

## PRECONVENTIONAL

- Stage 1: Punishment orientation.** Obedience to authority is considered. Example: “He shouldn’t steal the drug because he might get caught and be punished” (avoiding punishment)
- Stage 2: Pleasure-seeking orientation.** Action is determined by one’s own needs. Example: “It won’t do him any good to steal the drug because his wife will be dead by the time he gets out of jail” (self-interest)

## CONVENTIONAL

- Stage 3: Good boy/good girl orientation.** Action determined by the approval of their peer group. Example: “He shouldn’t steal the drug because others will think he is a thief. His wife will not want to be saved by stealing” (avoiding disapproval)
- Stage 4: Authority orientation.** Should uphold the law at all costs. Follow social rules. Example: “Although his wife needs the drug, he should not break the law to get it. His wife’s condition doesn’t justify stealing” (traditional morality of authority)

## POSTCONVENTIONAL

- Stage 5: Social-contract orientation.** Rules are open to question but are upheld for the good of the community. Example: “He should not steal the drug. The druggist response is unfair but mutual respect for the rights of others must be maintained.” (social contract)
- Stage 6: Morality of individual principles.** High value is placed on justice, dignity, and equality. Example: “He should steal the drug but alert authorities he has done it. He will have to face a penalty, but he will save a human life.” (self-chosen ethical principles)

## 道德發展理論

第1階段

避免懲罰



第2階段



得到好處

第3階段

別人認同



第4階段



遵守法律

第5階段

社會制約



第6階段



道德原則