GILLIGAN'S THEORY OF MORAL DEVELOPMENT

Gilligan's Background and her contribution
Carol Gilligan is an American psychologist who is best known for her work on moral development theory. She earned her Ph.D. in social psychology from Harvard University, where she studied under the renowned psychologist Lawrence Kohlberg. Kohlberg's theory of moral development, which focused on the development of moral reasoning in children and adolescents, served as the foundation for Gilligan's own research.

Gilligan's contributions to the field of psychology include her development of a feminist approach to moral psychology, which challenged Kohlberg's male-centric perspective. Gilligan argued that women's moral reasoning differs from men's in important ways, and that women's experiences of relationships, care, and empathy are critical to understanding moral development. Her book, "In a Different Voice: Psychological Theory and Women's Development," which was published in 1982, became a seminal work in feminist psychology and had a significant impact on the field of moral psychology.

Gilligan's Theory

Gilligan's theory of moral development proposes that there are three stages of moral reasoning: pre-conventional, conventional, and post-conventional. Each stage is characterized by a different mode of moral reasoning and a different set of values and priorities. Here are examples of each stage:

1. **Pre-conventional stage:** At this stage, individuals are focused on their own self-interest and personal needs. Moral decisions are based on whether an action will result in a reward or a punishment. At this stage, individuals may not consider the impact of their actions on others.

   Example 1: A child takes a toy from another child because they want to play with it, and they are not concerned with the other child's feelings or well-being. Example 2: A student copies another student's homework to avoid getting a lower grade, without considering the implications for the other student or the teacher's trust.

2. **Conventional stage:** At this stage, individuals begin to consider the expectations of society and the social norms and rules that govern behavior. Moral decisions are based on whether an action is socially acceptable or not. Individuals at this stage may conform to the expectations of others in order to avoid disapproval or criticism.

   Example 1: A teenager refuses to cheat on a test because they do not want to disappoint their parents, teachers, or peers. Example 2: An engineer follows the safety regulations set by the company and government because they do not want to face legal or financial consequences, rather than because they believe it is the right thing to do.

3. **Post-conventional stage:** At this stage, individuals focus on the principles of justice and morality, and seek to balance the needs and interests of all stakeholders. Moral decisions are based on a sense of duty and responsibility to others. Individuals at this stage recognize the importance of ethical principles such as autonomy, privacy, and justice, and may be motivated by a desire to make a positive impact on society.

   Example 1: An engineer working on a project that involves the use of personal data may refuse to use the data in a way that violates the privacy rights of individuals, even if doing so

would result in financial gain for the company. The engineer is motivated by a sense of responsibility to protect the rights and well-being of all stakeholders, and recognizes the importance of ethical principles such as autonomy, privacy, and justice. Example 2: A business leader makes a decision to reduce their company's carbon footprint, even though it may result in short-term financial losses. The leader is motivated by a sense of responsibility to protect the environment and future generations, and recognizes the importance of sustainability and social responsibility.

In summary, Gilligan's theory of moral development emphasizes the importance of considering the perspectives and needs of all stakeholders in ethical decision-making, as well as the role of empathy, relationships, and interdependence in moral reasoning. By incorporating these values into their decision-making processes, engineers and other professionals can develop a more comprehensive and socially responsible approach to their work.

Why is Gilligan's Theory Relevant?

Gilligan's theory is relevant to engineering students because it highlights the importance of considering multiple perspectives and values in ethical decision-making. Engineering students, like professionals in many fields, face complex ethical dilemmas that require careful consideration of the interests and needs of various stakeholders, including users, clients, employees, and society at large. Gilligan's theory provides a framework for understanding and balancing these perspectives in a way that promotes ethical and moral development.

Specifically, the justice perspective, which emphasizes rules, rights, and individual autonomy, is relevant to engineering students because it aligns with the legal and regulatory frameworks that govern the engineering profession. For example, engineering students may encounter ethical dilemmas related to intellectual property rights, product liability, workplace safety, and environmental protection. In such cases, the justice perspective can help students to understand and apply relevant laws, regulations, and standards in a fair and impartial manner.

However, the care perspective, which emphasizes relationships, interdependence, and empathy, is also relevant to engineering students because it recognizes the social and environmental impacts of engineering decisions. For example, engineering students may encounter ethical dilemmas related to collaborative design, stakeholder engagement, and social responsibility. In such cases, the care perspective can help students to understand and address the diverse and often conflicting interests and needs of various stakeholders, and to consider the long-term consequences of their decisions on society and the environment.

GILLIGAN'S STAGES OF ETHICS AND CARE	
STAGE	**GOAL**
Pre-conventional	Individual Survival
Transition from elfishness to responsibility to others	
Conventional	Self-sacrifice is goodness
Transition from goodness to truth that she is a person too	
Post-conventional	Principle of Non-violence: Do not hurt others or self.

KOHLBERG'S 6 STAGES OF MORAL DEVELOPMENT

Lawrence Kohlberg's theory of moral development provides a framework for understanding how individuals develop their sense of morality and ethics throughout their lives. Kohlberg proposed that moral development occurs through a series of stages, each characterized by a different level of moral reasoning.

Kohlberg based his theory on a series of moral dilemmas presented to his study subjects. Boys between the age of 10-16 were also interviewed to determine the reasoning behind their judgments in each scenario.

One example was "Heinz Steals the Drug." In this scenario, a woman has cancer and her doctors believe only one drug might save her. This drug had been discovered by a local pharmacist and he was able to make it for $200 per dose and sell it for $2,000 per dose. The woman's husband, Heinz, could only raise $1,000 to buy the drug.

He tried to negotiate with the pharmacist for a lower price or to be extended credit to pay for it over time. But the pharmacist refused to sell it for any less or to accept partial payments. Rebuffed, Heinz instead broke into the pharmacy and stole the drug to save his wife. Kohlberg asked, "Should the husband have done that?"

Kohlberg was not interested so much in the answer to whether Heinz was wrong or right but in the reasoning for each participant's decision. He then classified their reasoning into the stages of his theory of moral development.

By understanding Kohlberg's theory of moral development, we can gain insight into the different ways individuals reason about moral issues and develop their own sense of ethics and values. As engineers, it's important to consider the ethical and moral implications of our work, and Kohlberg's theory provides a useful framework for understanding these issues.

LEVEL- 1: Pre-conventional Morality

The first level is pre-conventional morality, which is characterized by a **focus on personal interests and rewards and punishments**. There are two Levels in this level:

Stage 1: Obedience and Punishment Orientation (Pre-conventional Morality)

At this stage, individuals are focused on avoiding punishment and obeying authority figures. They believe that the consequences of an action determine its morality. Examples of this stage include a child who does not steal candy from a store because they fear being caught and punished, or a teenager who does not skip school because they fear their parents' punishment.

Stage 2: Individualism and Exchange (Pre-conventional Morality)

At this stage, individuals are motivated by self-interest and personal gain. They believe in "tit for tat" and an eye for an eye mentality. Examples of this stage include a child who shares their toys with others in the hope of receiving a return favor or a student who helps their friend with homework in exchange for a favor in return.

LEVEL - 2: Conventional Morality

The second level is conventional morality, which is characterized by a focus on social norms and approval from others. There are also two stages in this level

Stage 3: Interpersonal Relationships (Conventional Morality)

At this stage, individuals are focused on the expectations and approval of others. They want to be seen as a good person and value harmonious relationships with others. Examples of this stage include a teenager who does not cheat on an exam because it would be unfair to their classmates, or an employee who follows the company's rules and regulations to maintain a positive work environment.

Stage 4: Maintaining Social Order (Conventional Morality)

At this stage, individuals are concerned with maintaining the social order and upholding the law. They believe in following the rules and fulfilling one's duties as a member of society. Examples of this stage include a person who pays their taxes because it is their civic duty or an individual who obeys traffic laws to ensure the safety of everyone on the road.

LEVEL 3: Post-conventional Morality

The third level is post-conventional morality, which is characterized by a focus on abstract principles and personal values. There are also two stages in this level

Stage 5: Social Contract and Individual Rights (Post-conventional Morality)

At this stage, individuals recognize that there are different perspectives and opinions in society, and that rules and laws can be questioned and changed. They value fairness and the protection of individual rights, and may go against the law if they feel it is unjust. Examples of this stage include a person who protests against an unjust law or a healthcare worker who refuses to participate in a medical procedure that goes against their personal values.

Stage 6: Universal Principles (Post-conventional Morality)

At the highest stage of moral development, individuals develop a set of universal principles that guide their moral decision-making, regardless of the laws or opinions of others. They are committed to justice and equality and may be willing to sacrifice their own interests for the greater good. Examples of this stage include individuals who fight for human rights or environmental protection, even if it means going against the norm or risking their own safety.

These examples provide a glimpse into the different ways individuals reason about moral issues and the varying factors that influence their moral decision-making. By understanding the stages of Kohlberg's theory of moral development, we can gain insight into the complexity of moral reasoning and how individuals develop their own sense of ethics and values.

Kohlberg's Theory (Basic Aspects)	Carol Gilligan's Theory (Basic Aspects)
1. Is based on the study on men.	1. Is based on the study on men and women
2. Men give importance to moral rule.	2. Women always want to keep up the personal relationships with all the persons involved in the situations.
3. Ethics of rules and rights.	3. Women give attention to circumstances leading to critical situations rather than rules:(context-oriented and ethics of care)
Kohlberg's Theory (Characteristic Features)	**Carol Gilligan's Theory (Characteristic Features)**
✓ Justice ✓ Factual ✓ Right or wrong ✓ Logic only ✓ Logic and rule-based ✓ Less of caring ✓ Matter of fact ✓ Present focus ✓ Strict rules ✓ Independence ✓ Rigid ✓ Taking a commanding role ✓ Transactional approach	✓ Reason ✓ Emotional ✓ Impact on relationships ✓ Compassion too ✓ Caring and concern ✓ More of caring ✓ Abstract ✓ Future focus ✓ Making exceptions ✓ Dependence ✓ Human-oriented ✓ Shying away from decision-making ✓ Transformational approach

The difference in these two theories is explained through the well-known example, Heinz's Dilemma. Heinz being poor and a debtor could not buy the costly medicine for his sick wife, at ten times the normal cost. Initially he begged the Pharmacist to sell at half the price or allow him to pay for it later. Pharmacist refused to oblige him either way. Finally he forcibly entered the Pharmacy and stole the drug. According to Kohlberg study, men observed that the theft was morally 'wrong' at the conventional level, because the property right was violated. But men at the post-conventional level, concluded that the theft was 'right', as the life of the human being was in danger. But women observed that Heinz was wrong. They observed that instead of stealing he could have tried other solutions (threatening or payment in instalments?) to convince the Pharmacist.

Gilligan however attributed the decision by women as context-oriented and not on the basis of rules ranked in the order of priority.