

MORAL REASONING AND HUMAN PSYCHOLOGY: EXPLORING THE COGNITIVE, BEHAVIOURAL, PERSONALITY, EMOTIONS & BIOLOGICAL UNDERPINNINGS OF ETHICAL CHOICES

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Abstract

The complex interactions between cognitive functions, emotions, personality traits, sociocultural factors, neurobiology, and psychopathology provide the psychological foundation of moral judgments. This study attempts to explore the ways in which these many facets of the human psyche mould and impact moral judgments. Emotions like guilt and empathy influence moral decisions, but cognitive processes such as logic and intuition are also important for navigating moral quandaries. These mental processes assist individuals in weighing options, considering consequences, and arriving at ethically sound decisions, frequently guiding them when emotions alone may lead to impulsive or unreasonable conclusions. Conscientiousness and agreeableness are two important personality qualities that influence moral decisions. Conscientious people act with responsibility and honesty, frequently upholding moral standards. Agreeable people, motivated by empathy and collaboration, are more inclined to think about the well-being of others while making ethical decisions. Together, these characteristics assist to shape one's ethical predispositions, encouraging prosocial and moral behaviour. Moral norms emerge within unique socio-cultural contexts, reflecting the values, beliefs, and traditions of a particular culture. These cultural factors alter what is considered right or wrong, resulting in varying moral judgments across various communities. Practices that are moral in one culture may be judged differently in another, illustrating the fluidity and relativity of ethical norms as they change to historical, religious, and sociological contexts. This variation highlights the complexities of morality around the globe. Neuroscience research has discovered distinct neural pathways and brain regions involved in moral

cognition, providing insight into the biological foundation of moral judgments. Various parts of the brain, which are associated with emotional processing, play important roles. These findings indicate that moral decisions are not only philosophical or cultural, but also biological in nature, incorporating both cognitive and emotional brain activities. This research aims to provide light on the intricate structure of moral judgement and its implications for ethical theories by looking at these interconnected parts. Comprehending the psychological foundations of morality can enhance theoretical frameworks and offer valuable perspectives for enhancing moral education and promoting ethical conduct in diverse social contexts. In order to promote a more complex understanding of human morality, this thorough analysis aims to close the gap between psychological science and ethical philosophy.

Keywords: Moral Judgments, Emotions, Cognitive Processes, Personality Traits, Sociocultural Factors, Neurobiology, Ethical Predispositions, Neuroscience, Moral Cognition

INTRODUCTION

Philosophy is the amalgamation of the Greek word *Philo* which is translated as 'love' and *Sophia* which means 'wisdom'; hence it means the love for wisdom. Initially, the term philosophy was coined by Pythagoras for what he described as the pursuit of knowledge and understanding fundamental truths of nature like existence, reality, ethics, consciousness, etcetera. Philosophy ponders the questions that are raised by humans regarding their surroundings. Greece, a prominent place from where philosophy is said to have

originated, was the place of popular philosophers like Plato, Pythagoras, and Aristotle are known for their notable contributions in the various fields of biology, metaphysics, logic and astronomy to the world. Their initial knowledge helped us to understand the fundamentals of our world. Many philosophers have attempted to give philosophical answers to many questions which created curiosity in human minds. Hence, it's widely known and accepted that Philosophy is the mother of all sciences. Psychology similarly emerged from the branch of philosophy, from the Greek word

psyche which means 'Mind', and logos commonly translated as 'study' or 'discourse'. Psychology in its main sense referred to the study of the human mind. It can seldom describe such things as human thinking, behaviour and emotions. However, as will be seen, psychology has a lot of interaction with philosophy. Philosophy therefore developed to provide grounding for the formation of psychology. Besides, they were the first who attempted to analyze such concepts as perception, psyche of a person, free will and so on which proved the connection with the Philosophical domain as it has been explained above. The beginning of psychology as an individual branch of the department of social sciences was the 17th century, specifically the early 17th century. Cartesian and other enlightenments like Rene Descartes and John Locke philosophers were on the front line to help define and /or explain some of the problems of human nature and cognition. From reflection of philosophy regarding human mind and psyche a pair of useful doubts concretized ideas. This can be said to be the part where the work of behaviourists appeared to start the process of moving psychology back, from philosophy. Wilhelm Wundt can be regarded as the

founder of modern psychology due to his psychological setting a laboratory in Leipzig. Incorporating all these interpretations, he wholly and significantly converted the investigation from structural and Philosophical analytical type of investigation into a scientific and laboratory investigation. Another scholar whose work is much discussed is William James, an American psychologist. Educator philosopher that gave birth to the concept of functionalism.

He noted that any kind of behaviour that takes place in man can be well explained by reference to its function, this, he said, if it will be helpful at all to the Course of the person's life. Learning environment in the sense of practical learning, for instance a human being using what it chars of the concept in solving the normal hardships in life. To this effect, it is not for a system of tasks or problems to begin to produce a solution to it. His work was in the area between philosophy and psychology and which later allowed the world to put into practice, psychology. This is something that I think all students of psychology agree with is that psychology has come from philosophy and they co-exist. As is strongly suggested they are also strongly related to each other.

In the modern era, where psychology and philosophy both are observed as an independent topic of disciplines to study, their relationship is strong and both influence each other in their respective realm. For instance, ethical issues in counselling involve clients' confidentiality, autonomy, and ensuring informed consent. Another intersection of these two fields can be seen in philosophy of mind where topics related to human consciousness and rationality are worked out. Over time, psychological methodologies have been integrated with Philosophy, when thinkers utilise these methodologies to derive a philosophical deduction. This field is known as experimental philosophy.

Another principal domain where philosophy conjuncts with psychology is morality. A guiding ethical principle that helps individuals distinguish between good and bad. It identifies good or bad actions/behaviours that societies and others consider as wrong or right. It is a wide-range of conducts that govern a person to live a harmonious and amicable life along with others. Morality is one of the paramount issues that is explored under the philosophical domain. Many thinkers have

contributed to explaining moral conduct to the world and addressed the question raised concerning morality. Morality is a debatable topic among thinkers. Some argue for universal laws and morals, while others see morality as subjective and vary from person to person. Thomas Aquinas, Friedrich Nietzsche, Immanuel Kant, Aristotle and namely are those Thinkers who have defined the area of study in moral approach. Their work has largely enticed people to do the right moral thing. It is often hard for people to distinguish between ethical and moral, but there is varying between them. Morality is defined as being the objective of differentiating the right and wrong things to do whilst Ethics is regarded by many as the science of these principles. culture and the law make up morality while Ethics involves reason and reasoning. The psychology of morality or moral psychology is a branch of introspection where we look at components that inform man's moral decisions. It does not only investigate the idea behind a morality or immorality of judgments in particular situation of life, but it also interprets the psychological cause of this as well. Morality in psychology perspective is defined as the rules, standardized expected

behaviour that is owned by the society and man has to follow the set rules. The assessment of such behaviours as right or wrong, ethical or unethical, is what is called moral judgments. Our judgments may determine our behaviour and are premised on perceptions which result from cultural, religious, and social influences. Moral values may appear primitive to certain degree as most cultures have similar taboos to manslaughter or theft, however, ways of creating and employing moral judgments can be quite different in given people. Other factors that are important and mainly relevant for the morality of a decision are cognitions, behaviours, personality, affect and biology. These factors, hence, make the moral decision scenario complicated to explain the human decisions.

COGNITIVE FACTORS SHAPING MORAL JUDGMENTS

If a person is involved in solving a puzzle, doing a sudoku or even attempting to repair and electronic item, the individual is said to be undergoing cognitive activities. To put it bluntly, the cognitive part consists of such actions as decision making, thinking over, and evaluating the context. It directs to mental activities including receiving,

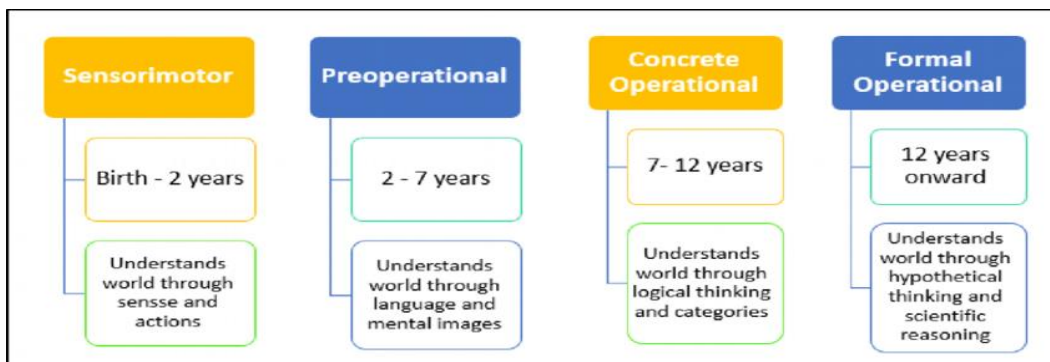
registering, digesting and using information from the world surrounding us. Cognition can be described as operations such as perceiving, attending, remembering, reasoning, and comprehending language. These are the basics of human knowledge necessary for practical life, for instance to identify the notes given in the previous class or to remember them and then solve an assignment. Cognitive psychology is the scientific discipline of study that is focused on the mental processes used by people and its impacts in physical responds. This area evolved in reaction to behaviourism, which focused on observable behaviours because cognitive psychologists believed the internal mental processes are necessary in understanding people's behaviours.

It is possible to fit cognitive factors into the examination of the philosophical field related to moral judgments. According to this view, it is central in the account for the responses to the moral issues as well as the development of their moral self. Being a cognitive attainment means that a judgement can provide moral content in a manner that is only available to morality. For instance, a doctor has got to decide which patient out of many

deserves to be given a drug that would help him or her live more instead of having to die of his or her illness while still young. In this situation, a doctor employs his thinking faculty to analyze, reason and then act as required. Besides doctors, other professions and human beings are placed in a situation where they should make a morally right decision.

Jean Piaget is the psychologist who dominated the understanding of the cognitive stages of development. A developmental

psychologist from Switzerland famous for his development of stages of cognitive development in human beings from infancy to young adulthood. It describes the constructs during the childhood period concerning the cognitive aspect relative to the world. According to Piaget children are not passive information repositories that get filled with knowledge, information, etcetera. Rather, they actively manage their body and all that it encounters to arrive at the knowledge.



(Courtesy: Albalawi, Hawazin. "Piaget's Theory of Cognitive Development." https://www.researchgate.net/figure/Piagets-Theory-of-Cognitive-Development_fig1_331461512.)

His theory is organised into 4 stages where there's a distinction between the stages based on cognitive development and corresponding age. The first stage is known as the sensorimotor stage, which starts from birth

till 2 years of age. The sensory organs play an essential function in this stage. Children understand their surroundings through their eyes, nose, ears, skin, and tongue. Babies process information around them by coordinating their sensory organs like hearing and looking after rattle toys along with physical actions like trying to hold a toy, sucking, etcetera. In this stage, their reflexive actions are more goal-oriented. They use

their reflexes like sucking & grabbing as their primary means of interaction and essential for exploration of their environment. Babies also start to engage in repetitive behaviour like sucking their thumbs, jittering their heads, etcetera. As the babies reach the end of this stage they develop mental representation of symbolic thought. The most visible example is deferred imitation, where they observe and later enact the behaviour. For instance, they watch their parents using their phones and later act similarly. The second stage is called the Preoperational stage which starts from the age of 3 years to 7 years. The progression from the previous stage indicates the emergence of more intricate and specific thinking. The more complex way of thinking concerns the symbolic representation of their surroundings but is not fully logical. It is referred to as preoperational because babies are not yet capable of understanding operational thinking. The most significant development we notice in children is using and comprehending words with their meanings. For example, they know what is the switch for a fan, and they know about things like cars, buses, cycles, etcetera. The ability to think symbolically is essential for the

development of language and imaginative play. Even though they understand a few symbols, it's difficult for them to understand more complex symbols like mass, currency, time, etcetera. The development further moves to the concrete operational stage which starts from the age of 7 to 12 years. This is the advanced stage for the other two-stage where children's ability to think is more logical and rational to their surroundings. Now they can use and decode complex language and symbols but they have a little less ability to figure out abstract ideas. Children think logically about concrete events and understand concepts such as conservation, reversibility, and classification. Children in the concrete operational stage begin to think more systematically. Illustration for the concrete operational stage is children's understanding of complex mathematical problems & word problems, comprehending the maps, and constructing strategies for games according to the rules. Lastly, the final stage of development which starts from the age of 13 years onwards is called the formal operational stage. This stage develops mature cognitive ability in the teenager. They can think of abstract concepts and understand them suitably. The play stage

shows the development of concrete hands-on problem-solving and systematically solving the challenges in the teenagers. They can easily understand abstract ideas, think beyond the realm of reality, and make hypothetical situations. They also can systematically analyse the situation and deduce the most effective way to sort it out. Now they tend to reflect their thoughts and

learning processes to the world. This is the stage where most individuals face the moral dilemmas around them. This stage develops a sense of rational thinking in the individual and helps to focus on choosing the right option in the moral dilemma. Individuals can now understand and apply their rational judgments to this moral dilemma.



Kohlberg's theory of moral development expands on Piaget's final stage by investigating how individuals' moral reasoning and ethical knowledge evolve as they proceed through various stages of cognitive and social development. While Piaget concentrated on cognitive frameworks, Kohlberg looked more deeply into how these cognitive structures influence

moral reasoning and decision-making. To show how a person can move from understanding right and evil to integrated and established moral attitudes, he proposed three stages, each having two modes of development. At the pre-conventional level of moral development, there is externality of morality, which is often typical for children. To children's rules are more like set in

concrete and moral behaviour is as simple as defining an action and choosing its consequence. This is in a harmony with Piaget new theory of preoperational stage, which state that children are still inclined towards ego-centricism and experience concrete form of thinking. In the first Kohlberg's stage of obedience and punishment children act to avoid penalty, just like the toddlers in preoperational stage who act according to rules they do not understand but know that obeying those rules will help them avoid negative consequences. The second part of individuality and exchange is understanding that everyone has his/her demands, and acts are related to self-interests.

(courtesy: Magazine, Psychologists, and Psychologists Magazine. "Kohlberg'S Theory of Moral Development." Psychologists Magazine | Mental Health Magazine | Psychology Magazine | Self-Help Magazine, 15 May 2024, www.psychologists.com/kohlbergs-theory-of-moral-development.)

Individuals shift into the conventional level, which is often seen throughout adolescence and often corresponds to Piaget's concrete operational stage when moral thinking

becomes less self-centred and more focused on societal norms and rules. The interpersonal third stage of Kohlberg's theory of excellent interpersonal relationships is oriented by the individual thus longing to be conditioned by other people's approval and reciprocation hence the importance of peer relations and societal relations at his age. The fourth one, maintaining order, presents a more developed understanding of the requirements for rules or laws as for the maintenance of order, which corresponds to concrete operational stage, dominated by systematic approach and logic. After that, the stage of the post-conventional level of moral development, and in the framework of the formation operation, people are finally capable of thinking about specific ethical issues and fairness. People at this stage, which of course Kegan is analogous to Piaget's formal operational stage, are capable of apprehending and reason in general moral principles. In the fifth stage people understand that norms and laws are made and within them certain contracts are formed these laws can be changed to be more just and fair. People and cultures in the sixth and the final state of universal ethical principles develop their right and wrongs with reference

to such realism that is common and frequent with regard to fairness, equality and human rights vis a vis social laws and regulations. This highest level of moral reasoning is the authoritative moral reason acquired during the stage where the formal operations of thinking make individuals to think hypothetically and abstractly to solve the moral dilemmas or to make the ethical decisions.

Moral judgments differ by moral cognition and negative feelings. 72 people took part in the well-known trolley problem experiment, which required them to select between two scenarios. In other words, the analysis of participants' response to the stimuli in the course of this experiment supports another research. For this reason, people also avoid moral reasoning regarding moral dilemmas and personal/emotional moral dilemmas are those Personal/Emotional Self-Generated moral issues that involve or affect the character of self or other people one knows; personally moral dilemmas are not formal moral issues involving strangers or the so called 'greater good thinking' or 'utilitarian judgments. However, they act based on emotional response instead of the best course and what is logically right and esteemed

efficient for everybody involved. These results present novel data regarding the impact that negative affect has on ethical reasoning. Using the findings accumulated, we identified that people with depressed symptoms are more partial to pick choices that are altruistic on the whole more often. Curiously, worry and stress did not have the previously hypothesized influence on moral judgments. Moral decision-making roles have been used in brain and mental health research and from the findings of the present study, we postulate that they could be used even further to understand how individuals with emotional issues reason through moral decisions.

PERSONALITY FACTOR SHAPING MORAL DEVELOPMENT

The term "personality" is derived from the Latin word "persona," which describes the masks worn by actors in theatrical performances. The term persona transformed or adopted a meaning of outer look or even position of an individual as viewed by his/her society. In the Roman period this meaning was extended to refer to an individual's conduct or the persona they have in public. By the end of the period the term was becoming more generalized to refer to the

defining characteristics or spirit of a person's manners and personality, which points to the incorporation of the term into the psychological parlance. Personality in psychology is defined as a dynamic and organised system of traits that causes a distinct pattern of behaviour in a given situation. Personality psychology aims at determining how these personality attributes are developed, how they are expressed and can be anticipated. One of the theories that support the hypothesis that personality determines moral judgment is the big five-factor model by Paul Costa and Robert McCrae. The theory states personality can be quantified into five dimensions, that is openness, conscientiousness, extroversion, agreeableness, and neuroticism. Each of these traits describes features that span all aspects of behaviour and personality of the individual. For instance, oversight's new experiences speak of a person's acceptance of experiences and new thoughts and ideas. Self-anxiety is the human tendency that reflects conscientiousness as the level of self-centred and goal-oriented actions. The obtained findings suggest that these traits take the subject's moral judgement profile through the entire life span and to some

extent they are heritable. And the configuration of the traits in each of them is different for some reason, whereas one person may be high on an agreeableness trait, another one may be high on neuroticism. Research shows that conscientiousness is greatly associated with the likelihood of a person to make a moral choice. A research study with the aim of exploring a relationship of conscientiousness and moral judgement was conducted especially in terms of how personality factors affect moral judgements. Conscientiousness is totally orthogonal to responsibility, hard work, and delaying gratification. This research shows a person who has high conscientiousness is a being who is bound to deliberate to make a rule or morally bound decision This is because of the person's ability to control his or her impulses and prioritise long-term goals, cultural and societal standards.

The researchers themselves furthermore involved 330 children aged 7 to 11 years in a pilot experiment to assess their predicted strength of conscientiousness for moral judgement. To measure personality traits of the children, Big Five questionnaires for children were employed, whereas for the assessment of the participants' moral

reasoning ability, the moral judgement test was conducted. The large hypothesis of the experiment was that conscientiousness is linked to self-regulation as well as ethical conduct. It would be a very good predictor for moral judgement. The researchers also assumed that higher conscientiousness means more likelihood of choosing an ethical decision than choosing the wrong decision like the less conscientious people. The studies contributed a lot into the confirmation of the theory that conscientiousness affects moral judgement. Higher score indicated more capability of the children in ethical decision making among them. They always made choices, from advance, showing accountability, empathy, and commitment to the virtues. For example, when children chose an action based on the dilemma between a short selfish gain against a long rule that would be beneficial to many people, the children with high conscientiousness chose the rule alternative even if it meant a loss to them. Unlike this theory the id ego and superego models were developed by a well-known biologist, psychologist Sigmund Freud has a significant role for moral judgement. The study used Big Five questionnaires for children to assess

personality traits and the moral judgement test to examine participants' moral reasoning ability. The experiment's substantial hypothesis was that conscientiousness is associated with self-regulation and ethical behaviour. It would be a strong predictor for moral judgement. The researchers also hypothesised that youngsters with greater conscientiousness scores would be more likely to make ethically correct decisions, than their less conscientious counterparts. The studies significantly supported the theory that conscientiousness influences moral judgement. Children with higher scores demonstrated an increased aptitude for ethical decision-making. They consistently made decisions, demonstrating responsibility, care for others, and devotion to moral ideals. For example, when faced with a moral dilemma involving a selfish advantage versus following a rule that benefited others, children with high conscientiousness were more likely to pick the rule-following alternative, even if it cost a personal sacrifice.

In contrast to this theory, the id ego and superego model were introduced by a famous psychologist Sigmund Freud plays an important role. According to his theory, a

person's personality is developed by the Id, ego, and superego. The superego reflects the person's personality to choose moral decisions according to societal norms, whereas the ego works as a mediator between the Id and the outside world by applying the

reality principle whereas the Id represents unconscious urges and needs. Super ego helps a person to act morally right often by the norms which are laid down by the society to behave in a socially acceptable manner



(Courtesy: Ion, Alex. "Freud Personality Theory: The Id, Ego and Superego." TheCoolist, 7 Oct. 2023, www.thecoolist.com/personality/freud/theory.)

The simple ego develops during early childhood through interaction with parents, authoritative figures, and society, making it an essential element in understanding how individuals make moral judgments. Freud defined superego it is formed at the age of five and reflects the organs of social control, that is the values and norms inherent in authority figures and are used to impose the child. The superego becomes more differentiated not only mimicking the

external authoritarian ethical code but also Disposing of its own ethical code in relation to the individual's moral sense. The conscience and the ideal self-conscious which operate out of the evaluation of forces to fundamental aspects punish the ego with the emotion of guilt when an activity violates internalised moral standards, while the ideal self-punishes the conventional self or ego with the feeling of pride if the conduct is in congruent with this value. By so doing, they exert great control in determining the legal implications of their actions functioning as a self-generated morality that compels them into making decisions based on ethical principles of reason and propriety rather

impeccably than self-gain. The role of the superego in moral judgement can also be explained in research relating to and which are closely linked to the operation of the superego Tangney, Stuewig, & Mashek, (2007) examined effects of shame and guilt, which are often elicited by the super on moral actions. According to their studies, what they discovered was that emotional response to moral reaches working as the ethical motive, those who experienced guilt after taking Morley engaging in future behaviour that corresponds to their personal ethical codes. This is in concordance with psychoanalytic theory that ego compares more behaviour by creating psychological discomfort every time people deviate from superego.

EMOTIONAL INFLUENCES ON MORAL JUDGMENTS Consider the last time you felt overwhelmed with joy, rage, or Sorrow, how did it feel like? Did you try to fight it? Accept it? Or let it go? Emotions can be like wildfires ranging widely if left and checked, but when understood, they can illuminate the darkest circumstances. Emotions are not simply abstract sensations. They serve as our internal compass, guiding us toward survival, growth, and connection. They Are a language that we all understand,

even without words, emotions are more than transient sentiments; they are profoundly ingrained in our evolutionary past, impacting how we evaluate circumstances and deal with moral dilemmas. For example, fear may prevent you from doing action, yet empathy may motivate you to jump into a burning building to save a Stranger. But are our emotions always the adversary of reason? Interestingly, they can be both. Anger may drive someone to add envy, yet remorse may motivate a sympathetic, ethical decision.

The study uses trolley problems to evaluate the function of empathy in moral decision-making, particularly in those with subclinical borderline personality traits. It looks at two sorts of empathy – comprehending, others, emotion, and pursuing others. Feeling this component was assessed using a basic empathy scale (BES) and individuals' reactions to moral demons were examined to discover how empathy and personality factors influenced their decisions. The study discovered that moral decisions are influenced by two effective responses – aversion to watching damage and aversion to causing harm. The results show that people prefer not causing pain to themselves at an emotional level and especially if they are

directly to blame. However, a toleration of damage of an out-group for the greater code is a utilitarian choice more in tune with cognition than emotion. We conclude from the study that empathy and the emotional response is highly associated with moral judgment and that the moral evaluation involves the negative emotions and avoiding negative events. Finally, humans are more willing to say no to harm, even in an environment that offers maximum total benefits and this shows that empathy poses a challenge to moral reasoning.

A similar study pointed to the claim that guilt is more significant than shame for relating morality, but guilt especially in situations where the harm is not readily apparent engages people into taking responsibility and contributing to remedial measures such as not drink driving. However, potential consequences of actions like drunk driving are severe enough and even though the instances of actual physical contact are often mitigated due to arrest before the act. However guilty feelings are an effective preventer for people to make moral choices. On the other hand, shame has been associated with all forms of risk-taking behaviour, is unlawful, unlawful and pathological. In

general, guilt leads to a stable long-term morality so it is the most effective moral emotion for regulation of responsibility and positive behaviour both for individuals and society.

Outer-directed negative emotions like rage, discussion, and contempt play an important societal role by enforcing ethical behaviour through social discipline and punishment. These feelings are generally produced when someone encounters unethical behaviour and are directed at the perpetrator. This emotional response might serve as a social deterrent, deterring others from engaging in similar immoral acts. Individuals exhibit these emotions to communicate displeasure and enforce moral rules within the group, which helps to maintain social order. In this approach negative emotions, serve a corrective function, reinforcing suicidal standards and moral behaviour through emotional responses directed at punishment or rebuke. In contrast, pleasant feelings such as gratitude and appreciation, encourage pro-social conduct. A person, who witnesses an act of kindness, compassion, or moral courage, may feel appreciation for the person who exhibited such behaviour. This emotional response inspires not only personal

gratitude but also the urge to mimic these gestures, resulting in a chain reaction of moral behaviour. Positive emotion serves as an incentive in social interaction, boosting ethical behaviour by fostering a sense of connection and collaboration. Admiration for others. Virtuous action can motivate people to act with more empathy and compassion in their own lives, improving society, and moral fabric.

The researcher found that not all of their prediction was fully supported while they initially expected emotion to have little to know, influence in impersonal moral scenarios – those typically characterized by more distant or abstract consideration of harm – the data revealed an unexpected outcome. Here the preview that the two opposite emotions would not affect judgement was proven otherwise in this personal case. This finding is thus counter to conventional assumptions that stipulate that impersonal conditions are basically decided by concrete, distanced cognition. The data indicates that, constellations where personal involvement is low, affectivity is still involved in the process of formulating moral judgment. These extend our knowledge of emotional, pre-mate, and different kinds of

moral deliberations, indicating that emotion regulation is more diffuse than previously assumed. Those which struck me most as arresting and contrary were the ones related to the function of moral judgement. According to prior studies, the research researchers assumed that display would raise judgments and contribute to the discourse of associated ethical issues.

Having mostly cantered on scenarios, where there seems to be a transgression of purity or social taboo, the scenarios have often been found to stir feelings of disgust, heightened and censure. Nevertheless, in this study, discussion did not seem to produce the intended outcome in relation to moral judgement in this context. This work contradicts previous research and suggests that the role highlighted in moral judgement is less context-free than research presupposed.

BIOLOGICAL FACTORS INFLUENCING MORAL JUDGMENTS

Politics, another organ of power, are marked by biological influences over moral reasoning or evaluation of what is right or wrong. Such impacts are based in human evolutionary history and are appended by nervous systems that modulate affective,

cognitive, and social functions. These areas are the prefrontal cortex that is responsible for rational decision-making including ethics but the limbic system medal with passion such as pity and regret that affects ethic choices.

Moreover, several other reasons related with evolution including King selection, reciprocal, altruism, and cooperation have played a role in clarifying moral judgments in that people love to commit acts that enhance group stability. These biological parts accompanied by cultural and environment factors all form the complex. Principal defined in human society and its morality. The concern of the search for neuro etiological factors during moral judgments suggests an understanding of how organisms develop moral frameworks and arrive at conclusions that impact the self as well as society.

Hypothesis-like philosophical perspectives on biology or moral decision examine elements and biology. The reasons, biological theorists believe that moral behaviour has its roots in genes, brains, and evolution. For instance, the moral decision-making is supported by the frontal lobe, the ventromedial prefrontal cortex and therefore,

the comparative figures suggested that when developing empathy and identifying with Cesare Lambroso, some physical attributes are related to the propensity for criminal activity, which are founded on the early bio-psychological theories of morality The modern bio-psychological theories stress that moral thinking can be regarded as the result of evolution and neuro

These biological effects of a framework for understanding moral behaviour beyond taught or social state. it is possible that reaction morality was at play as people avoid conflict thereby canning negative destructive conduct to a bare minimum. Indeed, neuroscientific data show that people have some brain areas that get activated when people are involved in making ethic choices, meaning that morality is something that is hard coded into human beings. This assertion affirms that culture and social factors where relevant in the development of moral roles. The underline biological characteristics are primarily responsible for the moral capacities. Also, a resurgence of biological criminology calls for more extensive studies on other aspects of the human brain, its structure, genes, and morality. Only thinking of such as Cesare Lombroso creates opening

ground for other researchers to research into how any abnormality in brain functioning or structure can contribute towards the social oddity that is manifested by the sociopathic behaviour. Conducted research employing such techniques as fMRI gives extensive understanding of the neurophysiology of moral behaviour by showing how the brain responds to moral reasoning exercise. This study has important implications for moral cognition research, those individuals with neurological disease, and forensic neuropsychiatry.

On how brain structure affects ethical choice: The neuroscience of moral judgement, and, how a moral decision is responded to by the person. Such as, researcher like Joshua Greene have identified relative part of the brain that play a role in moral dilemma such as ventromedial prefrontal cortex, posterior cingulate cortex, and angular gyrus. These regions are involved in a situation that involves personal moral concern, such as behaviour directly, causing harm, as compared to the impersonal ones, which employ another, brain networks. Sinnott-Armstrong, ethics professor, explains how neurosciences help expand knowledge of moral judgments. Despite the fact that the

area is rather inconstant. The default mode network is one of the brain regions involved in the introspective task including the ability to visualise or comprehend another perspective is looked at to investigate the link between brain activity and moral decision making. The possible clinical uses of this manipulation of the brain for purposes of treatment like curing psychopaths or people with deficient conscience remains experimental. While the researcher points out the fact that behavioural programs may finally yield better outcomes than direct brain interventions, these conclusions nonetheless mark a brand-new approach toward the analysis of moral behaviour and its possible modification down the road.

The researcher examines the neurology of morality based on data of frontotemporal dementia patients both development and acquired sociopath, investigation, and functional magnetic resonance imaging. The current study establishes a neuro-moral circuitry in moral judgment, specifically, ventromedial prefrontal cortex, with specialized roles in moral processing, moral dilemmas, empathy, and social learning; the ventromedial prefrontal cortex; orbitofrontal cortex; dorsolateral prefrontal cortex; and

amygdala are the key areas in the current study. Patients who have damaged this moral fabric, especially in ventromedial of prefrontal cortex exhibit sociopathic behaviour; reduced affective response to injury; and impaired moral reason. FMRI scans reveal that ventromedial prefrontal cortex activates in response to the individual moral scenarios in which their personal actions might inflict harm. There are impersonal issues such that are not relevant with malicious action has been proven to elicit the dorsolateral prefrontal cortex that underlines a cooler, more cognitive moral evaluation.

In the contrasting research study, the physiological human principles of ethical abilities are analysed, while specific moral norms appear to be one of aspects of cultural evolution. Thus, three conditions define the biological potentiality of ethics. The skills of assessing outcomes of act, form, value, judgements, and making choices. These intellectual qualities are the products of evolution, particularly evolution of the human mind, but ethical conduct was not evolutionary chosen for evolutionary fitness. Scientists equate major issues regarding morality or the capacity to develop moral

judgements, to know whether that model rule by which people operate is evolved genetically or whether it is passed on culturally or through inheritance. The former, researchers say, is an instinctive reaction, whereas the latter is a social construct. The general human disposition to paint exotic behaviour in different colours as moral or bad is rooted in cognitive abilities that are either a product of millions of years of evolution. These abilities include knowing and understanding, anticipating consequences, recognising value, and having free will and these forms of moral actions are distinctively human and not innate copy-cat actions like animal's kin selection or reciprocal altruism. It is postulated that ethical conduct is the outcome of the intellectual evolution in the biological world but the code that perceives ethical deal is cultural. This argument stands in contrast to the kind of proclamations made by social biology, where the speaker talks about morality as a biological reality that is simultaneously cultural.

SOCIO-CULTURAL FACTORS INFLUENCING MORAL JUDGEMENTS.

Moral judgements are not newborn in head but are informed by social cultural variables

that form one's ideas, values and ethical orientation in the modern world, reasoning and decision making is an integrated process that involves the network of Internet experience, social relations and expectations, education, religion, family and personal/relationship and societal norms all the influence how people make moral decisions. Understanding these effects portray why model decisions differ from one context to another and depending on who makes it and whom from may not have the same ethical principle as the other.

A) SOCIAL EXPERIENCES

Constructivist based and inherent theories of moral development, suggest that moral development is a product of both heritage and social interaction. By their own admission, social constructivism locates the moral group in progressive, whereby the difference between right and wrong starts with the easy stage and extends to the more complex. The great majority of scholars recognize that model development is gradual though there is the conflict between Intrinsic and socialised morality. The study brings out the point that model judgements refer to the outcome of a dual process which is both genetic endowment and social experience and is a

lifelong vociferous process. The young people's moral judgement can be highly determined by the social experiences in social cultural settings when they are presented in certain situations. These experiences can entitle people to make a correct judgement in future when the same problem is encountered.

B) PARENTS, PEERS & FAMILIES

No external influence has a greater impact on the moral development of children than the family. Family creates the ground word for the children's development through a variety of internationals such as punishment, reinforcement, and direct indirect instructions. These encounters allow children to internal lie beliefs that are consistent with cultural and societal norms while broader social environments such as school and beer group moral development along with family remains the most important source of moral education, particularly in early inference and children are very impressionable. Parents act as a role model for their children. Parents, indirectly, setting an example of moral behaviour that they frequently follow. Through every day interaction, parents indirectly teach children how to respond to different situations by modelling justice,

empathy and honesty. For example, youngsters pick up these principal even when they aren't expressly taught when they see the parent treat, others fairly orbit, kindness because of this modelling which enable kids to take in social norms and values without formal education, parents daily behaviour frequently have significant influence on how kids develop moral judgements, family assist children in developing the cognitive skills required for increasingly complex moral judgements as they get older by fostering self-reflection and offering explanations for regulation

C) SOCIAL PERCEPTION It is possible to think of moral activity, including moral judgement as a type of self-presentation in which people control how other people see them research investigates this by looking at how individual modify the moral assessment when they become aware of being watched, these finding demonstrates that people tend to incline towards deontological judgements with Centre on obligation and regulation when they fail that day were expected to adhere to social roles that prioritised warmth and empathy. By contrast, people's assessment tended towards utilitarianism which plays and emphasises on resultant

consequences. When they thought they had to comply with a competence-based role. The study shows that perceived external expectation acted as the media factor in these changes in moral judgement, this shows that people's moral decisions are influenced by social expectations as well as internal elements like reasoning and ideals. The results present a social cognitive approach to moral judgement, emphasising the way in which ethical judgement can be influenced by social perceptions from the outside. This is not the case with traditional moral judgements, models, which place greater emphasises on data pertaining to moral incidence and the moral agents, intention social perception as a type of information in this situation, but it is not the same as typical moral cues. Examine judgement theories. What constitutes moral issues, whether it is the nature of act itself or the reason behind. It is often emphasized by traditional paradigms of moral assessment. Social perception It postulates that consistency with one social image and verification of the external image of competency or benevolence affects moral cognition.

D) RELIGION

Religion plays an important role in enhancement of moral development because it delivers a lesson, ethical norms and story that shape conception of right and evil. The reference morality for the believers is the set course of behaviour that is common in many religious principles. For instance, tenets in surface Christianity and the five in Islam. In these theological frameworks religion often instils a moral imperative and/or commitment to behave in certain ways when confronted by moral issues, theological moral judgement in which people observe law and obligation because of religious belief and regardless of consequences may be developed by religious education on issues such as compassion, generosity, and justice. Research has found out that those people who are frequent attendees of the religious rituals demonstrate higher standards of pro-social behaviours and in a like manner, avoiding harm, religious organisations have effects on the moral reasoning of its followers by providing support in pulling a standard behaviour that befits members of faith.

These elements input moral thinking in a way that provides moral roles, ideal norms, ethical and real-life experience which guides moral judgement. Understandably, some of the

countries may have different levels of judgement when implementing the model and directing themselves towards higher empathy and ethical understanding, it has become more multicultural and interconnected. Global communities need social and cultural awareness in order to address moral jurisdiction.

CONCLUSION

This paper looks at the factors that are accountable and deducible for the development of the subject's moral assessment. The idea of developmentalism in key goal paper is not only for to describe why morality has evolved in humans but also why, how and when it does so in the course of development of human lives. Equally all factors are involved in the formation of moral judgement from right from birth throughout our end. This research paper argues against the premise that moral judgments are subjective, and that the human being, at some point in his life, acquires them. Paper also seeks to demonstrate how inherited traits interact with each other and environment, how biology and values assist in interpreting morality. It will be beneficial to investigate these various types of antecedent factors in

order to gain clearer insight into the nature of human action from a philosophical perspective which would enable interventions for those with poor moral reasoning to be more precise. The reader's impression that can be taken from this research paper is that moral judgment is a complex construct and depends on context. These aspects in turn define how people make ethical decisions. It is for such reasons that it is possible to apply the above understanding of moral development in real life such as in the enhancement of moral education, encouraging civility character especially in culturally diverse societies, in correction or enhancement of moral disorder in clinical and forensic practice respectively. Sociopathic or similarly handicapped moral patients can learn about emotions, reasoning, cognitive and social factors that apply pressure on moral dilemmas. The therapeutic needs can be useful in developing a set of therapies that address the issues of emotional self-regulation, empathy, building moral reasoning and cognitive restructuring. Clinicians who practice the psychological therapy for clients with moral character disorders, for example, psychopaths, and impaired empathy can use this outcome of

this study to incorporate a way forward, with programs that aim at approaching the precise lack and moral reasoning. For instance, through cognitive behavioural therapy, the patient is able to identify vicious cycles, and charged decisions that may be disadvantageous to him or her. Also, it brings out the role of empathy and emotional self-regulation, and avers therapeutic interventions like mindfulness or compassion based therapy may assist in client's appraisal and management of the emotional aspect of moral dilemma. Neuroscience is also needed to explain moral judgements. As this study reveals distinct regions of the cortex of responsible moral judgment therapist that is being targeted. This neural circuit may through neuro feedback of brain stimulation techniques such as transcranial magnetic stimulation someday make a promise intervention for individuals with disabled moral development. Using this reasoning this approach posits that perhaps integrated with behavioural therapy neurobiology would assist in repairing the neural circuits that support contemporary decision making Philosophically this forms a bridge between ethics and psychology as this research contends that moral judgment is not

a mere cerebral event, but are instead very biologically and socially mediated. The proponents of deontological theories such as Immanuel Kant might use these findings to untangle the proposition that social and emotional frameworks subversion of pure rational moral codes. Consequently, this research affects utilitarian premises that uphold consequences and the common welfare. As the research presented, an individual's behaviour can be influenced by the common other-pressures and one's own affective-pressures. This provides evidence that indeed moral development is not immutable, but is plastic and is sensitive to programs and/or manipulations. In relation to therapeutic techniques where and what in moral reasoning could be benefited from by individuals who are morally impaired in order to produce improved and moral behaviours.

In conclusion therefore, this research contributes to understanding moral judgement as multifaceted, and as a function of cognitive, emotional, biological and social processes. One implication from this study can be used to provide therapy to suggest that an integrative model can be used to enhance ethical decision making, philosophy and

moral reasoning in morally suffering clients. This research also brings into focus a new type of thinking about morality and the primary theories of moral reasoning by presenting a clearer new method of viewing the changes that external and internal factors have on ethical conduct.

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