

**Table 8.2 Stages in moral development**

Stage	Orientation	Moral motives	Principles of what is 'right'	Typical social concerns
Zero	Impulsive and amoral	None	Right is whatever I want at any time, regardless of the consequences	None at all
One	Obedient; punishment-avoiding	Irrational dread of punishment; fear of those in authority	People in authority, and the rules that they set, must be obeyed exactly, so that punishment or disaster is avoided	Self-preservation is all-important. One is preoccupied with what those in power want and how to avoid causing them anger
Two	Personal benefits and rewards; getting a good deal for oneself	How to get the most pleasure and gain for oneself; calculating the personal risks and payoffs of an action	It is human nature to want to get the best for oneself, making deals with other people if necessary	Dealings are governed purely by self-interest. If cooperation with others is an absolute necessity, it is done through 'give and take' bargaining. If cooperation is not necessary, then other people's needs are ignored
Three	Conforming to social expectations; gaining approval	Avoiding disapproval by associates and close ones; wanting to be praised, liked and admired, rather than shamed	One must be nice to others and not hurt their feelings; be loyal to partners and live up to others' expectations	The capacity for empathy with the feelings of those in one's immediate circle is developed. Approval and liking by others comes to be valued for its own sake, and affects self-image. Shared commitments come to be more important than narrow self-interest
Four	Protecting law and order; maintaining the existing system of official social arrangements	Performing formal duties and responsibilities; Meeting official standards, working for the best interests of an institution	One must perform one's duty to society by upholding its law and order, and contributing to the good of the social institutions operating within it	Special effort is made to act consistently with official roles, duties and standards, and properly laid down rules and procedures. One aims to serve the needs and goals of the institution as a whole
Five	Promoting justice and welfare within the wider community, as defined in open and reasonable debate	Following principles that serve the best interests of the great majority; Striving to be reasonable, just and purposeful in one's actions	For the betterment of society as a whole, the underlying spirit of basic democratic and contractual rights must be acknowledged and upheld, even if existing institutions do not protect them	Over and above institutional needs, concern develops for the 'greater good', the wider public interest. Principles of basic justice and human rights are followed, rather than only what is laid down by existing laws or formal roles and rules
Six	Defending everyone's right to justice and welfare, universally applied	Applying well-thought-out principles, being ready to share and debate these openly and non-defensively with others	Everyone's basic human rights must be respected without exception; everyone has basic moral responsibilities from which no one is exempted	There is principled concern and respect for other persons because they are ends in themselves, and not mere instruments to meet others' purposes. One adopts a reflexive, self-critical approach in ethical decision making, so that the consistency of one's decisions is constantly under review
Seven	Respecting the cosmos as an integral whole, a oneness extending well beyond humanity	Respecting the intrinsic value of the cosmos, with its wider harmonies and paradoxes	Rights extend beyond what is immediately useful or interesting to humanity, e.g. to animal species and ecological systems regardless of their social utility	The integrity of 'the environment' and other systems making up the universe, regardless of their immediate importance for <i>Homo sapiens</i> , is valued for its own sake

Source: Model adapted from Lawrence Kohlberg (1981) *Essays on Moral Development, Volume One: The Philosophy of Moral Development*, San Francisco: Harper and Row, pp. 121-2, 128 and 409-12, and from Lawrence Kohlberg and Robert Rymaszewski (1990) 'Beyond justice reasoning: Moral development and consideration of a seventh stage', in C.N. Alexander, and E.J. Langer, (eds) *Higher Stages of Human Development*, Oxford: Oxford University Press, pp. 193-5.