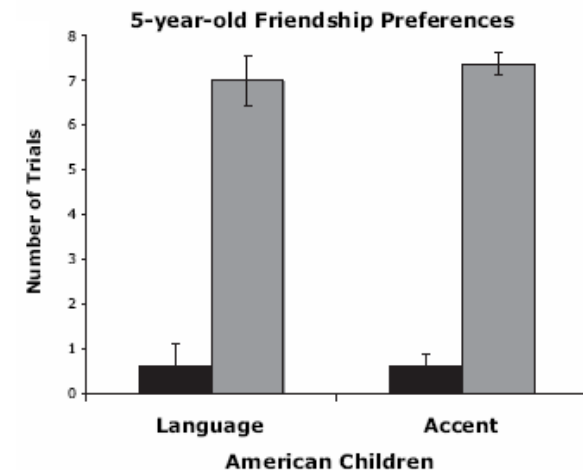
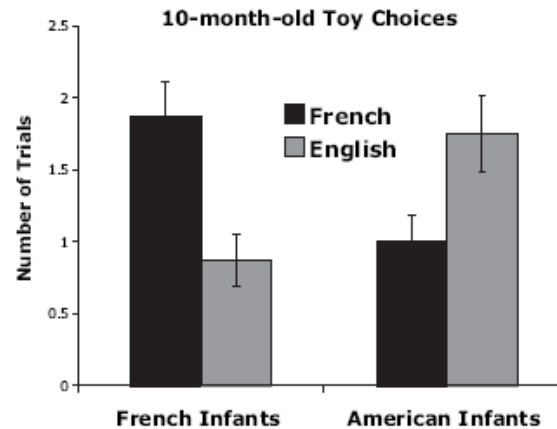
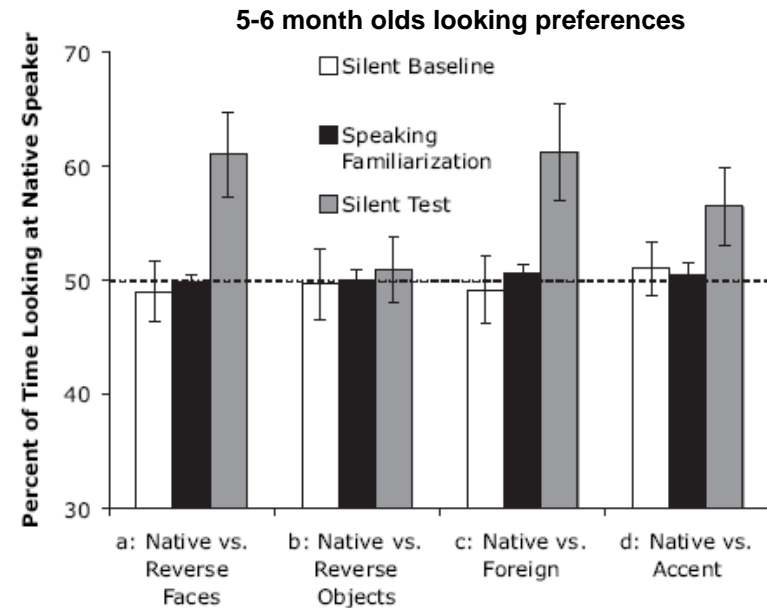
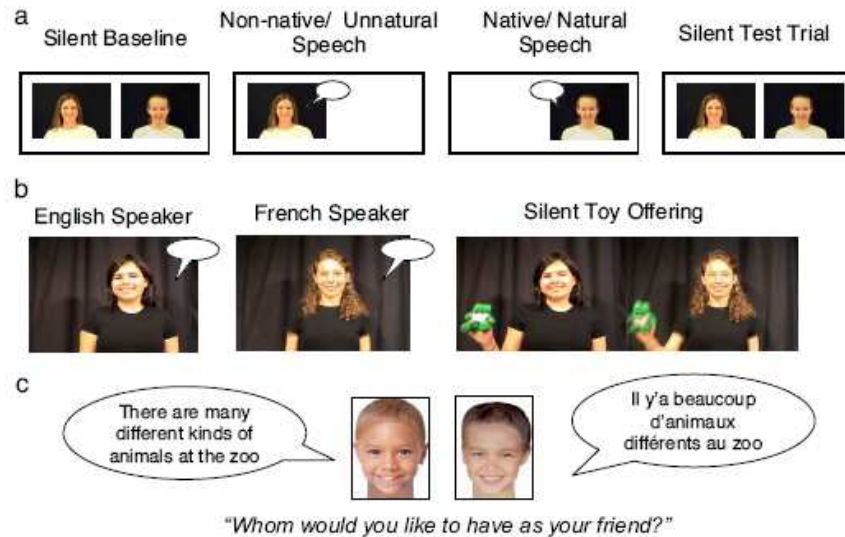


Moral & Social Cognition

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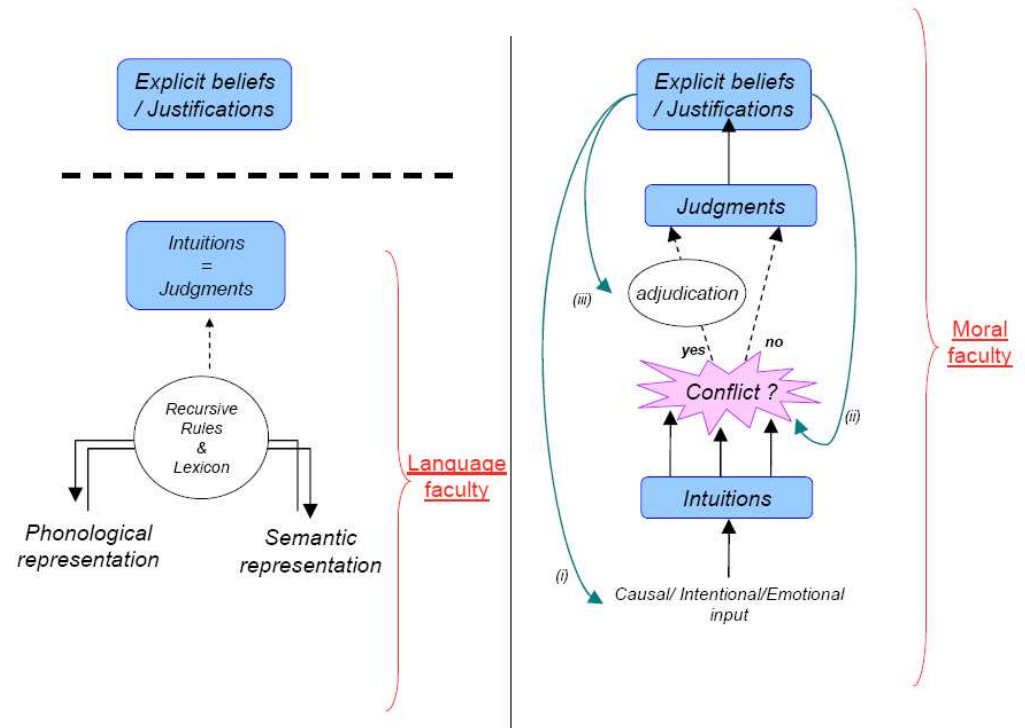
A 'group' core system?



→ from 5 months to 5 year of life there is social preference for people speaking the same language
 → extends to difference in accent interpretation
 → language is a powerful cue for group membership
 → infants are tracking group membership

Is there a moral 'grammar'?

		Language faculty	Moral faculty
Similarities	Revisable at the request of an authority	-	-
	Always accessible to conscious report	-	-
	Sensitive to complex abstract structure	+	+
Dissimilarities		<i>Modularity</i>	
	Gap between intuitions and judgments	-	+
	Top down influences by explicit beliefs	-	+
	Existence of costly dilemmas	-	+
		<i>Grammatical structure</i>	
	Compositionality	+	-
	Bidirectionality	+	-
	Modulation by emotions	-	+
		<i>Cross-cultural diversity</i>	
	Shared set of basic intuitions	-	+
Parameters	+	-	
Ontological variation	-	+	



→Moral judgments, like grammaticality judgments, are generated by a tacit, complex, and sometimes unaccessible body of knowledge
 →Unlike language, moral judgements have a stronger interface with central cognitive processes, lack a complex, hierarchical structure; moral diversity may not be analysed in terms of settings of binary parameters
 →Hence the moral 'grammar' analogy is at best vague, and at worst misleading

- Dupoux, E., & Jacob, P. (2007). [Universal moral grammar: a critical appraisal](#). *Trends in Cognitive Science*, 11, (9), 373-378.
- The Response of [Dwyer & Hauser](#), (2007)
- Our response: Dupoux, E., & Jacob, P. (2007) [Sounding the retreat?](#) *Trends in Cognitive Science*, 12(1) 2-3.