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The Effect of Particular Obligations on People's Moral Judgment

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Dear Editor,

Although it has been discussed and proved that people understand the ethical value of impartiality (i.e., now not favoring specific people) [1,2]. It is uncertain when, if ever, humans understand the ethical value of partiality. The current studies explored whether information about unique obligations to specific people, especially relatives, is included in ethical judgments. Subsequently, in case kinship commitments impact ethical judgments, persons performing the same behaviors will be judged in a different way relying on who benefits from their actions. Consider two scenarios, one in which an irrelevant stranger needs assistance and another in which a relative needs assistance [3].

Across study 1 through 4, people are judged even more morally when they help strangers (but less morally when helping strangers instead of relatives), and they are judged more negatively when they neglect to help relative than when they neglect to help strangers. Study 4 also showed that the infringement (vs. Fulfillment) of commitments under laid all judgment patterns. Study 5 showed boundary conditions: when occupying roles needing impartiality, persons who helped a stranger in place of relative have been judged as more ethically good and dependable, than persons who did the opposite. These discoveries light up the significance of obligations in structuring moral judgment [3].

Based on the context above, we suggest that another scenario should be presented to the participants; to weight the moral judgment of individuals about helping someone of the same race and helping someone who is not of the same race and has a different nationality. In this way, information can be obtained about racist tendencies and their effect on people's moral judgments.

Also, we think that if questions are asked in such a way that people express their willingness to participate in situations such as story situations, we can compare the moral judgment of individuals against their moral action.

According to the findings of this study, it seems that by labeling the relationship of kinship to persons who are judged by people, people's judgment about the morality of their actions can be modified or changed.

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