

-Piaget's Stages of Moral Development: Heteronomous Morality, Autonomous Morality, and Moral Development

Heteronomous Morality: From 4 to 7 years of age, children think of Justice and Rules as unchangeable properties of the world, removed from the control of people.

Autonomous Morality: From about 10 years of age and older, children become aware that rules and laws are created by people, and in judging an action, they consider the actor's intentions as well as consequences.

Moral Development: Moral Development involves changes in thoughts, feelings, and behaviors regarding standards of right and wrong.

-Why are Peer Relationships more influential for Moral Development? Piaget argued that, as children develop, they become more sophisticated in thinking about social matters, especially about the possibilities and conditions of cooperation. Piaget stressed that this social understanding comes about through the mutual give-and-take of peer relations. In the peer group, where others have power and status similar to the child's, plans are negotiated and coordinated, and disagreements are reasoned about and eventually settled. Parent-Child Relationships, in which parents have the power and children do not, are less likely to advance Moral Reasoning, because rules are often handed down in an authoritarian way.

-Kohlberg's 3 Levels and 6 Stages of Moral Development: Level 1: Preconventional Reasoning involving Stage 1 - Heteronomous Morality and Stage 2 - Individualism, Instrumental Purpose, and Exchange

Level 2: Conventional Reasoning involving Stage 3 - Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity and Stage 4 - Social Systems Morality

Level 3: Postconventional Reasoning involving Stage 5 - Social Contract or Utility and Individual Rights and Stage 6 - Universal Ethical Principles

Level 1: Preconventional Reasoning: At this level, good and bad are interpreted in terms of external rewards and punishments.

Stage 1 - Heteronomous Morality: At this stage, Moral Thinking is tied to punishment. For example, children think that they must obey because they fear punishment for disobedience.

Stage 2 - Individualism, Instrumental Purpose, and Exchange: At this stage, individuals reason that pursuing their own interests is the right thing to do, but they let others do the same. Thus, they think that what is right involves an equal exchange. They reason that if they are nice to others, others will be nice to them in return.

Level 2: Conventional Reasoning: At this level, individuals apply certain standards, but they are the standards set by others, such as parents or the government.

Stage 3 - Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity: At this stage, individuals value trust, caring, and loyalty to others as a basis of Moral Judgments. Children and adolescents often adopt their parents' Moral Standards at this stage, seeking to be thought of by their parents as a "good boy" or a "good girl."

Stage 4 - Social Systems Morality: At this stage, Moral Judgments are based on understanding the social order, law, justice, and duty. For example, adolescents may reason that in order for a community to work effectively, it needs to be protected by laws that are followed by its members.

Level 3: Postconventional Reasoning: At this level, the individual recognizes alternative Moral Courses, explores the options, and then decides on a Personal Moral Code.

Stage 5 - Social Contract or Utility and Individual Rights: At this stage, individuals reason that values, rights, and principles reinforce the law. A person evaluates the effectiveness of actual laws, and social systems in terms of the degree to which they preserve and protect Fundamental Human Rights and Values.

Stage 6 - Universal Ethical Principles: At this stage, the person has developed a Moral Standard based on Universal Human Rights. When faced with a conflict between law and conscience, the person reasons that conscience should be followed, even though the decision might bring risk.

-This stage of Kohlberg's Theory involves Understanding that Values and Laws are Relative and that Standards vary: Stage 4: Social Systems Morality.

-This stage of Kohlberg's Theory involves Breaking Laws for Preserving Fundamental Human Rights (such as the right to food): Stage 6: Universal Ethical Principles. Stage 6 is the highest stage in Kohlberg's Theory of Moral Development.

-Criticisms of Gilligan's Work: A meta-analysis casted doubt on Gilligan's claim of significant gender differences in Moral Judgment by concluding that girls' Moral Orientations are "somewhat more likely to focus on care for others than on abstract principles of justice, but they can use both Moral Orientations, just like boys, when needed.

-Criticisms of Kohlberg's Work: Developmentalists argued that alternative methods should be used to collect information about Moral Thinking instead of relying on a single method that requires individuals to reason about imaginary Moral Dilemmas. However, perhaps the most publicized criticism of Kohlberg's Theory has come from Carol Gilligan, who argues that Kohlberg's Theory reflects a gender bias. According to Gilligan, Kohlberg's Theory is based on a male norm that puts abstract principles above relationships and concerns for others and sees the individual as standing alone and independently making Moral Decisions. In contrast to Kohlberg's Justice Perspective, Gilligan argues for a Care Perspective. Gilligan also believes that Kohlberg greatly underplayed the Care Perspective, perhaps because he was male, because most of his research was with males rather than females, and because he used male responses as a model for his theory.

Justice Perspective: Kohlberg's Justice Perspective, which is a Moral Perspective that focuses on the rights of the individual; individuals independently make Moral Decisions. It puts justice at the heart of Morality.

Care Perspective: Gilligan argues for a Care Perspective, which is a Moral Perspective that views people in terms of their connectedness with others and emphasizes Interpersonal Communication, Relationships with Others, and Concern for Others.

-Social Conventional Reasoning: Social Conventional Reasoning focuses on Conventional Rules that have been established by social consensus in order to control behavior and maintain the social system.

Conventional Rules: The Conventional Rules themselves are irrational, such as using a fork at meals and raising your hand in class before speaking.

-Moral Reasoning: In contrast to Social Conventional Reasoning, Moral Reasoning focuses on ethical issues and rules of Morality.

Moral Rules: Unlike Conventional Rules, Moral Rules are reasonable and somewhat harsh. Rules pertaining to lying, cheating, stealing, and physically harming another person are Moral Rules, because violation of these rules goes against ethical standards that exist apart from social consensus and convention.

-Cheating in one Domain Area but not another is an example of the power of this on Moral Behavior?
Situation-Specific Behavior

Situation-Specific Behavior: Children were most likely to cheat when their friends put pressure on them to do so, and when the chance of being caught was slim. However, other analyses suggest that although Moral Behavior is influenced by Situational Determinates, some children are more likely than others to cheat, lie, and steal.

-According to the Psychoanalytic Theory, this prevents one from cheating: The Conscience. As children become closer to their parents', they internalize what their parents' believe to be right and wrong, which develops the Superego. When a child becomes close to their parents', they naturally feel a sense of guilt when they have wronged.

Psychoanalytic Theory: According to Sigmund Freud, guilt and the desire to avoid feeling guilty are the foundation of Moral Behavior. In Freud's theory, the Superego is the Moral Branch of Personality.

Superego: The Superego consists of two main components, the Ego Ideal and Conscience.

Ego Ideal- The Ego Ideal rewards the child by conveying a sense of pride and personal value when the child acts according to ideal standards approved by the parents.

Conscience- The Conscience punishes the child for behaviors disapproved by the parents by making the child feel guilty and worthless.

-General term for feeling reactions to other's Emotional Responses: Empathy

Empathy: Feeling Empathy means reacting to another's feelings with an emotional response that is similar to the other's feelings.

-Potential Functions of Mirror Neurons: The brain uses Mirror Neurons to mirror the movement it sees. Mirror Neurons can possibly send messages to the Emotional System in our brain. When Mirror Neurons are working correctly, they go off when doing an action as well as seeing the same action being done. The Mirror System is the most basic social brain system.