What are little girls made of, made of?
Sugar and spice, and everything nice,
That’s what little girls are made of.

What are little boys made of, made of?
Snips and snails, and puppy dog tails,
That’s what little boys are made of.

Morality in Piaget, Kohlberg and Gilligan
Piaget’s Stages of Moral Reasoning

I. PREMORAL PERIOD (up to 4-5)
   • preschool children show little awareness of rules
   • purpose of the game is to take turns and have fun
   • rules which exist are idiosyncratic
     – Parents and older children are more tolerant of kid’s behavior
Piaget’s Stages of Moral Reasoning

II. MORAL REALISM (6-10)

- child develops a strong respect for rules and a belief that they must be obeyed AT ALL TIMES
- Children at this stage tend to think of rules in terms of MORAL ABSOLUTES
  - “right” always means following the rules.
- Piaget's dilemma -- child who broke 15 cups naughtier. Judgment based on objective CONSEQUENCES rather than intent of the person
- Why focus on consequences?? Reprimanded or PUNISHED DUE TO CONSEQUENCES.
- the child also believes in IMMANENT JUSTICE
  - any violation of society rules will be caught and punished
- In SUM: rules exist outside of themselves. Wrong is whatever adults forbid and punish. Rules MUST NOT be questioned.
III. AUTONOMOUS MORALITY (11+)

• older, more autonomous (independent) children begin to understand that social rules are arbitrary
  – they exist because agreements have been made.

• it is at this stage that rules begin to be challenged

• at this stage the **INTENTION** of the individual begins to have an impact (punish kid who was stealing jam not the one who accidentally caused damage).
What is Morality?

According to Kohlberg

According to Gilligan
Lawrence Kohlberg

♂ b. Bronxville, NY 1927
♂ d. Boston, Mass. 1987
♂ In 1958 he first published his stage theory of moral development in his doctoral dissertation at the Univerisity of Chicago.
♂ He stayed at the University of Chicago until 1968, when he went to Harvard to teach and continue his research until his death.

from http://en.wickipedia.org
Moral Reasoning, nor Morality

• Kohlberg was less interested in what the subject's decision was (e.g. what Heinz should do), than in the underlying rationale. What is important is HOW they EXPLAINED their judgments.

1. Like Piaget, Kohlberg developed stages of Moral development which follow some invariant sequence.
2. Because each successive stage is built upon the foundation of an earlier one, each stage must be followed in a particular order.
3. Again, according to Kohlberg, each stage represents a METHOD OF THINKING about a moral dilemma rather than a particular TYPE of moral decision.
Kohlberg’s Research

Heinz Dilemma

Bridge Dilemma
The Heinz Dilemma

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 $400 for the radium and charged $4,000 for a small dose of the drug. The sick woman’s husband, Heinz, went to everyone he knew to borrow the money and tried every legal means, but he could only get together about $2,000 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 having tried every legal means, Heinz gets desperate and considers breaking into the man’s store to steal the drug for his wife.
Heinz Questions

♂ Should Heinz steal the drug?
♂ Is it actually right or wrong for Heinz to steal the drug? Why?
♂ Is Heinz violating the druggist’s rights? Why?
♂ If Heinz was caught, what sentence should the judge give him?
♂ It is against the law for Heinz to steal. Does that make it morally wrong? Why?
♂ Which is more important: saving another person’s life or obeying the law? Why?
♂ Does it matter if the other person is a stranger? Why?
The Bridge Dilemma

In Korea, a company of Marines was way outnumbered and was retreating before the enemy. The company had crossed a bridge over a river, but the enemy were mostly still on the other side. If someone went back to the bridge and blew it up, with the head start the rest of the men in the company would have, they would probably then escape. But the man who stayed back to blow up the bridge would not be able to escape alive. The captain himself is the man who knows best how to lead the retreat. He asks for volunteers, but no one will volunteer. If he goes himself, the men will probably not get back safely and he is the only one who knows how to lead the retreat.
Bridge Questions

♂ Should the captain order a man to go back on the mission, or should he go himself? Why?
♂ Should the captain send a man when it means sending him to his death? Why?
♂ Should the captain go himself when it means the men will probably not make it back safely? Why?
♂ Does the captain have the right to order a man if he thinks it’s best? Why?
♂ Does the man who is selected have a duty or obligation to go? Why?
♂ What is so important about human life that makes it so important to save or protect? Why?
Theory of Moral Development

Level 1: Preconventional:
- Stage 1: Punishment and Reward
- Stage 2: Hedonism/Reciprocity

Level 2: Conventional:
- Stage 3: Good Boy/Bad Girl
- Stage 4: Rules of society

Level 3: Postconventional:
- Stage 5: Individual Rights
- Stage 6: Universal Principles
At this level children conform to rules imposed by authority figures in order to obtain rewards and avoid punishment. Moral decisions are based on CONSEQUENCES of an act, not intentionality.

Sub-Stage 1: punishment and obedience orientation
   a) goodness or badness of an act are based on its consequences.
   b) child will defer to authority figure and obey their commands in order to avoid punishment (BUT there is no true conception of morality --> it is only bad if you get caught).

Sub-Stage 2: instrumental orientation
   a) person conforms to rules in order to gain rewards or to satisfy personal needs,
   b) doing things for others is “right” if the actor will benefit in the long run
Preconventional: Substage 1

Morality is based on punishments and rewards. Judgments are formed according to external authorities.

Chris age 6:

“Heinz did something wrong; he will go to jail.”
Preconventional: Sub-Stage 2

Morality is reciprocal.
We seek what is in our best interest, and only help others if it benefits us.

Jonathan, age 7:

“He shouldn’t get in trouble for stealing it because he really needed it and the man who was selling it was so greedy and only wanted the money.”
Conventional Morality

• at this level, the individual strives to obey the rules set forth by others in order to win praise and recognition or to maintain social order.

• Sub-Stage 3: “Good-boy / good-girl” orientation
  – a) moral behavior is that which pleases, helps, or is approved by others.
  – b) actions are evaluated on the basis of intent
  – c) one objective is to be thought of as a “nice” person

• Sub-Stage 4: Authority and social-order-maintaining morality
  – a) accepts and conforms to social rules and conventions because of a belief that rules and laws maintain an order which is judged good or moral.
  – LAW AND ORDER MENTALITY
Conventional: Sub-Stage 3

Morality is defined in terms of being socially acceptable, following social norms – the social contract.

Andrea, 9:

“Because if you do you are caring about other people instead of just you.”
Conventional: Sub-Stage 4

Morality is concerned with the well-being of all and maintaining the social order.

Grace, 11:

“That man joined the Army and the captain has every right to order his men.”
Post-Conventional Morality

- Moral standards are internalized and become the person's own.

Stage 5: Social contract morality.
- a) flexibility begins in moral reasoning
- b) moral actions are those that express the will of the majority of individuals
- c) a sense of having to live up to the law, but an understanding that laws can be wrong.

Stage 6: Universal ethical principles
- a) “highest” stage of moral reasoning
- b) right and wrong defined on a personal belief or self-chosen ethics
- c) belief in abstract principles which override all others (life, liberty, equality)
- d) risk jail or social ostracism rather than violate personal ethics

This last stage is often considered to be a HYPOTHETICAL CONSTRUCT because very few people ever demonstrate this level of “saintliness.”
Postconventional: Sub-Stage 5

Morality looks at individual and moral rights within the social contract.

Taya, 10:

“He’s doing it for the right reasons but he shouldn’t still.”
Postconventional: Sub-Stage 6

Morality is defined by universal principles of justice. We come to moral decisions by taking on the perspective of those involved.

Christa, 14:

“We must recognize all humans as human. Human life is human life.”
Carol Gilligan

Student of Kohlberg’s

Later criticized his theory of moral development as being biased toward a male perspective

Proposed care-orientation as an alternative method of moral reasoning

Believes girls are more inclined towards care-orientation so they score lower on Kohlberg’s stages because care-orientation is associated with stage 3 (good interpersonal relationships).

from http://www.albany.edu
Gilligan’s Three-Stage Theory

♀ Level 1 - Preconventional: Egocentricism
♀ Level 2 - Conventional: Care for others
♀ Level 3 - Postconventional: Balancing care for self and others equally

“The moral judgments of women differ from that of men in the greater extent to which women’s judgments are tied to feelings of empathy and compassion and are concerned with the resolution of real as opposed to hypothetical dilemmas.” Gilligan, 1982
Comparing Kohlberg and Gilligan’s Theories

• Kohlberg’s theory is **rule-focused and justice-focused**, while Gilligan’s theory is care-focused and relationship-focused.

• Kohlberg’s theory values **faithfulness to personal principles**, while Gilligan’s theory emphasizes **meeting the needs of everyone involved**.