How Moral Code Influences General Behaviors in a Community

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Abstract: Moral code is perceived as ethics which leads individuals or groups to make choices and behave. A written, formal and consistent set of rules prescribing righteous behaviors, accepted and followed by a person or groups of people as defined. General behaviors mean how a community usually behaves and responds to a specific thing (e.g., involving morality). A community is a group of people living together like a tribe, neighbourhood or society. The formation of a moral code is intriguing and thought-provoking. For instance, the objectiveness and subjectiveness of a moral code are constantly debated, as the exactitude of measurement throughout periods (e.g., is the established moral code still moral after a hundred years?). How could we prevent the moral code from becoming the tool of guilt tripping; why would crowds follow the same moral code in one distinct? To figure out these problems, we propose some hypotheses (1) The moral code in a distinct could lower the crime rate and reduce deviance. (2) The moral code could form general behaviors shared between people in a distinct and the general behaviors could be a legacy product. (3) The moral code formed by groups of people is inherent as the intrinsic ethical traits. (4) The basis of general behaviors influenced by the moral code is due to conformity. (5) In some distinct, the moral code could lead to inappropriate or even abnormally stubborn behaviors. In the following essay, we will further elaborate on how moral code influences general community behaviours.

Keywords: moral code, general behavior, community

1. Introduction

As social animals, humans need to understand moral code, how it affects our lives, and how it influences general behaviour in society and the community. Therefore, there will be a higher possibility for us to figure out what moral codes have a good effect and what is not and change our society and community in various ways.

Morality is understood as a set of beliefs, customs, norms and values that guide individual conduct within the framework of a particular culture, society or tradition. In other words, it makes it possible

to distinguish between good and evil within a specific context: the values defended by a social group at a given moment in its history [1].

Terms of "fast" and "slow" processes in morality provide a universal framework, but that's just a first step. So we aimed to comprehend these controlled and automatic processes in more precise functional terms, describing the types of information being processed and the processing being done by the neural system. Our research states no unique "moral sense" or "moral faculty." Conversely, the functional integration of complex cognitive systems is the base of moral judgement, none of which seems to be particularly conclusive to moral judgment.

The core of human morality is the social sensibility, which arises from the complicated integration of emotional, cognitive and motivational mechanisms shaped through cultural exposure. As a result, morality is produced by our natural and cultural history of evolution and manifests a significant element of adaptation for social cooperation and cohesion. What's more, a social group member enhances his reputation, and it turns out to be more probably approved by his comrades in the future by repressing from gratifying instant selfish desires of him and making the decision to improve actions instead socially. A mystery is beginning to be unveiled about how precisely nature carries out such mechanisms in our brains [2].

The article aims to figure out how moral code affects general behaviors in the community, and this can help us learn what moral code is, how it affects general behaviors in the community, and what we can do to improve it and change general behaviors in a community in a good way.

The Research hypothesis of the current study is 1)The moral code in a distinct could lower the crime rate and reduce deviance, 2)The moral code could form general behaviors shared between people in a distinct and the general behaviors could be a legacy product 3)The moral code formed by groups of people is inherent as the intrinsic ethical traits 4)The basis of general behaviors influenced by the moral code is due to conformity 5)In some district, the moral code could lead to inappropriate or even abnormally stubborn behaviors

2. Experiment Details

2.1. Experiment Preparation

This study investigates how moral code affects individual and group behaviour in a community. In this study, three countries are chosen as experiment locations and represent three different types of countries worldwide. They are China, USA, and Ethiopia. China is an example of a developed-developing country. The US is a typical example of a developed country, and Ethiopia is undoubtedly still developing. The research methods that we will be using throughout the experiment are case studies and naturalistic experiments. As for the target sample, we intend to select families living in rural districts and moving from rural to urban areas in China. The sample in US and Ethiopia would be recruited using the same technique: random sampling. We will pick out 50 participants in total [3].

2.2. Procedure

In our study, the experiment procedure would be different in China than in the US and Ethiopia. This is because China is our primary target location, and the other two countries are chosen only to collect data to compare with China's. To gather more information, we decided to start a case study in China, and the primary method we would use is the interview. This is because interviews can provide more details since speaking is much easier than filling out questionnaires or writing self-reports.

The topic of our interview is going to be filial piety. Filial piety is a Confucian concept derived from Chinese culture, which advocates moral norms, values, and practices of respect and caring for one's parents. We chose this topic because it is a typical example of moral code in a wide variety of Chinese cities, especially in rural areas in China. Our interview will include qualitative questions that

will ask about the participants' attitude, perception, and consideration of filial piety, and use a certain number of quantitative questions to investigate the relationship between our participants' daily behaviour and the presence of this typical moral code occurring in most areas of China. Some examples of questions are listed below. (On a scale of 1-10, how often do you go home and care for your parents? (2) On a scale of 1-10, how often do you help your parents with housework at home? (3) An estimate of how much money do you spend on your parents each year? (4) What is your attitude to the filial piety culture in China? Do you think it fits the general values in modern society? (5) In what ways might filial piety be adjusted to fit modern society? [4]

These are examples of the questions we would include in our interview, and we guarantee that the questions would be the same regarding parents and children in the families we will interview. The interview aims to determine to what extent filial piety is ethical, whether changing the living location would lead to a different perception of the same moral codes, and how such codes can influence our daily behaviours.

We will use the same set of procedures for the US and Ethiopia. In these two countries, covert observation will be conducted in two areas. Area A would be wealthier, with a more strict set of rules and commonly accepted moral codes in the community. Area B would be in a relatively poor society. People there hardly share any moral codes, and there are no strict rules regarding crime and deviance. In our observation, we designed a simulation scene of a robbery. There will be two confederates: a female playing the role of the woman being robbed and a male who will be the robber. The positions would be reversed in different trials that we do. When the simulation starts, the observers, us, will record the percentage of helper occurrences to stop the crime and the time needed for people to pay actions. Random pedestrians would provide this on the street [5].

3. Expectations of Results

3.1. China

For China, we expected the answers to be significantly different for participants living in different areas. For individuals working and living in urban areas, we predict that they will spend less time and less money regarding their parents because it is incredibly likely that they would not be with their parents. An objective fact is that family sizes in urban cities are generally much smaller than in rural areas. Individuals might be alone or simply living with their parents in the cities, whereas in rural areas, people tend to live with a large and extended family with multiple generations. Additionally, individuals face more significant pressure in the cities. For example, a common phenomenon in China is the so-called '996' working mode, which means working from 9 am to 9 pm and working six days a week. This working mode can show that individuals barely have their own leisure time. The rules or norms around them push them to work harder instead of letting them relax. In such surroundings, it is doubtful that urban citizens would follow filial piety since the essential rules around them are related to their work. They need to follow the workplace code first [6].

Also, an interesting fact that needs to be pointed out is that specific rules or instructions regarding filial piety are too stubbornly restricted. For example, one essential rule of filial piety is that no matter right or wrong, the younger generation should listen to the older generation. This, to a certain extent, tramples on the individual's dignity. Respondents living and working in urban cities must have been educated for years, even decades, which means that their minds of thoughts are more independent, and they wouldn't be following such stubborn instructions without considering right to wrong. However, for respondents living in rural areas, it is more likely that they experience less education and would follow their parents' instructions more than those living in urban areas.

3.2. USA and Ethiopia

Simply comparing the results of the two countries, it is not hard to carry out the prediction that the US participants are more likely to provide help when the 'robbery' occurs. This is because, generally, the legal system, the moral codes, and the rules are better developed in the US since it is a much more developed country. As for the results within the two countries, it is also easy to realize that they are significantly different since we have already presented the differences between the selected areas. Undoubtedly, the help rate would be higher in a wealthier area, whether in the US or Ethiopia [7-10].

4. Conclusion

Moral codes are commonly considered as the ethical conduct of individuals or groups. This could be a set of guidelines or rules written formally to allow people in a particular community to do righteous things and maintain a certain balance within a community. Undoubtedly, a moral code is like mechanical stability that regulates deviant behaviors.

Moral emotions could also represent an essential element of our human moral cognition, influencing the link between moral standards and moral behaviour. This chapter reviews current theories and research on moral emotions. We first focus on a triad of negatively valenced "self-conscious" emotions— shame, guilt, and embarrassment. , so the formation of a moral code could be based on a complex of emotions. Moral code could be the product of conformity and obedience. This is also related to the role of general behaviors in a community, the organic relationship and the sentimental bond between each other.

General behaviors could be seen as the standard, and shared behaviors shared among the community. General behaviours could also be seen as some human behaviors, the potential and expressed capacity for physical, mental, and social activity during the phases of human life. These general behaviors could enable us in a community to have a precondition to form a consistent moral code and follow it as we develop. For instance, In a community in China nowadays, people would not allowed to throw litter on the ground casually. Instead, they should separate the garbage into categories, so the garbage classification would be considered typical general behaviour.

A moral code is perceived as ethics which leads individuals or groups to make choices and behave. A moral code could be a written, formal and consistent set of rules prescribing righteous behaviors, accepted and followed by a person or groups of people as defined. A moral code is usually seen as ethics and morality from the public perspective. Moral code could be gradually cultivated by the sense of guilt, honour and disgrace, the conformity or obedience to other populations within a community, and the adherence to a group or individuals. Moral codes may vary between different districts, states or countries. The moral code acts as ethical guidelines that direct people to do subjectively or objectively righteous actions. In designed research, the role of the moral code, the debates of advantages or disadvantageous, and the formation of the moral code are investigated. The moral code is believed to lower the crime rate and the occurrence of deviance. For instance, moral codes like policies against robbery cases could effectively lower the number of robbery cases in a specific area. The moral code could also be considered a legacy product as being passed on among individuals connected by kinship, a tribe or a neighbourhood community as examples. The moral code could lead to inappropriate or even abnormally stubborn behaviours, like guilt-tripping, commonly considered within families. It could be argued that the moral code formed by groups of people is inherent as the intrinsic ethical traits since the formation of a moral code may be due to the spontaneous will to be guided or to make the moral choice or avoid deviance.

General behaviors could explain how people usually behave and respond to a specific thing (involving morality) within a community, like a tribe, neighbourhood or society. The general behaviors in a particular district tend to be shared behaviors. This could be caused by conformity or

obedience, like in the Stanford prison experiment, people could follow the action of others due to the distortion of their subjective judgements, or they merely seek to lower the arousal of being uncomfortable as an "outlier", so the general behaviors in this group are formed due to conformity. Also, as mentioned, the intrinsic traits of being a human being and the shared standard part could have brought spontaneous reactions between each other. It could be the potential and expressed capacity for physical, mental, and social activity during the phases of human life. The shared behaviors could become the precondition of following and forming the moral code within a community, and it could also be influenced by the moral code or even reconstructed

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