistic somatic sense) is necessary. Our basic sensory encounter with the world, according to many philosophers such as Merleau Ponty and psychologist such as J. J. Gibson, is embodied; it is guided by our tactile and kinetic interaction with the object in the world. That is, we perceive and understand the presence of physical entities and their relations to our bodily interaction with them. What about empty space? Do we experience empty space in this embodied and sensual way? In this presentation, I will focus on embodied metaphors (embodied spatial distinctions) and psychopathologies (agoraphobia, acrophobia etc.) of space and use them as examples to support

my embodied interpretation of spatial perception. I will argue that embodied perception is important and perhaps necessary in the full experience of space. The body is required for us to experience, understand, and appreciate the bodiless openness.