Changing Beliefs About Implausible Autobiographical Events: A Little Plausibility Goes a Long Way

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Three experiments investigated the malleability of perceived plausibility and the subjective likelihood of occurrence of plausibile and implausible events among participants who had no recoilection of experiencing them. In Experiment I, a plausibility enhancing manipulation (reading accesses of the occurrence
of events) combined with a personalized suggestion increased the perceived plausibility of the implausible event, as well as participants' ratings of the likelihood that they had experienced it. Plausibility and
likelihood ratings were uncorrelated. Subsequent studies aboved that the plausibility manipulation alone
was sufficient to increase likelihood ratings but only if the accounts that participants read were set in a
contemporary contexts. These data suggest that false autobiographical beliefs can be induced in clinical
and formsic contexts even for initially implausible events.

Many studies have shown that people can be led to believe that they experienced events, when in fact, they did not. People have been led to believe that they were born left-handed (Kelley, Amodio, & Lindsay, 1996), that they spilled punch at a wedding (Hyman, Husbard & Billings, 1995), that they broke a window with their hand (Garry, Manning, Loftus, & Sherman, 1996; Heaps & Nash, 1999), or that they got lost before age 3 (Mazzoni, Loftus, Seitz, & Lynn, 1999). These and other examples indicate how powerful suggestions can be in terms of making people believe that they had childhood experiences that they probably did not have.

Plausibility and False Memories

It has been argued that there are limits to the types of events or beliefs that can be suggestively implanted, and that only events that are plausible can be implanted in memory (Hyman, Gilstrap, Decker, & Wilkinson, 1998; Hyman & Kleinknecht, 1999; Lindsay & Read, 1994; Peadek, Finger, & Hodge, 1997). In support of this hypothesis, Peadek et al. (1997) seported successfully implanting a memory of being lost in 15% of participants, but being unable to implant a memory for a less plausible event (receiving a

sectal enema). In a separate experiment (Pendek et al., 1997), Jewish and Catholic participants received suggestions that as children, they had participated in Jewish Sabbath and a Catholic Communion. Participants were less susceptible to the suggestion that they had experienced a ritual foreign to their religion, rather than a ritual common to their religion. Only 3 of 29 Catholics (10%), and none of the Jewish participants, fell sway to the suggestion that they had participanted in a foreign ritual, whereas larger percentages accepted the false suggestion that they had participated in a religion consistent ritual. Thus, the stoody showed that most participants resisted implausible suggestions.

Studies demonstrating the acceptance of false memory suggestions have been cited as indicative of the process by which false memories may be created in therapeutic and forensic settings (Loftus, 1997; Mazzoni, in press). However, some of the apparent memories created in these semines are for implausible events. People have not only developed memories for such implausible events as satanic ritual participation and alien abduction (Mack, 1994), but also for events that could not possibly be remembered, such as concrete narratives about the day after birth (Spanos, Burgess, Burgess, Samuels, & Blois, 1999). Given the data reported by Pendek et al. (1997), how is it that false memories for implausible events can be created? The solution to this dilemma. resides in the recognition that the perceived plausibility of an event. may not be fixed. We hypothesized that memories of implausible events were implanted in these cases because the specific individuals either (a) already believed that the events were plausible, or (b) were led to believe that those events were plausible. Thus, if an event is seen as more plausible, then this should pave the way for allowing its acceptance as having occurred.

We propose a three-step model for the development of false memories. First, the event must be perceived as plausible. Second, individuals must acquire the autobiographical belief that it is likely

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This study was partly supported by an "Ex-40%" grant from the Italian government.

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Table of Contents When Implausible Events Occur

- 1. Understanding the eBook When Implausible Events Occur
 - The Rise of Digital Reading When Implausible Events Occur
 - Advantages of eBooks Over Traditional Books
- 2. Identifying When Implausible Events Occur
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an When Implausible Events Occur
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from When Implausible Events Occur
 - Personalized Recommendations
 - When Implausible Events Occur User Reviews and Ratings
 - When Implausible Events Occur and Bestseller Lists
- 5. Accessing When Implausible Events Occur Free and Paid eBooks
 - When Implausible Events Occur Public Domain eBooks
 - When Implausible Events Occur eBook Subscription Services
 - When Implausible Events Occur Budget-Friendly Options
- 6. Navigating When Implausible Events Occur eBook Formats

- o ePub, PDF, MOBI, and More
- When Implausible Events Occur Compatibility with Devices
- When Implausible Events Occur Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - o Adjustable Fonts and Text Sizes of When Implausible Events Occur
 - Highlighting and Note-Taking When Implausible Events Occur
 - Interactive Elements When Implausible Events Occur
- 8. Staying Engaged with When Implausible Events Occur
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - $\circ\,$ Following Authors and Publishers When Implausible Events Occur
- 9. Balancing eBooks and Physical Books When Implausible Events Occur
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection When Implausible Events Occur
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine When Implausible Events Occur
 - $\circ\,$ Setting Reading Goals When Implausible Events Occur
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of When Implausible Events Occur
 - Fact-Checking eBook Content of When Implausible Events Occur
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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