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| **درآمدی بر روان شناسی و عصب پژوهی اخلاقی** | دوره: کارشناسی ارشد روان شناسی شناختی |
| مدرس:حسین دباغ، پژوهشکده علوم شناختی | سه شنبه ها، ساعت ۱۵.۳۰-۱۷.۳۰ |
| HDABBAGH@IRICSS.ORG | زمستان ۹۴-بهار ۹۵ |

 **طرح درس:**

در دهه گذشته تحقیقات تجربی گسترده ای درباره احکام و تصمیم گیری های اخلاقی صورت گرفته است. بخش عظیمی از این تحقیقات تجربی که توسط روانشناسان اجتماعی و عالمان علوم اعصابمثل جاشوا گرین، جاناتان هایت و جسی پرینز انجام شده است، عمدتا دو مدعای مهم روش شناختی را یدک می کشند: یکی فطری بودن ساختارهای شناختی و دیگری اولویت پاسخ های هیجانی (عاطفی) یا شهودی بر تاملات عقلانی. این مدعیات البته فاصله معناداری با آثار روانشناسان و فیلسوفانی مثل پیاژه، کولبرگ، پارفیت و اسکنلن دارد که برعقلانیت اندیشه اخلاقی کودکان و اخلاق عقلانی (دلیل محور) تاکید می کنند.

در ترم پیش رو آثار این فیلسوفان و روانشناسان را بازنگری می کنیم؛ متون اصلی آمده در فلسفه اخلاق هنجاری، روان شناسی اخلاق، زیست شناسی تکاملی و علوم اعصاب شناختی در قرن بیستم را در مطالعه می گیریم و بر دو سوال مهم تمرکز می کنیم: اول اینکه آیا عبور از مدل عقلانی رشد اخلاقی به مدل عاطفی و فطری مبتنی بر شواهد تجربی مستحکمی است؟ دوم، آیا این عبور نتیجه ای برای تئوری های موجود در فلسفه اخلاق دارد؟سلسله جلسات این کلاس ماهیت میان رشته ای دارد و برای دانشجویان فلسفه و روانشناسی طراحی شده است. طی این جلسات تلاش می شود تا مهارت های تحلیل و تفکر انتقادی دانشجویان از طریق خواندن این آثار تجربی توسعه و بهبود پیدا کند.

**درباره‌ امانت داری و مقالهپایان ترم‌:**

دانشجویان موظفندیک مقاله ذیل موضوعات بحث شده در طول ترم-به فارسی یا انگلیسی- بنویسند. طبیعی است که رعایت امانت داری علمی ضروری است و متقلبان بدون هیچ بحثی از درس حذف خواهند شد. از دانشجویان انتظار می رود هر مطلب یا نوشته ای که استفاده و ترجمه می کنند به شکل درست به آن ارجاع دهند. توجه داشته باشید که ادعای جهل نسبت به مصادیق تقلب از دانشجویان کارشناسی ارشد قابل قبول نیست.

**ارزیابی:**

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| حضور و مشارکت در کلاس: ۱۰درصد | ارائه کلاسی: ۱۵درصد |
| مقاله پایان ترم: ۲۵درصد | امتحان پایان ترم: ۵۰درصد |

**سیلابسو زمان بندی کلاس ها:**

لیست اولیه موضوعات مربوط به هر جلسه و منابع آن برای شانزده هفته آماده شده است. امکان تغییر در برنامه البته وجود دارد و به تناسب پیشرفت در بحث ممکن است برخی موضوعات و منابع در هفته های بعدی تغییر کند. برای هر جلسه یک منبع اصلی معرفی شده که خواندن آن برای همه دانشجویان ضروری است. منابع کمکی دیگری هم موجود است که البته خواندن آنها وجوب ندارد اما برای فهم بهتر توصیه می شود. منابع اصلی به زبان انگلیسی هستند و طبیعی است که دانشجویان باید توانایی خواندن متون به انگلیسی را داشته باشند. دانشجویان اما مختارندبه فارسی یا انگلیسی به ارائه شفاهی مقالات بپردازند. مضاف بر منابع اصلی، مقالاتی با ستاره مشخص شده است که دانشجویان می توانند از آنها برای ارائه کلاسی استفاده کنند.

**Required Texts**

*Moral Psychology* (2008). Volume1: The Evolution of Morality: Adaptations and Innateness. Edited by Walter Sinnott-Armstrong. MIT Press. (WSA Vol. 1)

*Moral Psychology* (2008). Volume 2: The Cognitive Science of Morality: Intuition and Diversity. Edited by Walter Sinnott-Armstrong. MIT Press. (WSA Vol. 2)

*Moral Psychology* (2008). Volume 3: The Neuroscience of Morality: Emotion, Brain Disorders, and Development. Edited by Walter Sinnott-Armstrong. MIT Press. (WSA Vol. 3)

**Recommended Supplementary Texts**

*The Evolution of Morality* (2006). Richard Joyce. MIT Press.

*Moral Psychology Handbook* (2012). Edited by John M. Doris. Oxford University Press.

*Experiments in Ethics* (2008). Kwame Anthony Appiah. Harvard University Press.

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| **هفته اول: مقدماتی درباره فلسفه اخلاق و روان شناسی اخلاق** |

**منبع اصلی:**

جغرافیای اخلاق

مصطفی ملکیان، *مهر ماندگار: مقالاتی در اخلاق شناسی*، نشر نگاه معاصر، ۱۳۸۹، فصل نخست.

**منابع کمکی:**

Is Psychology a Threat to Moral Philosophy?

\*Brooks, D., (2009). “The End of Philosophy”, The New York Times.

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| **هفته دوم:تئوری های اخلاقی؛ وظیفه گرایی و شهودگرایی** |

**منابع اصلی:**

Normative Ethics I

*Ethics; Fundamentals* (2006). Julia Driver. Wiley-Blackwell, Chs. 5&7. OR

*The Routledge Companion to Ethics* (2012). Edited by John Skorupski. Routledge Publisher. Chs. 38&39.

**منابع کمکی:**

General

*\*The Fundamentals of Ethics* (2014). Russ Shafer-Landou, 3rd Edition, Oxford University Press.

\**Oxford Studies in Normative Ethics* (2011-2015). Edited by Mark Timmons, Oxford University Press, Vol. 1-5.

*A Companion to Ethics* (1995). Peter Singer (ed.), Blackwell Publisher.

*The Elements of Moral Philosophy* (2002). James Rachels. McGraw-Hill Publishing Co.

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\*Hooker, B., (2005). “The Golden Rule”, *Think*, 4 (10):25-29.

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Korsgaard, C., (2008).*Creating the Kingdom of Ends*, Cambridge University Press.

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Intuitionism

\*Audi, R., (2004). *The Good in the Right*, Princeton University Press.

Stratton-Lake, P., (2002). *Ethical Intuitionism; Re-evaluation*, Oxford University Press.

Huemer, M., (2008). *Ethical Intuitionism*, Palgrave Publisher.

Slote, M. A., (1984). *Common-Sense Morality and Consequentialism*, Routledge & Kegan Paul.

Ross, W. D., (1930). *The Right and the Good*, Clarendon Press.

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\*Foot, P., (2002). *Virtues and Vices*, Clarendon Press.

MacIntyre, A., (1985). *After Virtue*, London: Duckworth.

Slote, M., (2010). *Moral Sentimentalism*, Oxford University Press.

Hooker, B., (2002). “Collapse of Virtue Ethics”, *Utilitas*, Vol. 14, Issue 1.

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Doris, J. M., (2002). Lack of Character: Personality and Moral Behavior, Cambridge University Press.

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Annas, J., (2005). “Comments on John Doris’s *Lack of Character*”, *Philosophy and Phenomenological Research*, Vol. 71, No. 3, pp. 636-642.

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| **هفته سوم: تئوری های اخلاقی؛ فایده گرایی و قراردادگرایی** |

**منابع اصلی:**

Normative Ethics II

*Ethics; Fundamentals* (2006). Julia Driver, Wiley-Blackwell.Chs. 3, 4&6. OR

*The Routledge Companion to Ethics* (2012). Edited by John Skorupski. Routledge Publisher. Chs. 37&41.

**منابع کمکی:**

Utilitarianism

\*Rawls, J., (1988). “Classical Utilitarianism” In Samuel Scheffler (ed.), *Consequentialism and its Critics*. Oxford University Press.

\*Parfit, D., (1986). “What Makes Someone’s Life Go Best”. In *Reasons and Persons*, Oxford University Press.

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\*Gauthier, D., (1988). Why Contractarianism? In James Rachels (ed.), *Ethical Theory 2: Theories About How We Should Live.* Oxford University Press.

\*Scanlon,T. M., (1982).Contractualism and Utilitarianism. In Amartya Kumar Sen & Bernard Arthur Owen Williams (eds.), *Utilitarianism and Beyond*. Cambridge University Press.

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*\*The Fundamentals of Ethics* (2014). Russ Shafer-Landou, 3rd Edition, Oxford University Press.

*\*Oxford Studies in Metaethics* (2006-2015). Edited by Russ Shafer-Landau. Oxford University Press, Vol. 1-10.

\*Smith, M., (1994). *The Moral Problem*, Oxford: Blackwell Publisher.

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Timmons, M., (1999).*Morality without Foundations*, Oxford University Press.

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| **هفته چهارم: روانشناسی رشد اخلاقی؛ پیاژه و کانت** |

منبع اصلی:

Piaget and Kantian Foundations

Piaget, J.,(1932).*The Moral Judgment of the Child*. Trans. by Marjorie Gabain. Penguin. New York.

Concentrate on

pp*.* 22-25 stages in learning the rules of a game

pp. 46- 72 the child’s concept of a rule

 pp. 90-103 Piaget’s Kantianism

pp. 104–115 moral ‘realism’ (and notes on method)

pp. 178-186 more on ‘realism’

منابع کمکی:

Moral Psychology at the Turn of the 20th Century

\*Darwin, C., (1871/1981). “Comparison of the Mental Powers of Man and the Lower Animals, continued”, from his *The Descent of Man*. Princeton University Press. (esp. pp. 70-73, 87-93)

\*Freud, S.,(1946). “The Anatomy of the Mental Personality”,in his *New Introductory Lectures on Psycho-Analysis*. Hogarth Press. London. (esp. pp. 80-85)

\*Kant, I., (1785/2002), *Groundwork of the Metaphysics of Morals*, Trans. by Allen Wood. Yale University Press. (esp. pp. 55-59)

Spencer, H.,(1851/1996). “The Doctrine of the Moral Sense”, from his *Social Statics*, Routledge/Thoemmes Press. London. (esp. pp. 18-21)

Durkheim, E.,(1903/2002). “The Elements of Morality”, in his *Moral Education*. Dover Publications. Minneola, New York. (esp. pp. 85-91)

Dewey, J.,(1922/1957). “Custom and Morality”, from his *Human Nature and Conduct*. The Modern Library. New York. (esp. pp. 70-77)

James, W., (1891/1945). “The Moral Philosopher and the Moral Life”,in his *Essays in Pragmatism*. Hafner Press. New York. (esp. pp. 66-68)

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| **هفته پنجم: عقل گرایی در رشد اخلاقی** |

**منبع اصلی:**

Developmental Rationalism and Normative Theory

Kohlberg, L., (1981). “From *Is* to *Ought*: How to Commit the Naturalistic Fallacy and Get Away with It in the Study of Moral Development”. In his *The Philosophy of Moral Development*. Harper and Row: New York.

Concentrate on

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\*Colby, A. et al., (1983).*A Longitudinal Study of Moral Judgment*,Univ. of Chicago Press. (esp. pp. 77-92).

Kohlberg, L., Levine, C., Hewer, A. (1983). *Moral Stages: A current formulation and a response to critics*. Basel, NY: Karger.

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| **هفته ششم: چالش جنسیتی در برابر عقل گرایی در رشد اخلاقی** |

**منبع اصلی:**

Challenges to Developmental Rationalism: Gender Differences

Gilligan, C.,(1982).*In A Different Voice: Psychology Theory and Women’s Development*. Harvard Univ. Press.

Concentrate on

pp. 1-4 outline of project

pp. 9-11 Piaget and Kohlberg’s errors

pp. 18-38 evidence for gendered development

**منابع کمکی:**

\*Baier, A., (1985). “What do Women Want in a Moral Theory?”*Nous* 19 (1): 53-63.

Piaget, J.,(1932).*The Moral Judgment of the Child.* Trans. by Marjorie Gabain. Penguin. New York. (esp. pp. 72-79)

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| **هفته هفتم: فطری گرایی در اخلاق** |

**منبع اصلی:**

Moral Innateness

Prinz, J.,(2008). “Is Morality Innate?”. In WSA Vol. 1 (esp. pp. 383-387)

**منابع کمکی:**

Innate versus Acquired

Durkheim, E., (1908). *Moral Education,* Dover Publications. Minneola, New York. (esp. chapter 2)

Hamlin, J. R. et al., (2007). “Social evaluation by preverbal infants”, *Nature*450, 557-559.

Reflective Equilibrium and Deep Moral Structure

Rawls, J., (1951). “Outline of a Decision Procedure for Ethics”, *The Philosophical Review*, Vol. 60, No. 2, pp. 177-197.

Rawls, J., (1971).*A Theory of Justice,* Harvard University Press (esp. section 9)

Challenges to Developmental Rationalism: The Moral/Conventional Distinction

\*Turiel, E., (1983). *The Development of Social Knowledge*. Cambridge University Press.

Concentrate on

pp. 8-15 innateness and interactive development

pp. 33-49 the moral/conventional distinction

pp. 50-74 evidence for the distinction

Moral Grammar?

\*Prinz, J., (2008). “Resisting the Linguistic Analogy”. In WSA Vol. 2.

Hauser, M. D. et al, (2008). “Reviving Rawls’s Linguistic Analogy: Operative Principles and the Causal Structure of Moral Actions”.In WSA Vol. 2.

Dupoux, E.& Jacob, P., (2007). “Universal moral grammar: a critical appraisal”. *Trends in Cognitive Science*, Vol. 11, Issue 9, 373–378.

Origins of Automatism: Behaviour and Authority

\*Ryle, G.,(1949).*The Concept of Mind*, Barnes and Noble: New York. (esp. pp. 42-51)

\*Skinner, B. F., (1971), *Beyond Freedom and Dignity*, Alfred A Knopf: New York.

Concentrate on

pp. 10-19 behaviorism

pp. 101-127 ‘value’

Milgram, S., (1973).*Obedience to Authority*. Harper Torchbooks: New York.

Concentrate on

pp.1-12introduction

pp.123-134 mechanisms of authority

Situationism and Automatism

\*Harman, G.,(1999). “Moral Philosophy Meets Social Psychology: Virtue Ethics and the Fundamental Attribution Error”, *Proceedings of the Aristotelian Society* 99: 315-331.

\*Bargh, A.&Morsella, E., (2008). “The Unconscious Mind”, *Perspectives on Psychological Science* 3: 73-79.

Ross, L. and Nisbett, R., (1991). *The Person and the Situation*. McGraw-Hill: New York. (esp. pp. 7-13; 59-89)

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| **هفته هشتم: روان شناسی اخلاقی تکاملی** |

**منبع اصلی:**

Neo-Nativism: Evolutionary Moral Psychology

\*Joyce, R., (2007). *The Evolution of Morality*. MIT Press, Chapter 1.

**منابع کمکی:**

\*Petrinovich, L. O’Neill, P. and Jorgensen, M., (1993). “An Empirical Study of Moral Intuitions: Toward an Evolutionary Ethics”, *Journal of Personality and Social Psychology* 64 (3): 467-478.

\*Hauser, M., (2006). “The Liver and the Moral Organ”, *Social Cognitive Affective Neuroscience* 1 (3): 214-220.

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Pinker, S., (2003). *The Blank Slate*, Penguin; New Edition. (esp. Ch. 15)

Wilson, D., and Sober, E., (1999). *Unto Others*, Harvard University Press. (esp. Ch. 2)

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\*Wilson, E. O., (1975). *Sociobiology*. Harvard University Press. (esp. pp. 3-6, 271-2, 275-7, 287-8)

Human Morality Grounded in Pro-Sociality?

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Sympathy as a Ground for Morality?

\*Hume, D., (1740).*A Treatise of Human Nature* Book III, Part III, section I.

RizzolattiG. &Craighero, L., (2005). “Mirror neuron: a neurological approach to empathy”. In J. P. Changeux, A. Damasio and W. Singer (eds.) *Neurobiology of Human Values*, Springer Publisher.

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**\***Street, S., (2006). “A Darwinian Dilemma for Realist Theories of Value”, *Philosophical Studies*, Vol. 127(1), pp.109-166.

Evolved Moral Modules?

Cosmides, L. and Tooby, J., (1992). “Cognitive Adaptations for Social Exchange”. In *The Adapted Mind,* J. Barkow, L. Cosmides and J. Tooby (eds.). Oxford University Press.

No consequences for How to Do Moral Philosophy

\*Nagel, T., (1991/2012). “Ethics without Biology”, In his *Mortal Questions*, Cambridge University Press.

Held, V., (1996). “Whose agenda? Ethics versus Cognitive Science”, In L. May, A. Clark and M, Friedman (eds.) *Minds and Morals:Essays on Ethics and Cognitive Science*. Bradford Books.

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| **هفته نهم: عاطفه گراییجدید** |

**منبع اصلی:**

Is deontology irrational?

Green, J., (2008). “The Secret Joke of Kant’s Soul”. In WSA Vol. 3.

**منابع کمکی:**

Prinz, J., (2007). *The emotional construction of morals*, Oxford University Press. Part I.

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| **هفته دهم: عواطف و شناخت اخلاقی در علوم اعصاب شناختی** |

**منبع اصلی:**

Neo-Emotivism: Nativism and Automatism Again

Mull, J. et al, “The Cognitive Neuroscience of Moral Emotions”. In WSA Vol. 3.

**منابع کمکی:**

\*Greene, J.D., Sommerville, R.B., Nystrom, L.E., Darley, J.M., & Cohen, J.D.,(2001). “An fMRI Investigation of Emotional Engagement in Moral Judgment.” *Science* 293: 2105-2108.

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| **هفته یازدهم: روانشناسی اجتماعی** |

**منبع اصلی:**

Is morality rational at all?

Haidt, J.andBjorklund, F., (2008). “Social Intuitions Answer Six Questions about Moral Psychology”. In WSA Vol. 2.

**منابع کمکی:**

\*Haidt, J.,(2001). “The emotional dog and its rational tail: A social intuitionist approach to moral judgment”. *Psychological Review* 108: 814-834.

Pizarro, D.A. & Bloom, P. (2003). The intelligence of the moral intuitions: A comment on Haidt (2001). *Psychological Review* 110(1): 193-196.

Cushman, F., Young, L., & Hauser, M. (2006). The Role of Conscious Reasoning and Intuition in Moral Judgment: Testing Three Principles of Harm. *Psychological Science, 17*(12), 1082-1089.

Nahmias, E., (2007). “Autonomous Agency and the Threat of Social Psychology”. In M. Marraffa, M. Caro & F. Ferretti (eds.), [*Cartographies of the Mind: Philosophy and Psychology in Intersection*](http://philpapers.org/rec/MARCOT-5). Springer Publisher.

Radical Implications for How to Do Moral Philosophy

Nietzsche, F., (1887).*The Genealogy of Morals Essay I*, sections 13-14.

\*Singer, P., (2005). “Ethics and Intuitions”, *Journal of Ethics*, 9 (3-4): 331–352.

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| **هفته دوازدهم: عواطف و انگیزه اخلاقی** |

**منبع اصلی:**

Emotion and Moral Motivation

McGreer, V., (2008). “Varieties of Moral Agency: Lessons from Autism (and Psychopathy)”. In WSA Vol. 3.

**منابع کمکی:**

Schroeder, T.,Roskies, A. and Nichols, S., (2012). “Moral Motivation”. In *The Moral Psychology Handbook*, J. M. Doris et al (eds.), Oxford University Press.

A Positive Role for Emotion in Moral Judgment

\*Nussbaum, M., (2003). *Upheavals of Thought*. Cambridge University Press. (esp. pp.354-364)

\*Sherman, N., (1990). “The Place of Emotions in Kantian Morality”. In O. Flanagan &A. O. Rorty (eds.), *Identity, Character, and Morality: Essays in Moral Psychology*, Bradford Books.

Supportive consequences for How to Do Moral Philosophy

Flanagan, O., (1991). *Varieties of Moral Personality,* Harvard University Press. (esp. chapter 1)

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| **هفته سیزدهم: اکتشافات و شهودهایاخلاقی** |

**منبع اصلی:**

Moral Intuition and Heuristics

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