# INTRODUCTION

Intergroup aggression (e.g., political demonstrations or sports fan violence) often involves some degree of interpersonal motoric or vocal synchrony, namely choral chanting of slogans, choir singing of pre-learned songs, choral motor gestures or choral rhythmic hopping. At the same time, these activities exhibit the features of rigidity, repetition and redundancy, which we usually use as defining observable signs of religious or secular ritual behavior. On the one hand, it is obvious that not all participants take direct violent action. On the other hand, they do little to stop these acts. The reason could be the fear of aggressors or their authority. However, is there any other possible factor?



#### MORAL HYPOCRISY People judge the same transgression less harshly when committed by

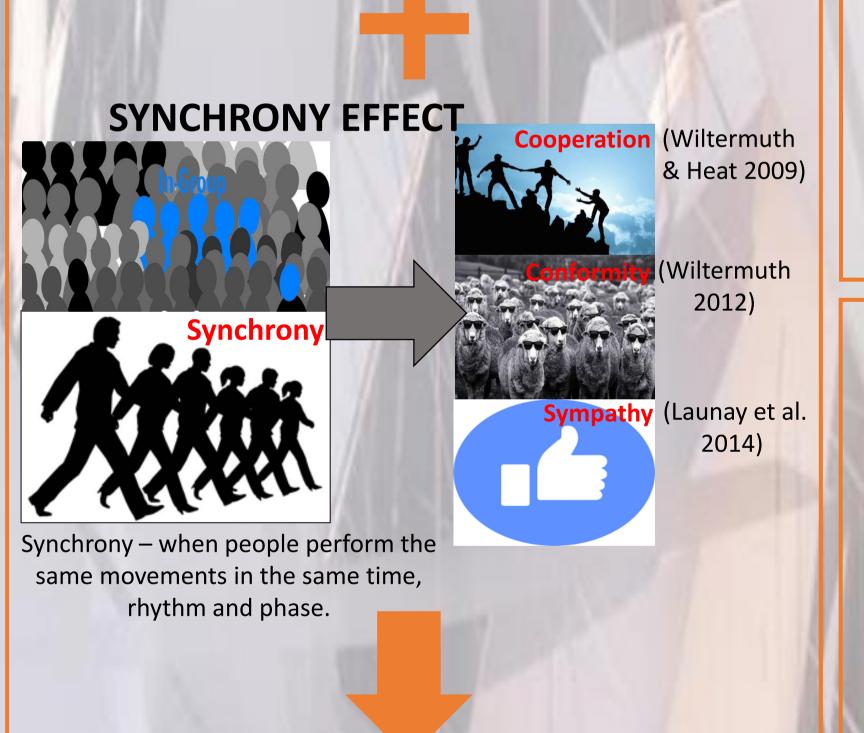


## **DEPENDENT VARIABLE**

#### **INDEPENDENT VARIABLE**

Level of synchrony: 1) SYNCHRONY 2) ASYNCHRONY 3) CONTROL (without coordination)

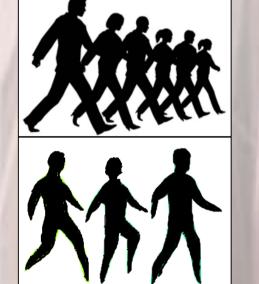
themselves or in-group members than by others (Valdesolo & Desteno 2007) and punish the out-group members more (Jordan et al. 2014).



**RESEARCH QUESTION** 



In one moment, the partner **cheats** the application and chooses a simpler task while the difficult and time consuming task leaves for the next participant. Feedback questionnaire then contain question: "How fairly did participant act?" 1-9





Participant performs simple movements through "live" broadcast with another participant who is, in fact, our assistant in pre-recorded video (Lang et al. 2017).

**HYPOTHESIS** 





We predict that participants in SYNC condition will judge the transgression more leniently.

We will keep all agents in experiment under the same identity in order to distinguish synchrony effect from identity effect.

Could be synchrony one of factors affecting moral judgements?

### **CITED LITERATURE**

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**More lenient** 

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