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MASTER

Psycholinguistics Issues In English Language Teaching

The Theory of Moral Development

(How can children differ between right and wrong?)

Case study: secondary and elementary school pupils

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DEDICATION

I dedicate my dissertation work to my family and my friends.

**A special feeling of gratitude goes to my loving parents Laid
Filali and**

**MalikaChibaniwhoselove always strengthens my will and for
being always there for me**

**Finally This Work Is Dedicated To All Those Who
Believe In Me.**

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ABSTRACT

This research looks at the work of Jean Piaget, Lawrence Kohlberg and Carol Gilligan. This research draws upon mostly primary sources including memoirs, published articles, and collections of the Literature Review. Most prior research on Kohlberg focuses on his theory of moral development and how children can differ between right and wrong.

Morality (from the Latin word “*moralitas*“that means “manner, character, and proper behavior”) is the differentiation of intentions, decisions, and actions between those that are good (or right) and those that are bad (or wrong). It is determined by how one's genetic makeup interacts with the environment. The development of morality has been a subject of investigation for a number of decades, and our understanding of neuro-biological and a psychological mechanism has increased manifolds in the last few decades. Development of morality has been of particular significance to psychiatric literature because of its significant contribution to the development of one's personality and it's aberration in various disorders.

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General Introduction

When you have spent time with younger kids, you understand that there may be a period when you could say, "Playing with the ball inside the house isn't always allowed!" For younger kids, regulations actually exist because grown up humans say it exist. Piaget (1965) referred to as this the stage of moral realism. As youngsters have interaction with others and see that different human beings have different guidelines, there is a slow shift to a morality of cooperation. Children come to take into account that humans make rules and people can change them. Whilst guidelines are broken, each the damage accomplished and the aim of the culprit is taken into account. The idea of moral improvement is a completely thrilling problem that stemmed from Jean Piaget's principle of ethical reasoning. developed via psychologist Lawrence Kohlberg, this concept made us remember the fact that morality begins from the early childhood years and may be tormented by several factors. Morality may be evolved either negatively or definitely, relying on how an individual accomplishes the obligations before him at some stage in each level of ethical development across his lifespan. moral development involves children studying how to inform the distinction between right and incorrect; to use this information to arrive at appropriate selections when confronted with complicated alternatives; and to have the power and independence to act according with that proper selection (to "do the right factor") no matter the fact that it can now not be a convenient component to do. As with other components of development, morality is shaped via a couple of elements. Children's interpersonal experiences with own family, friends, and different adults, as well as their maturing bodily, cognitive, emotional and social talents integrate to steer moral development.

Chapter

One

1.1 Introduction

This chapter explores the empirical and theoretical foundation of moral development's chief paradigm .Kohlberg's original study of moral judgment is arguably the founding document of moral development .more than Piaget's the moral judgment of the child, this study conceive moral development as a distinct field of research .this study also outlines moral development's first full theory, still dominant now.

1.2 Definition of moral

Morality speaks of a system of behavior in regards to standards of proper or wrong behavior. The word contains the ideas of: (1) ethical standards, with regard to behavior; (2) moral duty, referring to our more sense; and (3) a moral identification, or one who's able to right or incorrect action. Common synonyms include ethics, principles, virtue, and goodness (from **the oxford dictionary**)

Morality has turn out to be a complicated difficulty within the multi-cultural international we stay in today. let's 's explore what morality is, the way it impacts our behavior, our judgment of right and wrong, our society, and our final future

1.3 Description of the moral development

Moral improvement is the process thru which kids create appropriate states of mind and practices towards different people in the public eye, in light of social standards, concepts.

Moral development is a complicated problem that—since the beginning of human development—has been a theme of exchange among a part of the world's most recognized analysts, scholars, and subculture students. It was not focused on till the late 1950s.

Moral development theories are based on the work of Swiss developmental psychologist Jean Piaget. (**Piaget 1965**) devoted a large part of his work on epistemological studies with children with an

emphasis on their moral views and understanding of right and wrong. Piaget believed that development springs out from action and that the people learn about everything that surrounds them by interacting with the world. While studying children's games, Piaget concluded that morality itself can be defined as a developmental process

1.4 Piaget's Methods for Studying Moral Development

Piaget believed that observing children playing games and querying them about the rules provided a realistic “lab on life” for understanding how morality principles develop. In his book *The Moral Judgment of the Child* (**Piaget, 1932/1962**), he studied children playing the game of marbles. The fact that only boys played this game seemed to impose a limitation on the generality of his findings, so he also studied a girl's game called *ilet cachant*, a kind of primitive hide-and-seek. But his most important observations were made on the boys – a fact that incurred later criticism, as will be seen shortly. Piaget often used a practiced technique of feigned naivety: He pretended to be ignorant of the rules of the games and asked the children to explain them to him. In this way he was able to comprehend the way that the children themselves understood the rules, and to observe as well how children of different ages related to the rules and the game. On first thought it might seem odd that Piaget believed he could learn all important aspects of moral development by observing children's play.

*“On closer inspection it would seem as if the rules governing the game of marbles fulfill all the defining conditions of a moral system. The rules control how individuals behave toward one another in terms of the actions which comprise the game, they determine individual and property rights, and they are a cultural product which has been passed down from generation to generation . . . The rules have been developed largely by children. Therefore, the child's concept of the game. Is subject to little adult influence.”***Ginsburg and Opper (1988, p. 96)**

A second technique used by Piaget in studying moral understanding was to relate a short story or scenario that described some form of misbehavior by a child or by an adult. He then presented the children with possible corrective actions that might be meted out to the offender and asked the children to tell him which were fair and just and which were not, and why. If a child neglects a chore, for example, after repeated requests, what is an appropriate punishment or correction? Here Piaget distinguished between expiation (atonement) and reciprocity as punishment strategies. Expiation meant that some form of punitive action (e.g., spanking; confinement) would be invoked in which the offender must “pay the price” for the offense. In contrast, reciprocity implies setting things right. With reciprocity the child must be made to see the consequences of his or her neglect, and to clearly understand the need to behave in a more cooperative manner

1.5 Piaget’s Stages of Moral Development

1.5.1 Children’s Understanding of Rules

Piaget observed four stages in the child’s development of moral understanding of rules, based largely on his observation of children’s games: •

- I. **The first stage** characterizes the sensorimotor period of development (children under four years) in which the child merely handles the marbles in terms of his existing motor schemes. Play is purely an individual endeavor, and “. . . one can talk only of motor rules and not of truly collective rules” (**Piaget, 1932, p. 27**).
- II. **In the second stage**, about ages four to seven, game playing is egocentric; children don’t understand rules very well, or they make them up as they go along. There is neither a strong sense of cooperation nor of competition. (**Piaget, 1932, p. 27**)

- III. **The third stage**, at about age's seven to ten or eleven, is characterized by incipient cooperation. Interactions are more social, and rules are mastered and observed. Social interactions become more formalized as regards rules of the game. The child learns and understands both cooperative and competitive behavior. But one child's understanding of rules may still differ from the next, thus mutual understanding still tends to be incomplete. **(Piaget, 1932, p. 27)**
- IV. **In the fourth stage**, beginning at about age eleven or twelve, cooperation is more earnest and the child comes to understand rules in a more legalistic fashion. Piaget calls this the stage of genuine cooperation in which

“... The older child shows a kind of legalistic fascination with the rules. He enjoys settling differences of opinion concerning the rules, inventing new rules, and elaborating on them. He even tries to anticipate all the possible contingencies that may arise”

(Ginsburg & Opper, 1988, p.98).

But in terms of cognitive development this stage overlaps Piaget's formal operational stage; thus here the concern with abstraction and possibility enters the child's imagination

1.6 Children's Moral Judgments

. Piaget's studies of moral judgments are based both on children's judgments of moral scenarios and on their interactions in game playing. In terms of moral judgments, Piaget found that younger children (around age's four to seven) thought in terms of moral realism (compare to “realism” in Chapter 4) or moral heteronomy. These terms connote an absolutism, in which morality is seen in terms of rules that are fixed and unchangeable (heteronomy means “from

without”). Guilt is determined by the extent of violation of rules rather than by intention.

Piaget’s Method: Sample Dialog between a Researcher and a Child

The following dialog is revealing (from Piaget, 1932pp. 124-125):

Q: Is one of the boys [who broke teacups] naughtier than the other?

A: The first is because he knocked over twelve cups.

Q: If you were the daddy, which one would you punish most?

A: The one who broke twelve cups.

Q: Why did he break them?

A: The door shut too hard and knocked them. He didn’t do it on purpose.

Q: And why did the other boy break a cup?

A: He wanted to get the jam. He moved too far. The cup got broken.

Q: Why did he want to get the jam?

A: Because he was all alone. Because his mother wasn’t there.

Q: Have you got a brother?

A: No, a little sister.

Q: Well, if it was you who had broken the twelve cups when you went into the room and your little sister who had broken one cup when she was trying to get the jam, which of you would be punished more severely?

A: Me, because I broke more than one cup.

Clearly this child understand that the boy who broke twelve cups did not do this intentionally, yet he still claims that this boy was more guilty (deserved greater punishment) than the one who broke just a

single cup while doing something he wasn't supposed to be doing. Older children and adults find his idea of justice perplexing.

1.7 Gender and Moral Development

Piaget found that the games that girls played were nowhere near as complex as the boys and their marbles in terms of rules and options. Piaget did compare the stages of morality between the two sexes, noting both parallels and some differences. Both have stages of moral heteronomy and autonomy, for example. But the fact that the girls' games were simpler makes precise comparisons difficult. Piaget stated that:

“The most superficial observation is sufficient to show that in the main the legal sense is far less developed in little girls than in boys. We did not succeed in finding a single collective game played by girls in which there were as many rules, and above all, as fine and consistent an organization and codification of these rules as in the game of marbles . . .”(Piaget, 1932 p. 77)

Piaget(1932) seemed to be saying that conclusions gender differences are necessarily tenuous because the observations were superficial and due to the lack of opportunity – the girls' games were simpler, and therefore comparisons were difficult. Yet he did see girls as being less concerned with (and less rigid about) rules in general, and more ready to relax them: They appeared to be less concerned with “legalities.” But elsewhere Piaget appeared to equate concern with legalities as signs of advanced development: “. . . *the juridicomoral discussions of the fourth stage [of moral development] may be compared to formal reasoning in general*” (**Piaget, 1932 p. 47**). Do girls then have a less sophisticated and therefore deficient sense of moral understanding? **Carol Gilligan (1982)** believed that this was Piaget's message. She criticized Piaget and other (male) psychologists of harboring negative views of feminine morality, as will be seen following a consideration of Lawrence Kohlberg's extension of Piaget's work. But in defense of Piaget, **Turiel (2006, p. 807)** noted that

“In considering Piaget’s ideas, Gilligan imposes certainty where ambiguity exists. Piaget did maintain that girls are less interested than boys in ‘legal elaboration’ and that ‘the legal sense is far less developed in little girls than in boys’

(Piaget, 1932, p. 69 & 75)”

But that “. . . in Piaget’s view, the developmentally advanced level of autonomous morality was organized by concerns with mutuality, reciprocity, and cooperation. Piaget saw a strict legal sense for fixed rules that left little room for innovation and tolerance as part of the less advanced form of heteronymous morality. Thus, it is not at all clear that Piaget regarded girls to be less advanced than boys because he thought that girls were oriented to tolerance, innovation with rules, and cooperation” (Piaget, 1932 p. 807).

Thus Piaget’s observations do suggest that he observed some gender differences, but these differences are somewhat nuanced; and indeed, one could say that he actually saw girls’ moral understanding as in some ways actually more advanced than boys’.

1.8 Kohlberg and the theory of moral development

Lawrence Kohlberg was, for many years, a professor at Harvard University. He became famous for his work there beginning in the early 1970s. He started as a developmental psychologist and then moved to the field of moral education. He was particularly well known for his theory of moral development which he popularized through research studies conducted at Harvard’s Center for Moral Education. His theory of moral development was dependent on the thinking of the Swiss psychologist **Jean Piaget** and the American philosopher **John Dewey**. He was also inspired by **James Mark Baldwin**. These men had emphasized that human beings develop philosophically and psychologically in a progressive fashion. Also most of his ideas started from the research he performed with very young children as his subjects. He found out that children are faced with different moral issues, and their judgments on whether they are to act positively or negatively over each dilemma are heavily influenced

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by several factors. In each scenario that Kohlberg related to the children, he was not really asking whether or not the person in the situation is morally right or wrong, but he wanted to find out the reasons why these children think that the character is morally right or not.

Lawrence Kohlberg admired Piaget's approach to studying children's conceptions of morality. If Piaget saw children as little logicians, Kohlberg viewed them as moral philosophers. Unlike so many other psychologists who concerned themselves with morality, such as **Freud, Skinner**, and later **Albert Bandura** in his research on observation learning and role models, Kohlberg believed that it was not possible to study moral understanding without also coming to grips with philosophy, or more specifically, what could possibly be meant by "morality" (**Kohlberg, 1968; Turiel, 2006**). In brief, Kohlberg assessed morality by asking children to consider certain moral dilemmas – situations in which right and wrong actions are not always clear. He was not concerned with whether the children decided that certain actions were right or wrong, but with their reasoning – at how they arrived at their conclusions. The story of "**Heinz Steals the Drug**" is one of his best known examples (**Kohlberg, 1963, p. 19**)

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay for it later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug for his wife. Should the husband have done that?

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The story is from Kohlberg book (1963)

Kohlberg's Levels and Stages of Morality Based on his study of children's responses to such dilemmas, **Kohlberg (1958)** expanded Piaget's two stages into six, organized into three levels – each level consisting of two stages – as follows. Note that cross-references are made, where appropriate, to Piagetian and Freudian levels of development.

Level I: Preconvention Morality. The preconventional child thinks of morality in terms of the consequences of disobedience to adult rules in order to avoid punishment. Behaviors are “good” or “bad” depending on their consequences, or in other words, behavior is guided by rewards and punishments. The child at this stage does not comprehend the rules of society.

Stage 1. This first stage has been called “punishment and obedience,” or “might makes right.” Obey your parents, or these powerful authority figures will physically punish you. The child's understanding is that punishment must be avoided for her/his own comfort. The child is still unable to view the world from the perspective of others (Piaget's egocentricity), and behavior is largely guided by Freud's pleasure principle (is id dominated) – although the ego begins to emerge as the child understands that reality calls for discretion.

Stage 2. By stage 2 the child recognizes that there is mutual benefit in cooperation. This stage has been called “instrumentalism” or “look out for number one” or “what's in it for me.” The child is a bit less egocentric at this stage, recognizing that if one is good to others then they in terms will be good to you. There is now the notion that everyone looks out for their own needs, but that proper social exchanges are on a “tit-for-tat” basis. In Freudian terms, the reality principle has emerged to a greater extent at this stage.

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Level II: Conventional Morality. At this level the child begins to grasp social rules and gains a more objective perspective on right and wrong. Freud would equate this level with superego development, or the formation of a conscience. In these stages Piaget's egocentrism has largely or entirely vanished.

- Stage 3. Stage 3 can be called "interpersonal relationships" or "good girl/boy." The major motivating factor in good behavior is social approval from those closest to the child.

Kohlberg believed...and was able to demonstrate through studies...that people progressed in their moral reasoning (i.e., in their bases for ethical behavior) through a series of stages. He believed that there were six identifiable stages which could be more generally classified into three levels.

Kohlberg's classification can be outlined in the following manner:

LEVEL	STAGE	SOCIAL
ORIENTATION		
Pre-conventional	1	Obedience and Punishment
2	Individualism, Instrumentalism, and Exchange	
Conventional	3	"Good boy/girl"
4	Law and Order	
Post-conventional	5	Social Contract
6	Principled Conscience	

Levels and Stages of Kohlberg's theory of Moral Development(1963)

1.8.1 Level 1: Pre-conventional Morality

The first level of morality, pre-conventional morality, can be further divided into two stages: obedience and punishment, and individualism and exchange.

1.8.1.1 Stage 1: Punishment- Obedience Orientation

Related to Skinner's Operational Conditioning, this stage includes the use of punishment so that the person refrains from doing the action and continues to obey the rules. For example, we follow the law because we do not want to go to jail.

1.8.1.2 Stage 2: Instrumental Relativist Orientation

In this stage, the person is said to judge the morality of an action based on how it satisfies the individual needs of the doer. For instance, a person steals money from another person because he needs that money to buy food for his hungry children. In **Kohlberg's theory(1963)**, the children tend to say that this action is morally right because of the serious need of the doer.

1.8.2 Level 2: Conventional Morality

The second level of morality involves the stages 3 and 4 of moral development. Conventional morality includes the society and societal roles in judging the morality of an action.

1.8.2.1 Stage 3: Good Boy-Nice Girl Orientation

In this stage, a person judges an action based on the societal roles and social expectations before him. This is also known as the "interpersonal relationships" phase. For example, a child gives away her lunch to a street peasant because she thinks doing so means being nice.

1.8.2.2 Stage 4: Law and Order Orientation

This stage includes respecting the authorities and following the rules, as well as doing a person's duty. The society is the main consideration of a person at this stage. For instance, a policeman refuses the money offered to him under the table and arrests the offender because he believes this is his duty as an officer of peace and order.

1.8.3 Level 3: Post-conventional Morality

The post-conventional morality includes stage 5 and stage 6. This is mainly concerned with the universal principles that relation to the action done.

1.8.3.1 Stage 5: Social Contract Orientation

In this stage, the person is look at various opinions and values of different people before coming up with the decision on the morality of the action.

1.8.3.2 Stage 6: Universal Ethical Principles Orientation

The final stage of moral reasoning, this orientation is when a person considers universally accepted ethical principles. The judgment may become innate and may even violate the laws and rules as the person becomes attached to his own principles of justice.

1.9 Piaget's Method

Piaget (1932) studied many aspects of moral judgment, but most of his findings fit into a two-stage theory. Children younger than 10 or 11 years think about moral dilemmas one way; older children consider them differently. As we have seen, younger children regard rules as fixed and absolute. They believe that rules are handed down by adults

or by God and that one cannot change them. The older child's view is more relativistic. He or she understands that it is permissible to change rules if everyone agrees. Rules are not sacred and absolute but are devices which humans use to get along cooperatively.

At approximately the same time--10 or 11 years--children's moral thinking undergoes other shifts. In particular, younger children base their moral judgments more on consequences, whereas older children base their judgments on intentions. When, for example, the young child hears about one boy who broke 15 cups trying to help his mother and another boy who broke only one cup trying to steal cookies, the young child thinks that the first boy did worse. The child primarily considers the amount of damage--the consequences--whereas the older child is more likely to judge wrongness in terms of the motives underlying the act (**Piaget, 1932, p. 137**).

There are many more details to Piaget's work on moral judgment, but he essentially found a series of changes that occur between the ages of 10 and 12, just when the child begins to enter the general stage of formal operations.

Intellectual development, however, does not stop at this point. This is just the beginning of formal operations, which continue to develop at least until age 16. Accordingly, one might expect thinking about moral issues to continue to develop throughout adolescence. Kohlberg therefore interviewed both children and adolescents about moral dilemmas, and he did find stages that go well beyond Piaget's. He uncovered six stages, only the first three of which share many features with Piaget's stages.

1.10 Kohlberg's Method

Kohlberg's (1958) core sample was comprised of 72 boys, from both middle- and lower-class families in Chicago. They were ages 10, 13, and 16. He later added to his sample younger children, delinquents,

and boys and girls from other American cities and from other countries

The basic interview consists of a series of dilemmas such as the following:

Heinz Steals the Drug

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$ 1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug-for his wife. Should the husband have done that? (Kohlberg, 1963, p. 19)

Kohlberg (1963) is not really interested in whether the subject says "yes" or "no" to this dilemma but in the reasoning behind the answer. The interviewer wants to know why the subject thinks Heinz should or should not have stolen the drug. The interview schedule then asks new questions which help one understand the child's reasoning. For example, children are asked if Heinz had a right to steal the drug, if he was violating the druggist's rights, and what sentence the judge should give him once he was caught. Once again, the main concern is with the reasoning behind the answers. The interview then goes on to give more dilemmas in order to get a good sampling of a subject's moral thinking.

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Once **Kohlberg (1963)** had classified the various responses into stages, he wanted to know whether his classification was *reliable*. In particular, he wanted to know if others would score the protocols in the same way. Other judges independently scored a sample of responses, and he calculated the degree to which all raters agreed. This procedure is called *interrater reliability*. Kohlberg found these agreements to be high, as he has in his subsequent work, but whenever investigators use Kohlberg's interview, they also should check for interrater reliability before scoring the entire sample.

1.11 Conclusion

To conclude, this chapter highlighted the origin of the theory of moral development and how and why Kohlberg expanded Piaget's theory to come up with his own theory that include the three level Pre-conventional Morality, Conventional Morality and Post-conventional Morality. And the difference between Kohlberg and Piaget method to experiment the degree of morality in children.

Chapter

Two

2.1 Introduction

This chapter highlight the Differences between Kohlberg's & Gilligan's View. The debate between Lawrence Kohlberg and Carol Gilligan. Dominated the subject of moral development following Gilligan's 1982 book, "In a Different Voice," one of the first to challenge male-centered psychological research. The differences between Kohlberg and Gilligan boil down to whether males and females define "morality" differently -- with men focusing on justice concerns, according to Kohlberg, and females more focused on caring and relationship needs, according to Gilligan.

2.2 Gender Differences.

As was noted, Kohlberg's original work was done only on boys. **Gilligan (1982)** found this troubling; first, because results were necessarily limiting, based as they were on just one gender, and second, because Gilligan believed that girls and women use different standards from boys and men in making moral judgments. Her concerns are amplified in the next section.

2.3 Gilligan's theory about women morality

Gilligan is a pioneer in the field of [gender](#) difference psychology, which argues that the sexes tend to think differently, particularly when it comes to moral problems. Gilligan argues that these differences are likely a product of social influences and gender conditioning and emphasizes that women's ways of thinking are often undervalued compared to men. Gilligan's emphasis on gender difference, however, has been criticized by some feminists, who argue that focusing on differences between men and women can serve as a justification for ongoing inequality.

Gilligan (1982)

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Her best-known contribution to psychology is her adaptation of Lawrence Kohlberg's theory of moral development. Kohlberg's theory demonstrates that children progress through several stages of moral reasoning, though not everyone reaches the highest levels of moral reasoning, where justice and individual rights are guiding principles in a person's life. Kohlberg found that more men reached this stage of moral reasoning than women and that men tended to be heavily focused on justice. Gilligan criticized this theory, arguing that it was biased in favor of men. In her own research, Gilligan found that women placed a stronger emphasis on caring in moral decision making. Kohlberg's theory emphasizing justice does not allow for the role of caring in moral decision making, and this is why women often fail to reach Kohlberg's "higher" stages of moral reasoning.

In a Different Voice; Carol Gilligan(1982)

Gilligan's work on moral development outlines how a [woman's morality](#) is influenced by relationships and how women form their moral and ethical foundation based on how their decisions will affect others. She believes that women tend to develop morality in stages. These stages follow Kohlberg's moral stages of

pre-conventional, conventional, and post-conventional, but are based upon research with women. The stages are:

- Pre-conventional morality – During this stage, there is a strong focus on survival and self-interest.
- Conventional – During this stage, women prioritize selflessness and caring about others.
- Post-conventional – In the final stage of moral development, women emphasize taking responsibility for the consequences of their choices and gaining control of their own lives. Caring for others is a strong component of this high stage of moral development. *.Carol Gilligan(1982)*

In 1982, *Gilligan* published *In a Different Voice: Psychological Theory and Women's Development*. The book detailed her criticism of Kohlberg's theory and her views on female morality. Gilligan's theories propelled her to the forefront of the feminist movement, and her followers joined her in encouraging society to view women and men equally in terms of influence and justice.

2.4 Gilligan's book "In a Different Voice" and the Morality of Care

Carol Gilligan's 1982 book In a Different Voice is now a classic in the psychological literature. Her book was more than a feminist critique of everyday sexist biases. In it she developed theoretical ideas of her own; principally for present purposes that women and men differ in their conceptions of moral understanding. She claimed that, whereas **boys'** and **men's** are concerned with a morality based on rules and abstract principles of justice, girls' and women's are based on care and compassion. She contrasted her *morality of care* with Kohlberg's *morality of justice* and she criticized Kohlberg for stressing just one side of the equation, namely, the masculine.

Prominent among those who thus appear to be deficient in moral development when measured by Kohlberg's scale are women, whose judgments seem to exemplify the third stage of his sex-stage sequence. At this stage morality is conceived in interpersonal terms and goodness is equated with helping and pleasing others. This conception of goodness is considered by Kohlberg and Kramer (1969) to be functional in the lives of mature women insofar as their lives take place in the home Yet herein lies a paradox, for the very traits that traditionally have defined the "goodness" of women, their care for and sensitivity to the needs of others, are those that mark them as deficient in moral development. In [Kohlberg's] version of moral development, however, the conception of maturity is derived from the study of men's lives and reflects the importance of individuation in their development.

Gilligan (1982, p. 18)

Thus Gilligan assumed that Kohlberg's scale systematically discriminated against women by generally placing them lower on his morality scale. Here are some of her anecdotal accounts of the differences between a girl (Amy) and a boy (Jake), both aged 11, in their approaches to the Heinz dilemma:

Fascinated by the power of logic [Jake] locates truth in math, which he says "is the only thing that is totally logical." Considering the moral dilemma to be "sort of like a math problem with humans," he sets up an equation and proceeds to work out the solution

Gilligan (1982, p. 26).

In doing so, Jake tried to weigh the value of a life and contrasts this with the money the druggist would make from the sale. Amy's account is more equivocal, and would score lower on Kohlberg's scale. Yet it is thoughtful, and it also reflects the morality of care. Asked whether Heinz should steal the drug she replied:

Well, I don't think so. I think there might be other ways besides stealing it, like if he could borrow the money or make a loan or something, but he really shouldn't steal the drug – but his wife shouldn't die either Gilligan (1982, p. 28).

Gilligan was careful to make the point that Amy and Jake do not fit stereotypical girl-boy molds either: Amy wanted to be a scientist, Jake an English teacher

2.4.1 What the Research Shows

Common sense or everyday experience might suggest that there really are differences in the ways men and boys as compared to women and girls approach morality with regard to their relative weightings of justice versus care. But so-called common sense and

Chapter two

ordinary experience can also lead to misperceptions and stereotyping. So the real question is: what does the actual research show? The picture here is not exactly crystal clear; it is mixed, and the hypothesis that gender differences in moral understanding remains questionable, with some studies suggesting that such gender differences do exist; but most studies do not, and support for Gilligan's thesis to date is weak at best (**Jafee& Hyde, 2000;Turiel2006**). Gilligan effectively used individual case studies (such as those of Amy and Jake) to buttress her arguments, along with a smattering of cultural "common sense" beliefs about the relative roles of women and men – along with limited empirical data. But further studies have, on the whole, failed to confirm her ideas. Still, Gilligan's notions of the morality of care versus the morality of justice may retain their cogency, and perhaps they dosuggest that Kohlberg may have overlooked an important source of moral reasoning by neglecting the ethos of care; or at least by giving it less weight than justice in his hierarchy

Perhaps the real truth is that some boys and men do embrace a morality of care and concern; and likewise, some women and girls are more logical and less sociable in their worldviews. Is one point of view concerning moral judgments more advanced or civilized than the other? Are there two separate "tracts" or dimensions tomoral reasoning? These are indeed questions worth pondering, aswell as hypotheses for further research.

2.5 Carol Gilligan and her view about the theory of morality

One of the founders of the ethics of care was American ethicist and psychologist **Carol Gilligan**. Gilligan was a student of developmental psychologist **Lawrence Kohlberg**. Gilligan developed her moral theory in contrast to her mentor's theory of stages of moral development. She held that measuring progress by Kohlberg's model resulted in boys being found to be more morally mature than girls, and this held for adult men and women as well (although when education is controlled for there are no gender differences). **Gilligan** further argued that Kohlberg's model was not an objective scale of moral development. It displayed a particularly masculine perspective on morality, founded on justice and abstract duties or obligations. Other researchers, however, have found the scale to be psychometrically sound.

Gilligan's book *In a Different Voice* offered the perspective that men and women have tendencies to view morality in different terms. Her theory claimed women tended to emphasize empathy and compassion over the notions of morality that are privileged in Kohlberg's scale. Subsequent research suggests that the discrepancy in being oriented towards care-based or justice-based ethical approaches may be based on gender differences, or on differences in actual current life situations of the genders.

2.6 The Theory Ethics of care

In her book *In a Different Voice* **Gilligan (1982)** presented her theory Ethics of Care as an alternative to Lawrence Kohlberg's hierarchal and principled approach to ethics. In contrast to Kohlberg, who claimed that girls did not, and therefore neither women, in general develop their moral abilities to the highest levels, Gilligan argued that women approached ethical problems differently than men **McHugh, Nancy Arden (2007) p. 39**. According to Gilligan women's moral is centered around the understanding of

responsibilities and relationship whilst men's moral is instead centered around the understanding of morality of fairness, which is tied to rights and rules. Women also tend to see moral issues as a problem of conflicting responsibilities rather than competing rights so whilst women perceive the situation as more contextual and narrative men define the situation as more formal and abstract. She calls the different moral approaches "Ethics of care" and "Ethics of justice" and recognizes them as fundamentally incompatible. **Kymlicka, Will (2002).**

2.7 The Central Difference between Kohlberg and Gilligan's Views

The debate centers around Gilligan's claim that female psychology and values -- including how women come to define morality -- differ from those of men. She developed a relational theory that became known as an "ethics of care." Kohlberg's model of moral development centered on the ability to make decisions based on universal, abstract principles of justice, duty and the use of impartial reason and logic. Gilligan contended, on the other hand, that because girls understand and define themselves more in terms of their relationships and responsibilities to others, they hold different traits as morally valuable. Women also tend to prioritize empathy over logic in their decision making, she said. **Gilligan (1982)**

2.7.1 Kohlberg's Stages

Kohlberg's model consists of three main levels of moral progression, each consisting of two sub stages, producing the six-stage sequence of moral development. Specifically, the levels are 1) Pre-conventional stage: Occurring from birth to about age nine, moral judgments during this period are egocentric, based primarily on fear of punishment and unquestioning deference to authority. 2) Conventional

stage: Spanning the age range of 10 to 20, individuals at this level are more able to view situations from the perspectives of others. They become aware of social expectations, and the intentions behind their actions weigh into decisions. 3) Post-conventional stage: Occurring from age 20 on, people at this level are able to make moral judgments based on impartial logic and universal standards of right and wrong that are independent of culture. People here balance their moral values against what is best for the common good. Few people reach this highest level of moral development, according to Kohlberg's tests.

2.7.2 Gilligan's Stages

Gilligan's three-level progression of moral development identified different values and beliefs as accompanying each stage. Gilligan believed women's development of a sense-of-self played a larger role in their decision making than cognition. Her levels were defined as: 1) Pre-conventional stage: A young girl's morality is oriented toward herself and individual survival; decisions are made based on what is practical and best for her. 2) Conventional stage: Here, a female develops a sense of responsibility to others. Morality is equated with goodness and self-sacrifice -- one's own wishes should be subordinated to the cares of others. 3) Post-conventional stage: To achieve this highest level of moral development, a woman realizes that her needs are equal to others. The focus shifts from being "good" to recognizing universal truths -- primarily the unethical nature of violence and exploitation of others.

2.7.3 The "Care-Justice" Debate Today

While Kohlberg and Gilligan have often been portrayed as locked in rife debate, in fact, neither Kohlberg nor Gilligan saw themselves as in fundamental disagreement. Gilligan saw her work more as an expansion of Kohlberg's model that was inclusive of female experience. Both Kohlberg and Gilligan remained in dialogue

following publication of her book, and they modified their models to include both care and justice ethics.

2.8 Conclusion

Kohlberg theory “the moral development” was tested only on the masculine gender while the feminine gender was neglected but it was generalized as if both genders had the same reaction neglecting the fact that boys and girls do not think the same why that is why carol Gilligan the assistant of Kohlberg came with her own theory criticizing Kohlbergtheory that it was centered only on boys and generalized on both sexes.

Chapter
Three

3.1 Introduction

This chapter examines the different reactions of both gender (boys and girls) to the moral story that was written by Kohlberg (1982) and how could their judgment according to their gender affect their moral thinking .

3.2.1 Research design

The questionnaire consisted of a story involving moral dilemma and the participant

Must answer four questions after reading the story to give their judgment on the situation

The participants are required to answer according to their own thinking. The questionnaire was written in English and translated in Arabic for the primary pupils.

3.2.2 The sample

A group of thirty students among middle and primary schools, **Relizane** has been selected randomly in order to answer a questionnaire that has been designed to investigate the degree of morality .The Questionnaires took place **Ibnzaidoun** primary school and in **Al Intissar** middle school.

3.2 .Data Analyses

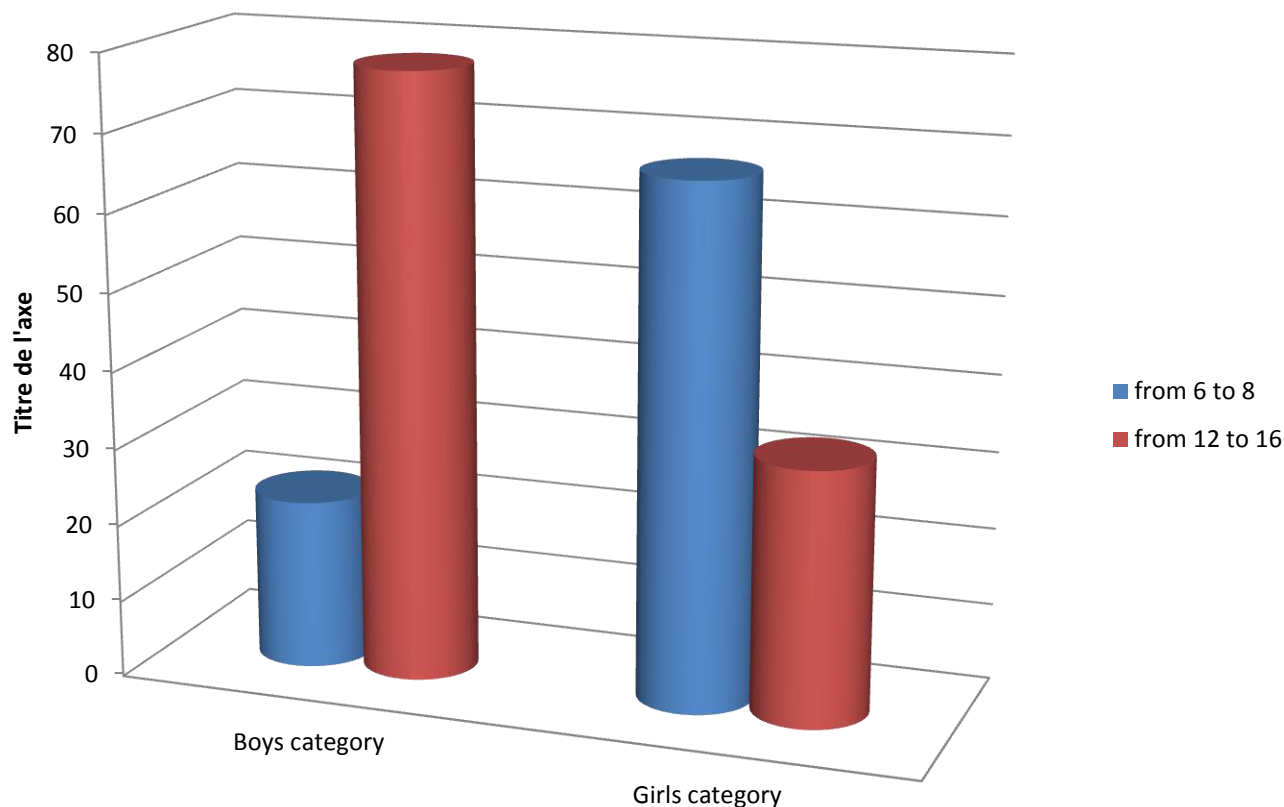


Figure 3.1 Heinz have stolen the drug

1/- Should Heinz have stolen the drug?

	Boys category from 8 to11	Girls category from 8 to11	Boys category from12 to16	Girls category from12 to16
Yes	00%	00%	22%	33%
No	78%	67%	00%	00%

Table3.1 Heinz have stolen the drug

Among the students asked, boys from 8 to 11 years old answer was NO to the question while the minority of boys age 12 to 16 answered were YES. Whereas girls from 8 to 11 said NO the other group of girls age 12 to 16 answered YES

this shows that even among the same gender things differ *i.e.* the age factor is very important as it is noticed the younger children from 8 to 11 had approximately the same percentage because they are still affected by their parents rules because the parents are seen as higher authority and their rules are not open for discussion when the elders says that stealing is bad the children obey the rules because there is no other source.

Whereas the older children age 12 to 16 were the minority in the percentage because boys saw this act (stealing to save the wife) as a responsible one because even though Heinz stole the drug he did

it because he wanted to save his wife so here the act of stealing is out of responsibility because as a responsible man Heinz had to do anything to save his wife .

While the boys are affected by responsibility, girls are affected by hormones because as puberty starts hormones start to change and that's why the reason those girls thinks is behind the stealing act is because Heinz care about his wife.

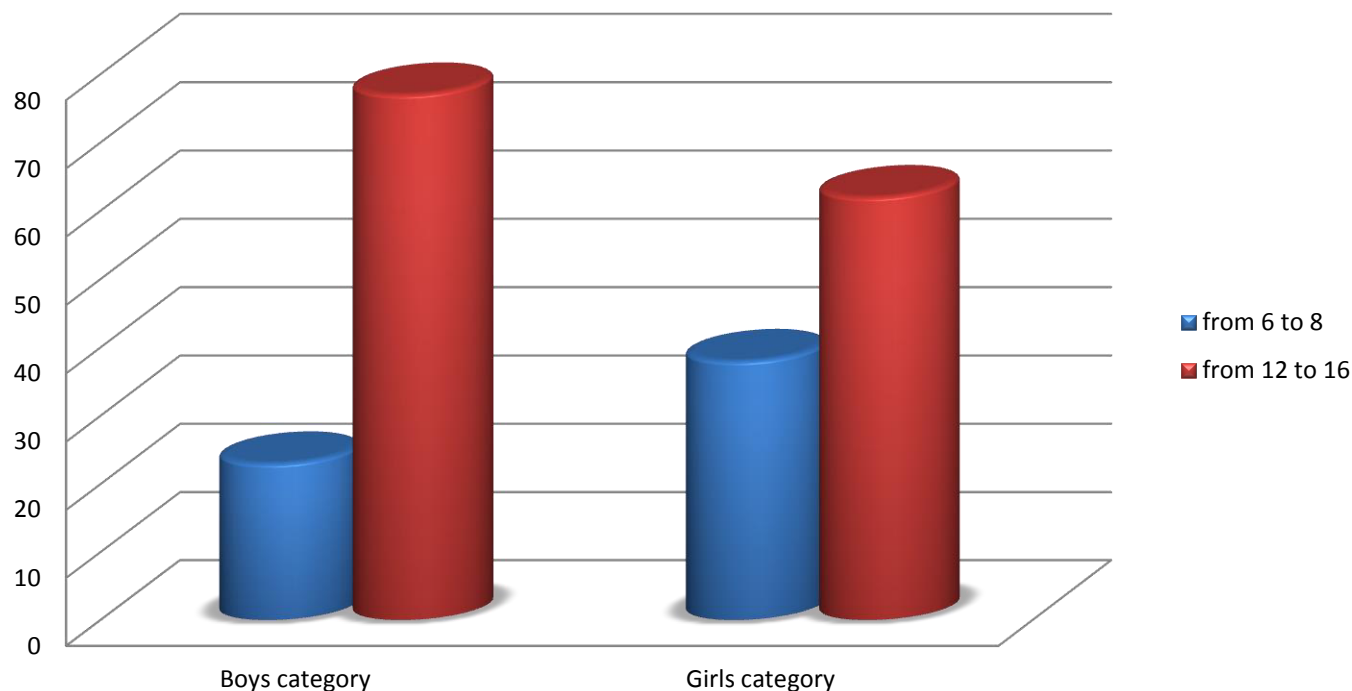


Figure3.2 The impact of emotions on the behavior

2/-Would it change anything if Heinz did not love his wife?

	Boys category from 8 to11	Girls category from 8 to11	Boys category from12 to16	Girls category from12 to16
Yes	00%	00%	77%	62%
No	23%	38%	00%	00%

Table3.2 The impact of emotions on the behavior

-The majority from the boys category 77 % and the girls category 62 % had chosen to answer yes to the question because they think if it was not Heinz's wife the one who is dying and someone else is, he will probably not act the way he did because the way he acted came from the love toward his family whereas the other 23% from the boys and 38 % from the girls thought that it does not change anything because they thought if Heinz did it for his wife he will do it for anybody else .

-we deduce that emotions play a big role in making decisions

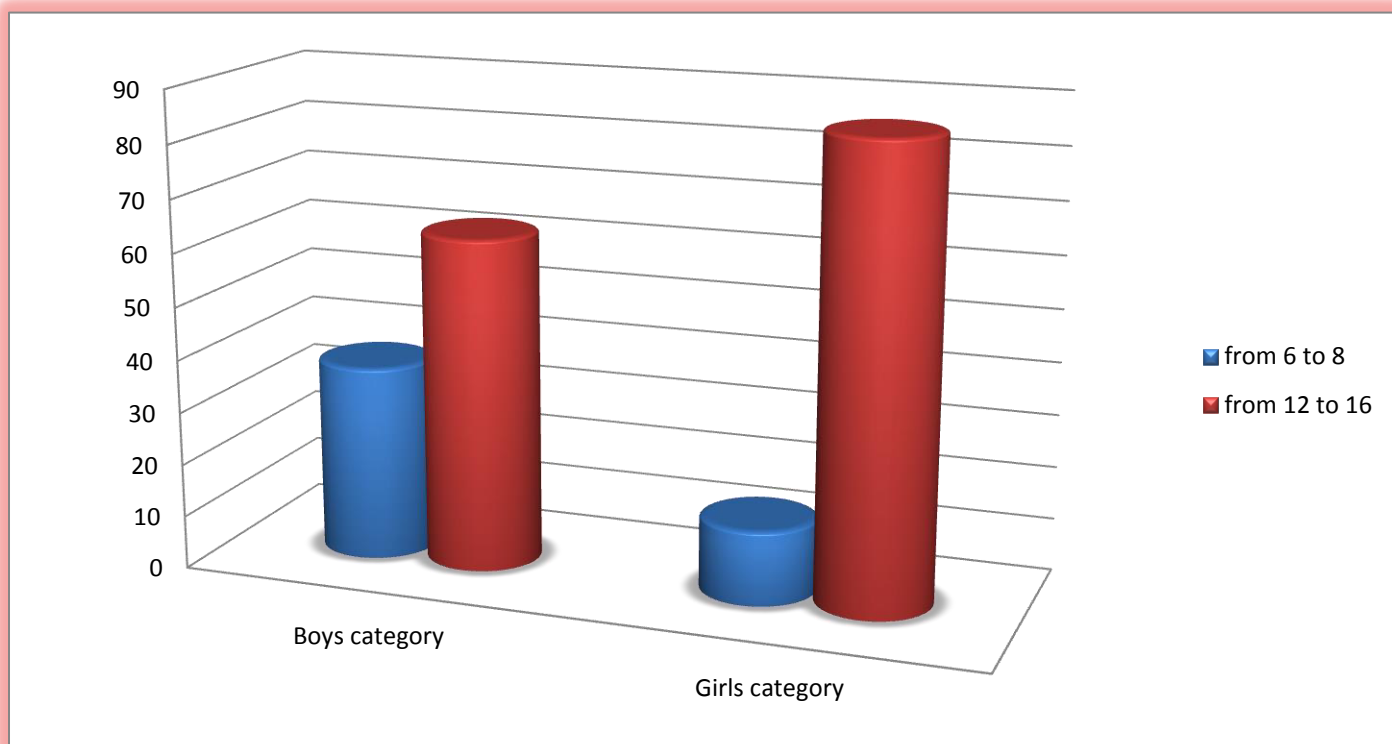


Figure 3.3

3/-what if the person dying was a stranger, would it make any difference?

	Boys category from 8 to11	Girls category from 8 to11	Boys category from12 to16	Girls category from12 to16
Yes	00%	00%	63%	86%
No	37%	14%	00%	00%

Table. 3.3

-To this question, most of the older category of both genders answer yes because they know that Heinz did the acts out of loyalty and responsibility and love but if it was someone else maybe he will not do the same because all depends on the emotional relationship between people whereas the minority of both genders answered no because for them it is helping a human being in need and it does not depend the emotion relationship to help each other.

-This show that the age factor influence the decision of the children because as we have seen when they were younger they thought that people should help each other no matter if they have an emotional relationship or they are strangers .but when they grow up they thought that sacrifice is only for the one they care about .

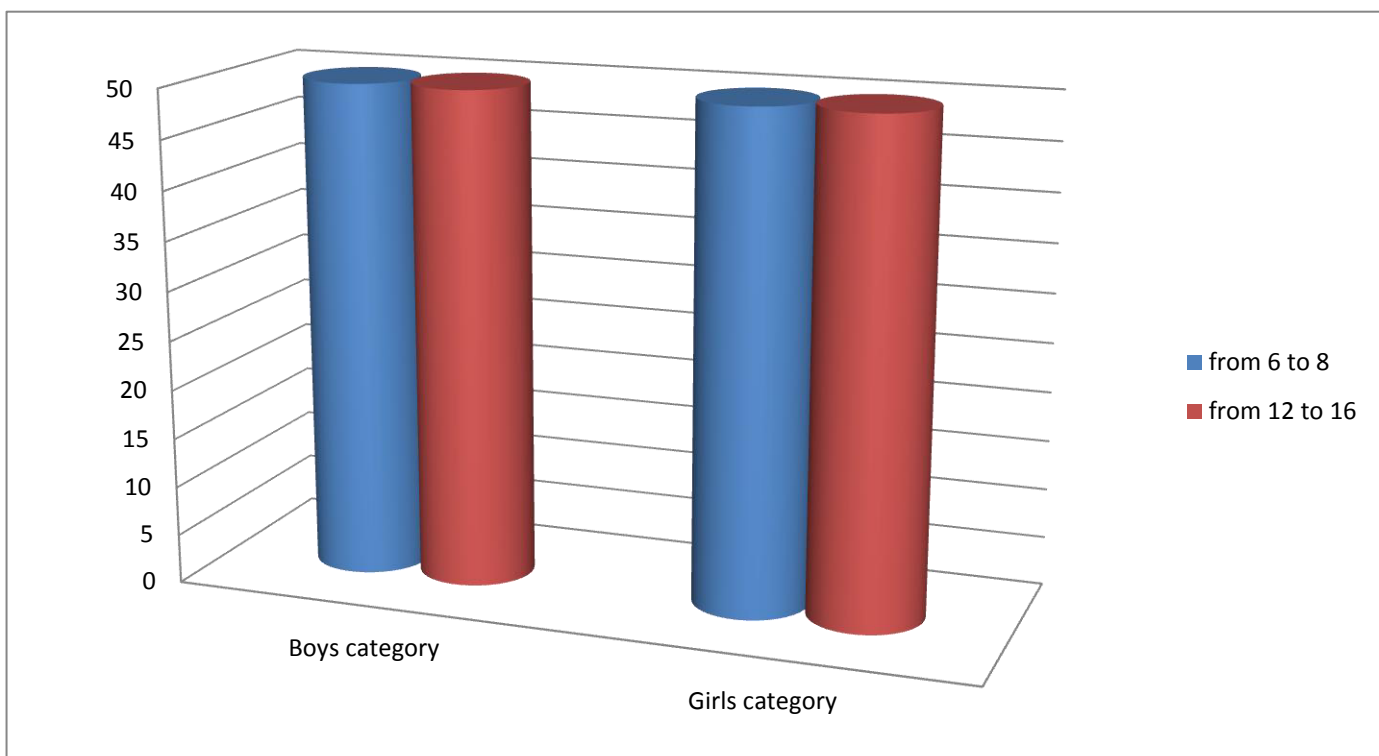


Figure 3.4

4/-Should the police arrest the chemist for murder if the women died?

	Boys category from 8 to11	Girls category from 8 to11	Boys category from12 to16	Girls category from12 to16
Yes	00%	50%	98%	50%
No	2%	00%	00%	00%

Table 3.4

-Almost all students (boys and girls) from different age agree that the police should arrest the chemist if the women died because he was greedy and didn't think that a life was going to be lost also it is from the ethics of a doctor to think about the patients before think about his own greediness.

-We conclude that at some point age is not an obstacle for logical thinking; it does not matter if the person is small or big but what does matter is that a person needs to think with his own principles

3.3 Conclusion

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To conclude, it can be seen that the reaction and the judgment of the boys were different than the girls. The masculine gender judge with their brain while girls judge with their heart and that's why there were always a difference between Kohlberg and Gilligan theory and the way Kohlberg generalized his theory on both sexes without considering that girls think differently than boys it was unfair and not practical at all and the statistics above show the different between the sexes in judgment on **Heinz** story.

General Conclusion

Chapter two

Lawrence Kohlberg's stages of moral development, a comprehensive stage theory of moral development based on Jean Piaget's theory of moral judgment for children (1932) and developed by Lawrence Kohlberg in 1958. Cognitive in nature, Kohlberg's theory focuses on the thinking process that occurs when one decides whether a behavior is right or wrong. Thus, the theoretical emphasis is on how one decides to respond to a moral dilemma, not what one decides or what one actually does.

The framework of Kohlberg's theory consists of six stages arranged sequentially in successive tiers of complexity. He organized his six stages into three general levels of moral development. Pre-conventional, Conventional and Post-conventional level

Moral development plays an important role in our social interactions. Understanding how and why individuals make decisions regarding moral dilemmas can be very useful in many settings. Kohlberg's theory of moral development provides a framework in which to investigate and begin to comprehend how moral reasoning develops within individuals.

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Appendices

Instructions:

“The questionnaire is based on Prof. Kohlberg’s theory of Moral development. It contains three stories. Please read each story carefully, answer the questions that are given below the stories, and give the reason for your answer in the provided space. There is no right and wrong answer. So please be honest while giving your answer and do not think too much. Try to complete as fast as possible.”

Disclaimer:

“Keeping in mind the current scenario, I have made necessary but important corrections in the original story given by Prof. Kohlberg.

Heinz’s wife was dying from a particular type of cancer. Doctors said a new drug might save her. The drug had been discovered by a local chemist and the Heinz tried desperately to buy some, but the chemist was charging ten times the money it cost to make the drug and this was much more than the Heinz could afford. Heinz could only raise half the money, even after help from family and friends. He explained to the chemist that his wife was dying and asked if he could have the drug cheaper or pay the rest of the money later. The chemist refused, saying that he had discovered the drug and was going to make money from it. The husband was desperate to save his wife, so later that night Heinz broke into the chemist’s office and stole the drug.

1. Should Heinz have stolen the drug?

.....
.....

2. Would it change anything if Heinz did not love his wife?

.....
.....

3. What if the person dying was a stranger, would it make any difference?

.....
.....

4. Should the police arrest the chemist for murder if the woman died?

.....
.....

Chapter two

قصة كولبرج (1958) تتعلق بجليد عهاينز الذي عاش في ميكانما في أوروبا.

كانت زوجة هاينز تموت من نوع معين من السرطان. وقال الاطباء ان دواء جديدا قد ينقذها. وقد اكتشف الكيميائي

المحلي هذا الدواء، وحاول هاينز شراء بعض منه، لكن الكيميائي كان يتقاضى عشرة أضعاف المال الذي تكلفه لصنع هذا الدواء، وكان هذا أكثر بكثير مما كان يستطيع هاينز تحمله

لم يتمكن هاينز من جمع سوى نصف المال، حتى بعد مساعدة من العائلة والأصدقاء. وأوضح الكيميائي أن زوجة هاينز سوف تموت فسأله هاينز عما إذا كان يمكن أن يكون الدواء أرخص أو اذا كان يستطيع دفع بقية المال في وقت لاحق.

فرفض الكيميائي ذلك قائلاً إنه اكتشف العقار و سيجني المال منه. كان الزوج يائسا لإنقاذ زوجته، لذلك في وقت لاحق من تلك الليلة اقتحم هاينز مكتب الكيميائي وسرق الدواء

**اجب على الاسئلة بتفكيرك الخاص*

هل كان على هاينز ان يسرق الدواء لينقذ زوجته ؟

هل سيغير أي شيء إذا لم يحب هاينز زوجته؟

ماذا لو كان الشخص الذي يموت هو شخص غريب، هل سيكون أي فرق؟

هل يجب على الشرطة إلقاء القبض على الكيميائي بسبب القتل إذا توفيت المرأة؟

قصة تحتوي على معضلة أخلاقية