Explicit Nexus between morality and emotion

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Abstract. Emotions and moral values are deeply intertwined in a single thread of consciousness. The focal point of this research paper is to explore the dynamic interplay between emotions and morality and how they together propel human progress. The methodology used is to essentially evaluate the basis of anthropogenic hazards and further establish strong connections between the human intent and their emotive states. The emotional state of an agent is constantly changing and so is the moral compass within them. The next dimension to analyze is- with this ever evolving definition of morality and with every human having a different moral yardstick is human revolution attainable? The prime idea is to gauge human projections of global disasters and each individual’s accountability on the same issue.

Keywords: emotions, morality, mental representation.

JEL codes: Y80, Z00, Z13

1. Introduction

Human race has invariably experienced a wave of outward changes over centuries, innumerable revolutions ranging from social, political, industrial, cultural, and religious have contributed to sufficient growth and development but the issue of moral decay still remains of prime importance in the contemporary era.

In the words of Jiddu Krishnamurthy: ‘We are each one of us responsible for every war because of the aggressiveness of our own lives, because of our nationalism, our selfishness, our gods, our prejudices, our ideals which divide all of us. And only when we realize not only intellectually but actually that we’re a part of this monstrous society with its wars, divisions, its ugliness, brutality- are the sole reason for all this existing chaos can we start to act upon it’. Thus, we live in a world where society makes an individual; the ideal is to move on to world where individuals make the society. To unravel this construct a small study was conducted

The question that formed the niche of this research piece is: What is the biggest possible threat in 2020?

1.1. Sample collection and test administered

Secondary data was collected from the UN Millennium Development Goal Report aiming to collate global challenges. The primary data was collected taking a sample of 500 people (250 men and 250 women) Age group - 18 to 50, with a help of a self-defined questionnaire across developed cities in India. A self-designed questionnaire was used for sample collection. The questionnaire consisted of 25 items based the

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Kohlberg’s stages of moral development \(^3\) and UN Millennium Development Goals \(^2\). The responses to the questions were to be given with regard to their individual beliefs and perceptions. The purpose was to investigate the moral expectations and review how humans view the source of manmade catastrophes.

2. Data analysis

The responses of the 25-items obtained were first listed in the table with help of tally, and their total was done. After this, four variables were considered which had the maximum score or they were selected by the maximum respondents.

<table>
<thead>
<tr>
<th>Causes</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pandemics and natural disasters</td>
<td>170 respondents</td>
</tr>
<tr>
<td>Catastrophic nuclear wars</td>
<td>200 respondents</td>
</tr>
<tr>
<td>Destruction of mankind</td>
<td>71 respondents</td>
</tr>
<tr>
<td>Omnipotent terrorist threat</td>
<td>59 respondents</td>
</tr>
</tbody>
</table>

Figure 1- Study analysis table

Discussion: The biggest futuristic threats according to the survey that poses humanity are natural calamities, pandemics, destruction of mankind and omnipotent terrorist threats.

The source of all calamities, potent dangers, environmental threats, terrorism, and wars- the accountability for most of the ugliness in the world is attributed to man. Even natural disasters, their impact has been worsened by human activities. All manmade catastrophes are thus, a social by-product of misconstrued moral values. In crux, a deluded sense of morality incites social upheaval; all manmade disasters are human creation. The human mind which decodes and executes any form of destruction is the real activating, willing and knowing agent. Unfortunately not many people today are acknowledging the same and are focusing on tertiary problems.

Therefore, Human Mind is truly identified as the biggest threat in 2020.

Objectives: The paper delves deeper by presenting a threefold premise to outlay the role emotions in the moral domain.

a) Can morality be mapped in context to individual emotional wavelength of people?
B) Is Social Desirability= Moral Orientation?
C) What is Social paradigm-You are what you think?

With a help of a table we identified four key areas syncing morality in context to individual emotional wavelength of people.

<table>
<thead>
<tr>
<th>How can we map morality in context to individual emotional wavelength of people?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research findings</td>
</tr>
<tr>
<td>Emotions can be mapped to morality</td>
</tr>
<tr>
<td>Individual sub-conscious patterns influence moral values’</td>
</tr>
<tr>
<td>Your current mental states ascertain the moral compass within you</td>
</tr>
<tr>
<td>Your every action has an equal and opposite reaction</td>
</tr>
</tbody>
</table>

Figure 2- Emotional mapping table
3. Emotional mapping

Research has shown that emotions ranging from joy, ecstasy, and serenity to fear, remorse, disapproval, terror, a permutation and combination of primary emotions and secondary emotions affect the entire dynamics of our mental health(4).

So how can you map emotions?
In order to map morality on an emotional plane, one needs to focus on a core geographical group-sync its history, anthropology, sociology, psychology, philosophy and all its social counterparts to dissect the state.

For example, dissecting the state of Kashmir: Kashmir is a province in India which has been oppressed since India’s independence because of its prime situation in the political context. It has directly affected not only the policy making but also the local people living there. Generations have witnessed violence, bloodshed; there are negative emotions like anger and fear infused in people with respect to displacement. What is the state of emotive being there - antagonistic? What goes on to turn small children into insurgents or terrorists? What are the socio-psychological barriers? How to resolve conflict and break the pattern of years of torture?

How can tracking the mental patterns of people affect moral development?

a) Data assimilation plus knowledge integration assists in emotional-mapping as by understanding every dimension of humans, we can decode each layer of morality. While studying these mental representations of ethical dilemmas one often questions the integrity of moral judgments and its consecutive emotional repercussions.

b) By analyzing this data in the form of moods, feelings, emotions, beliefs, perceptions, cultural values, every mental object that we study- can determine the course of human evolution and using the same data to accordingly introduce optimum measures to rectify problems.

c) Every human has a different yardstick for morality. For example a terrorist is a freedom fighter for someone and a terrorist for another (5). How can we ascertain the moral quotient? Every human has a different past impression in the sub-conscious mind, each of us have been born in different places, interacted with different people, learnt different moralities pertaining to their own culture. To adapt and rightfully asses moral judgments is essential here.

d) For example, people of Kashmir- By being aware of their thoughts, actions, emotions, feelings, morale’s, lifestyles, we can emotional map their state of being and then accordingly ascertain whether the state needs a particular educational reform or social reform to curb its violent temperament.

e) Emotional dysfunction leads to digressed moral routes. If we study the psychology of psychopaths their social behavior affects their moral momentum. Hence, emotional intelligence is of utmost importance as to improve moral decisions and judgments one has to ideally perceive, use, understand and manage emotions.

\[ \text{e.g.} \quad \text{Repressed anger leads to rage, repressed envy leads to jealousy, repressed grief leads to depression and so on}^{(6)} \]

The world thrives on basic emotions like love and fear, there is no other human motivation on an emotional plane and all other ideas are simple derivations of the emotion of love and fear. Worry, hate, anger together with its offshoots anxiety, bitterness, impatience, avarice, unkindness, condemnation, fierce- all attack humans at both a cellular and moral level. While evaluating drivers for human actions emotion plays a fundamental role. For example: emotions like Anger, Envy, Grief, Fear are paralyzing emotive states. They
results in draining emotional energy and acting out in those states. If one is experiencing anger one may act in an aggressive state. Hence, emotions have direct implication on human behavior. Emotions like Joy, ecstasy, optimism, love= are enabling emotive state. They are the desirable state to be in as it is an energy driver.

Figure 3- Flowchart to describe how emotions facilitate moral development.

**Every action has an equal and opposite reaction**

Newton’s law is the law of karma or the law of cause and effect. Now, how this law does fits into the moral scheme of things. Law of karma expands on the notion of debt. Debt is the kind of thing we give and receive (emotions, feelings, behavior, and materialistic things), is the effect of the cause of the debt of any action. Choice is instrumental in decision making as every situation, at the end of every crossroad there lays a choice and the choices you make define the person’s moral inclination. Man executes the choice depending on his karmic pattern or (sub-conscious patterns). Hence, cause is effect concealed and effect is cause revealed.

The next argument throws light on Social Desirability and its deep analogy with Moral Orientation.

Classic definition of Social Desirability means to be accepted by society when one follows their rules. Yes social desirability is equivalent to moral orientation as morality its by-product. Depending on which side of the coin you are at- morality will be differently viewed and accepted. The argument of self-actualization holds true for moral values as human nature strives look for a cause, a higher purpose in life. Whether it is a religious affiliation or nationalist cause moral actions are the biggest motivations for self-actualization. As the discussion on morality progresses, ethical values are now viewed as a need of the hour-convenient concept. It changes as per time, as per conventions, as per cultures. Thus, models of moral relativism, moral objectivism, and moral absolutism have been debated as in all situations that constitute human life, our ethics form, the very niche of human existence.

Steven Pinker beautifully capsulated the argument of a misguided sense of morality.

“The world has far too much morality, at least in the sense of activity of people's moral instincts. If you'll look up at the largest episodes of bloodletting in human history most of them would have moralistic motives: the Nazi Holocaust, Pol Pot, Stalin, the Gulag, Mao, the European war of religions, the Crusades, all of them
were killing people for, not because they wanted to accumulate vast amounts of money, or huge harems of women, but because they thought they were acting out of a moral cause.” (7).

Osho said Morality is a subset of our self-ego identities. (8)

e.g When a terrorist/serial killer goes on to do their immoral acts they actually believe that they are morally justified to do so. Adolph Hitler believed that at every step he was acting out of a great sense of morality.

Following this presumption, Steven Pinker and Osho have thrown light on how morality has become a convenient explanation for our miscalculated actions.

The above graph explains the relation between social desirability and moral orientation is directly proportional keeping a changing variable as human actions. Each human thought and action leads to social desirability. The more moral one’s actions are the more socially valuable a human is to the society.

You are what you think
Positive and moral psychologists- state that your thoughts, beliefs, opinions, theories manifest into objective reality. Every emotional pattern, traits, every value, attitude, belief, preferences all that constitute mental faculties is expressed on the screen of space as conditions, events and experiences.

To redefine Utopian sense of morality
The most important facet of revolution required today is a human one. What is Human revolution? An inner revolution within a man to transcend to the highest level of humanity and let himself leap beyond conditioning and attain psychological freedom. (9). This is what I believe the world needs today. No more will mankind be chained in shallow notions of ‘what is’ but will push himself ahead to a river of belief of ‘what actually is’. (1).
**Complete revolution in the psyche.** Humans will move away from miseries and fear of the known or unknown and realize that what is real is the constant will to empower one’s inner self and aim at absolute freedom of the psyche. We need energy not only to bring about a total revolution in ourselves but also in order to investigate, to look, to act. (1).

Morality is not the ultimate process of discovery but a process of creation. Seek therefore not to find ‘who you are’ but to determine ‘who you want to be’. Latent good resides in every human being. Thus, use every moment of your life to think of the highest thought, highest word, and highest action (leading to the highest good). (10).

**Social Interactions and Mental Representation**

The mentally represented framework for morality is explained with great precision in the subtle workings of the human mind. Morality forms a major role in social interaction dynamics as its two pillars are the intentions latent in a being and its communication through emotive or linguistic constructs. Morality in a person is guided by his conscience, in other words the intentions. Social Interactions have identified a disconnect in the sense that when there is transmission of sensory information to the brain depending on the circumstance, if there is emotional stimulation within, represented physiologically but when it comes to expressing those emotions through linguistic constraints, one either manipulates or tweaks their communication.

**Concept of right and wrong**

A child is born into the society and his moral development entails learning the set of rules and regulations of the society. Past studies reveal that if there was no society then a man has higher probability of immorality. What is the concept of right and wrong then? Elaborating on the concept of free choice, free will and conscience, one can ascertain self-righteousness as the base to moral living. ‘You are your own rule maker; you set your own guidelines’ (1). Every action has consequences and these consequences are the set rules by nature.

4. **Conclusion**

Today, the question is: can we define morality as applicable to the complete humanity? Maybe No Morality can ever be enforced. A human is always faced with set of choices to act upon in any given situation. What he opts for is a derivative of his environment, mental conditioning and past sub-conscious impressions. The only universal emotional language is Love. The whole world is fearful. Emotions triggered off due to fear will invite unholy actions which is what plagues the world today. Thus, the only solution is that each person has to take responsibility for him and propel towards self-righteousness and the social welfare of all conscious entities is morality.

5. **References**


