

MORAL DEVELOPMENT

Piaget's Theory	Kohlberg's Theory	Lickona's Theory	James Marcia's Theory	Carol Gilligan's
<p>Stage 1- Heteronomous Morality (4 – 10 years old)</p> <ul style="list-style-type: none"> From 4 to 7 years of age, children display heteronomous morality. Children think of justice and rules as unchangeable properties of the world, remove from the control of people. From 7 to 10 years of age, children are in transition showing some features of the first stage of moral reasoning and some features of the second stage, autonomous morality. Because young children are heteronomous moralists, they judge the rightness or goodness of behaviour by considering its consequences, not the intentions of the actor. <i>For examples</i> : Killing 10 birds accidentally is worse than killing 1 bird intentionally. <p>Stage 2 - Autonomous</p>	<p>Level 1- Pre-conventional Reasoning</p> <p>Description</p> <ul style="list-style-type: none"> The ethics of egocentricity. Typical of children up to about age 10. Called pre-conventional because young children don't really comprehend the rules set down by others. The consequences of the act determine if it is good or bad. <p>Stage 1: Punishment-Obedience</p> <ul style="list-style-type: none"> The ethics of "What's in it for me?" Obedying rules and exchanging favors are judged in terms of benefit to the person. <p>Stage 2: Market Exchange</p> <ul style="list-style-type: none"> Sometimes called "Nice girl/Good boy" Ethical decisions are based on what pleases, helps, or is approved of others. 	<p>Self-Esteem</p> <p>Lickona (1983) defines self-esteem as a student's sense of mastery or competence. He contends that, showing students that you respect their uniqueness as individuals is a powerful way to raise self-esteem. Higher self-esteem, leads to the greater likelihood of moral behaviours. Lickona suggested two ways to promote self-esteem in students:</p> <ul style="list-style-type: none"> First, learn at least one unique positive character or personality traits in each one of your students early in the school year. Teachers must try to recognize and praise positive character that a student has in order to help the student to maintain it. Second, teachers find ways to recognize moral behaviours that the student already engaged in such as making positive comments on student's power point presentation. 	<p>Identity Status Theory</p> <p>His Theory of Identity Achievement states that there are 2 distinct parts that form adolescent's identity:</p> <ul style="list-style-type: none"> a crisis a commitment <p>He defined a crisis as a time of upheaval where old values or choices are being re-examined. The outcome of a crisis leads to a commitment to a certain value or role.</p> <p>a) Identity Foreclosure</p> <p>Identity foreclosure means that the adolescent blindly accepts the identity and values that were given in childhood by families and significant others. The adolescent's identity is foreclosed until they determine for themselves their true identity. The adolescent in this state is committed to an identity but not as a result of their own searching or crisis.</p> <p>These people have made commitments to an occupational future, but have not experienced an identity crisis. They have conformed to the expectations of</p>	<p>morality is developed by looking at much more than justice.</p> <p>Level 1</p> <p>Orientation to Individual Survival</p> <p>Here, decision centre on the self, and concerns are pragmatic.</p> <p>First Transition From Selfishness to Responsibility</p> <p>As attachment to others appears; self-interest is redefined in light of "what one should do."</p> <p>Level II</p> <p>Goodness as Self-Sacrifice</p> <p>A sense of responsibility for others appears (the traditional view of women as caretakers). Goodness is equated with self-sacrifice and concern for others.</p> <p>Second Transition From Goodness to Truth</p> <p>Women begin to conclude concern for self with their concern for others. It is possible to be responsible to one's self</p>

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<p>Morality (10 years and above)</p> <ul style="list-style-type: none"> • From about 10 years of age and older, children show autonomous morality. They became aware that rules and laws are created by people, and in judging an action. They consider the actor's intentions as well as the consequences. • The older children, moral autonomist, accept change in rules example accept change in new rules of playing marbles suggested by Piaget, contrast with younger children, they resist change because they believes that rules are unchangeable. • So older children accept change in rules and recognize that rules are merely convenient conventions, subjects to change. 	<p>Level 2 - Conventional Ethics</p> <p>Description:</p> <ul style="list-style-type: none"> • The ethics of others. • Typical of ten to twenty years olds. • The names come from conformity to the rules and conventions of society. <p>Stage 3: Interpersonal Harmony</p> <ul style="list-style-type: none"> • Sometimes called "Nice girl/Good boy" • Ethical decisions are based on what pleases, helps, or is approved of others. <p>Stage 4: Law and Order</p> <ul style="list-style-type: none"> • The ethics of order. • Right is doing one's duty, obeying the law, and maintaining an orderly society <p>Level 3 Post-conventional Ethics</p> <ul style="list-style-type: none"> • The ethics of principle. • Rarely reached before age twenty and only by a small segment of the population. 	<p>Cooperative Learning</p> <p>cooperative learning is also linked with promoting moral behaviour, especially helping or prosocial behaviour. He defines cooperative learning as students learning from and with each other. Lickona recommends 2 strategies helpful in promoting prosocial behaviour.</p> <ul style="list-style-type: none"> • Teachers should start out in classes, which is unfamiliar with cooperative learning approaches by having students work in groups. • Use an affirmation exercise in which students publicly affirm how someone else in the class helped them that day or week. <p>He cautions that such a practice may involve several weeks to model and teach to students, since many students are not in the habit of saying something positive about their peers.</p>	<p>others concerning their future.</p> <ul style="list-style-type: none"> • For example, an individual may have allowed a parent to decide what career they will pursue. These individuals have not explored a range of options (experience an "identity crisis"). <p>b) Identity Moratorium</p> <p>Adolescent has acquired vague or ill-formed ideological and occupational commitments. He or she is still undergoing the identity search (crisis). They are beginning to commit to an identity but are still developing it. Individuals in moratorium are actively exploring alternative commitments, but have not yet made a decision. They are experiencing an identity crisis, but appear to be moving forward toward identity formation, making commitments.</p> <p>c) Identity Diffusion</p> <p>Diffusion is the state of having no clear idea of one's identity and making no attempt to find that identity. These adolescents may have struggled to find their identity, but they never resolved it, and they seem to have stopped trying. There</p>	<p>as well as to others? The answer requires knowledge, hence the shift from goodness to truth. Recognizing one's needs is not being selfish but rather being honest and fair.</p> <p>Level III</p> <p>The Morality of Non-violence</p> <p>Resolution of the conflict between concern for self and concern for others results in a guiding principle of non-violence. Harmony and compassion govern all moral action involving self and others. Level III defines both femininity and adulthood.</p>

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	<ul style="list-style-type: none"> • Focuses on the principles underlying society's rules. <p>Stage 5: Social Contract</p> <ul style="list-style-type: none"> • Rules are based on principles of justice and common good and are mutually agreed upon by members of society. <p>Stage 6: Universal Principles</p> <ul style="list-style-type: none"> • Rarely encountered in life. • Ethics determine by individual's conscience guided by the abstract principles of justice and equality. 	<p>Participatory Decision-Making</p> <p>Participatory decision-making means allowing students to participate in making decisions, which affect the quality of classroom life. Lickona contends that the more students are able to help make these decisions, the more students will exhibit moral behaviours as they begin to feel a sense of ownership in the rules that govern how the classroom works. Lickona suggests that holding class meetings in which students brainstorm a number of solutions related to these issues may be a useful first step in instilling a sense of ownership in the decision-making process.</p>	<p>is no commitment and no searching. The young person has not made a commitment, and may or may not have experienced an identity crisis. He or she appears to have given up any attempt to make the commitments needed for developing a clear sense of identity as Marcia defines the term.</p> <p>d) Identity Achievement</p> <p>The state of having developed well-defined personal values and self-concepts. Their identities may be expanded and further defined in adulthood, but the basics are there. They are committed to an ideology and have a strong sense of ego identity. The individual has experienced an identity crisis and has made commitments necessary for building a sense of identity as described above.</p>	