



The Moral Judgment And Psychological Conservatism Of The Children

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Introduction: *First of all, The meaning of Moral Judgment- It is refers to the determination a person makes about an action, motive, situation or person in relation to standards of goodness or rightness. People articulate a moral judgment for example, when they say that an action is right or wrong, that a person is good or bad or that a situation is just or unjust. The term moral judgment, however, remains controversial. Reflecting a broader debate in cognitive psychology, there is dispute over the role of explicit reasoning versus more implicit and unconscious processes.*

Key Words: moral judgement, determination, action, motive, situation, relation, goodness, example.

The central question is this: When people say that an action is right or wrong, good or bad, is their judgment the result of conscious, deliberative processes (i.e., moral reasoning), or is it a result of unconscious motives and intuitions? Certainly people can offer moral reasons for their beliefs, but some theorists see those reasons as genuinely motivating the person's beliefs, while others see those reasons as simply post-hoc rationalizations for moral judgments that have their actual origins in unconscious processes. More crudely, moral education is at once a necessary condition for social control and an indispensable means of self-realisation. Most of us, including philosophers as well as parents and educators, assume that these two functions of morality sustain each other: what is good for society is good for our kids, and vice versa. The ambitions that most parents have for their children naturally include the development of important moral dispositions. Most parents want to raise children to become persons of a certain kind, persons who possess traits that are desirable and praiseworthy, whose personalities are imbued with a strong ethical compass. In situations of radical choice we hope that our children do the right thing for the right reason, even when faced with strong inclinations to do otherwise. Moral development is concerned with the acceptance of morality which brings along certain forms of behaviour, attitudes and values in an individual. In

The Moral Judgment of the Child, Piaget (1932) distinguished two types of moral reasoning, each of which has a different understanding of respect, fairness, and punishment: "Heteronomous morality. Initially morality is based on unilateral respect for authorities and the rules they prescribe. Before pre-primary schooling, a child adopts values and socially approved manners from people in his/her surrounding. While he/she develops an inner conscience, he/she can internalize both moral and immoral principles. He/she is exposed to different learning experiences which can present acceptable or unacceptable outcomes." "Autonomous morality. From an autonomous perspective, morality is based on mutual respect, reciprocity, and equality among peers. Fairness is understood as mutually agreed upon cooperation and reciprocal exchange. The child also learns to understand rules according to his state and stage of cognitive development, as he/she learns to make sense of his own experiences. Kohlberg's Ideas of Moral Reasoning" Kohlberg defined moral reasoning as judgements about right and wrong. His studies of moral reasoning are based on the use of moral dilemmas, or hypothetical situations in which people must make a difficult decision. Kohlberg defined a subject's level of moral reasoning from the reasoning used to defend his or her position when faced with a moral dilemma. He thought this is more important than the actual choice made, since the choices people



make in such a dilemma aren't always clearly and certainly right. He noted that development of moral reasoning, seemed to be related to one's age. However, he also determined that the highest level of moral reasoning was not reached by all of his subjects. "Kohlberg's stage of Moral development" "Pre-conventional Level: "At this level, the child is responsive to cultural rules and labels of good and bad, right or wrong, but he interprets the labels in terms of either the physical or pleasure-seeking consequences of action (punishment, reward). The level is divided into the following three stages:

Stage 1: The punishment z obedience orientation. The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning admiration to power are values in their own right, not in terms of respect for an underlying moral order supported by punishment and authority.

Stage 2: The instrumental relativist orientation. Right action consists of what instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms of those in the market place.

Stage 3: The interpersonal concordance or "good boy-nice girl" orientation. Good behaviour is what pleases others and is approved by them. There is much conformity to stereotypical images of what is normal behaviour. Behaviour is frequently judged by intention.

Stage 4: The "law and order" orientation. The individual is oriented toward authority, fixed rules, and the maintenance of the social order.

Stage 5: The social-contract legalistic orientation. Right action tends to be defined in terms of general individual rights and standards that have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is

constitutionally and democratically agreed upon, right action is a matter of personal values and opinions. The result is an emphasis upon the "legal point of view", but with an additional emphasis upon the possibility of changing the law in terms of rational considerations of social utility. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons. "On the other hand, social learning theorists (e.g. Bandura, 1965) have approached the issue of moral development in a very different way from both Piaget and Kohlberg.

CONCLUSION : Social judgments that involve a moral component, however, are more variable and heterogeneous than we once supposed. This is because morality is but one component involved in the generation of social judgments in context. Such contextual social judgments entail the application of multiple knowledge systems that may be coordinated in a variety of ways. Part of what enters; into such variation are the factual assumptions, customs, and social conventions of the person's culture and society. These factors, however, are themselves reflections of systematic and basic elements of social life. What is more, the relation between cultural values and norms, and those of the individual are reciprocal and interactive rather than unidirectional. The process of moral development involves the progressive generation of regulatory structures of justice and human welfare. "Whenever someone starts to discuss moral issues, he/she should bear in mind that children have not reached a full degree of cognitive development. So, one must not discuss issues that are too complex for the children.

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