

**Chapter 1 : - Construction Laborers**

*the defense of a particular position usually without adequate consideration of opposing evidence in order to win people over to one's position.*

Definition[ edit ] A social construct or construction concerns the meaning, notion, or connotation placed on an object or event by a society, and adopted by the inhabitants of that society with respect to how they view or deal with the object or event. A major focus of social constructionism is to uncover the ways in which individuals and groups participate in the construction of their perceived social reality. It involves looking at the ways social phenomena are developed, institutionalized , known, and made into tradition by humans.

Origins[ edit ] In terms of background, social constructionism is rooted in " symbolic interactionism " and "phenomenology. More than four decades later, a sizable number of theory and research pledged to the basic tenet that people "make their social and cultural worlds at the same time these worlds make them. Therefore, it represented one of the first attempts to appreciate the constructive nature of experience and the meaning persons give to their experience. Over the years, it has grown into a cluster of different approaches, [19] with no single SC position. This way of conceptualizing this relationship is a logical result of the circumstantial differences of their emergence. In subsequent analyses these differences between PCP and SC were framed around several points of tension, formulated as binary oppositions: On the other hand, the reframing contributes to PCP theory and points to new ways of addressing social construction in therapeutic conversations. Social constructivism has been studied by many educational psychologists, who are concerned with its implications for teaching and learning. For more on the psychological dimensions of social constructivism, see the work of Ernst von Glasersfeld and A. Communication studies[ edit ] A bibliographic review of social constructionism as used within communication studies was published in It features a good overview of resources from that disciplinary perspective. There are opposing philosophical positions concerning the feasibility of co-creating a common, shared, social reality, called weak and strong. Searle does not elucidate the terms strong and weak in his book *The Construction of Social Reality*, [33] but he clearly uses them in his Chinese room argument, where he debates the feasibility of creating a computing machine with a sharable understanding of reality, and he adds "We are precisely such machines. But this computer is a society of creative thinkers, or people albeit posthuman transhuman persons , having debates in order to generate information, in the never-ending attempt to attain omniscience of this physicsâ€™"its evolutionary forms, its computational abilities, and the methods of its epistemologyâ€™"having an eternity to do so. Strong social constructivism says "none are able to communicate either a full reality or an accurate ontology, therefore my position must impose, by a sort of divine right , my observer-relative epistemology", whereas weak social constructivism says "none are able to know a full reality, therefore we must cooperate, informing and conveying an objective ontology as best we can. Brute facts are all facts that are not institutional facts e. The skeptic portrays the weak aspect of social constructivism, and wants to spend effort debating the institutional realities. Harvard psychologist Steven Pinker [35] writes that "some categories really are social constructions: Examples include money, tenure , citizenship , decorations for bravery, and the presidency of the United States. The existence of language is itself constitutive of the social fact 37 , which natural or brute facts do not require. Natural or "brute" facts exist independently of language; thus a "mountain" is a mountain in every language and in no language; it simply is what it is. X counts as Y in C. Furthermore, because the physical features brute facts specified by the X term are insufficient by themselves to guarantee the fulfillment of the assigned function specified by the Y term, the new status and its attendant functions have to be the sort of things that can be constituted by collective agreement or acceptance. Therefore, there is doubt that society or a computer can be completely programmed by language and images, because there is a programmable, emotive effect of images that derives from the language of judgment towards images. Finally, against the strong theory and for the weak theory, Searle insists, "it could not be the case, as some have maintained, that all facts are institutional [i. To suppose that all facts are institutional [i. In order that some facts are institutional, there must be other facts that are brute [i. This is the consequence of the logical structure of

institutional facts. John Searle [ ] argues vehemently and in my opinion cogently against universal constructionism. Linguistic idealism is the doctrine that only what is talked about exists, nothing has reality until it is spoken of, or written about. His book is titled the Construction of Social Reality, and as I explained elsewhere [Hacking, ], that is not a social construction book at all. Hacking observes that his simplistic dismissal of the concept actually revealed to many readers the outrageous implications of the theorists: Is child abuse a real evil, or a social construct, asked Hacking? His dismissive attitude, "gave some readers a way to see that there need be no clash between construction and reality," [39]: The disagreement lies in whether this category should be called "socially constructed. To understand how weak social constructionism can conclude that metaphysics a human affair is not the entire "reality," see the arguments against the study of metaphysics. This inability to accurately share the full reality, even given time for a rational conversation, is similarly proclaimed by weak artificial intelligence. History and development[ edit ] Berger and Luckmann[ edit ] Constructionism became prominent in the U. Berger and Luckmann argue that all knowledge, including the most basic, taken-for-granted common sense knowledge of everyday reality, is derived from and maintained by social interactions. When people interact, they do so with the understanding that their respective perceptions of reality are related, and as they act upon this understanding their common knowledge of reality becomes reinforced. Since this common sense knowledge is negotiated by people, human typifications , significations and institutions come to be presented as part of an objective reality, particularly for future generations who were not involved in the original process of negotiation. For example, as parents negotiate rules for their children to follow, those rules confront the children as externally produced "givens" that they cannot change. Narrative turn[ edit ] During the s and s, social constructionist theory underwent a transformation as constructionist sociologists engaged with the work of Michel Foucault and others as a narrative turn in the social sciences was worked out in practice. This particularly affected the emergent sociology of science and the growing field of science and technology studies. In particular, Karin Knorr-Cetina , Bruno Latour , Barry Barnes , Steve Woolgar , and others used social constructionism to relate what science has typically characterized as objective facts to the processes of social construction, with the goal of showing that human subjectivity imposes itself on those facts we take to be objective, not solely the other way around. A Sociological History of Particle Physics. Davis , and philosophers including Paul Ernest have published social constructionist treatments of mathematics. Postmodernism[ edit ] Social constructionism can be seen as a source of the postmodern movement, and has been influential in the field of cultural studies. Some have gone so far as to attribute the rise of cultural studies the cultural turn to social constructionism. Within the social constructionist strand of postmodernism, the concept of socially constructed reality stresses the ongoing mass-building of worldviews by individuals in dialectical interaction with society at a time. The numerous realities so formed comprise, according to this view, the imagined worlds of human social existence and activity, gradually crystallized by habit into institutions propped up by language conventions, given ongoing legitimacy by mythology , religion and philosophy, maintained by therapies and socialization , and subjectively internalized by upbringing and education to become part of the identity of social citizens. In the book The Reality of Social Construction, the British sociologist Dave Elder-Vass places the development of social constructionism as one outcome of the legacy of postmodernism. He writes "Perhaps the most widespread and influential product of this process [coming to terms with the legacy of postmodernism] is social constructionism, which has been booming [within the domain of social theory] since the s. Consequently, critics have argued that it generally ignores biological influences on behaviour or culture, or suggests that they are unimportant to achieve an understanding of human behaviour. In , to illustrate what he believed to be the intellectual weaknesses of social constructionism and postmodernism, physics professor Alan Sokal submitted an article to the academic journal Social Text deliberately written to be incomprehensible but including phrases and jargon typical of the articles published by the journal. Philosopher Paul Boghossian has also written against social constructionism. He then states that social constructionists argue that we should refrain from making absolute judgements about what is true and instead state that something is true in the light of this or that theory. Countering this, he states: But it is hard to see how we might coherently follow this advice. Given that the propositions which make up epistemic systems are just

very general propositions about what absolutely justifies what, it makes no sense to insist that we abandon making absolute particular judgements about what justifies what while allowing us to accept absolute general judgements about what justifies what. But in effect this is what the epistemic relativist is recommending. He states that instead of believing that any world view is just as true as any other cultural relativism, we should believe that: If we were to encounter an actual, coherent, fundamental, genuine alternative to our epistemic system, C2, whose track record was impressive enough to make us doubt the correctness of our own system, C1, we would not be able to justify C1 over C2 even by our own lights. Following this point, Thibodeaux [52] argued that constructionism can both separate and combine a subject and their effective environment. To resolve this he argued that objective conditions should be used when analyzing how perspectives are motivated. Social constructionism has been criticized by psychologists such as University of Toronto Professor Jordan Peterson and evolutionary psychologists, including Steven Pinker in his book *The Blank Slate*.

**Chapter 2 : Lawrence Kohlberg's stages of moral development - Wikipedia**

*Some people break the Old Testament law down into all of the following components EXCEPT \_\_\_\_\_ in order to determine what still stands [17Q] A. Civil Law B. Moral Law.*

Funding for this site is provided by readers like you. Here is a brief version. Unless she could get a certain medicine, she could die at any time. But this medicine was very expensive, and Heinz could not afford it. He went to the druggist anyway and asked if he could have the medicine more cheaply, or even on credit. What should Heinz do: What interested Kohlberg was not so much the response that each of his subjects provided as the reasoning behind it. For example, one child might say that Heinz had to let his wife die so that he would not go to prison, while another might say that Heinz had to steal the drug, because otherwise God would punish him for having let his wife die. Or one adult might say that Heinz had to let his wife die because stealing is against the law, while another adult might say that Heinz had to steal the medicine because failing to help someone who is in danger is punishable by law. Kohlberg presented his experimental subjects with moral dilemmas in the form of little stories, then asked them to make moral judgments about the behaviour of the main character in each story. By analyzing the reasons that the subjects gave for their judgments more than the judgments themselves, Kohlberg identified three major levels of moral judgment, each of which he divided into two stages, for a total of six successive stages in which each individual takes increasing account of other people in his or her decisions about how to behave. The first two stages, at level 1, pre-conventional morality, occur before the individual has even become aware of social conventions. At stage 1 from about age 2 or 3 to about age 5 or 6, children seek mainly to avoid the punishment that authority figures such as their parents can mete out. The next two stages occur at level 2, conventional morality—so named because at these stages it is no longer individuals such as parents, but rather social groups, such as family and friends, that children perceive as the source of authority. At stage 3 from about age 7 to about age 12, children feel the need to satisfy the expectations of the other members of their group. In so doing, children seek to preserve rules that will lead to predictable behaviour. In examining the justification for a given course of action, the individual considers whether it is consistent with the norms and laws of this society. At stage 5 starting as early as age 12, in some cases, individuals feel as if they have freely entered into a contractual commitment with every person around them. This commitment is based on a desire for consensus and a rational assessment of the benefits that everyone can derive from the existence of these rules. People at stage 6 agree that laws and societal values have a certain validity, but if these laws conflict with their own principles of human dignity, they will follow these principles, which they regard as an internally imposed imperative. According to Kohlberg, people go through these six stages in the above order: A study was conducted of political resisters in such areas as anti-nuclear politics and tax resistance. Compared with non-resisters, these individuals rejected social and political authority more strongly and believed that individual conscience was a better guide to conduct than the law was. In comparison, conservatives were mainly at stage 4, and liberals at stage 5.

**Chapter 3 : Constructing Wagner as Moral Pariah, Part 3 | Rise of The West**

*In contrast, half of the women stated that they had a moral responsibility to engage in self-care in order to stay as healthy, and therefore independent, as possible and refrain from becoming a burden on their friends and family members.*

Saul McLeod, published The concept of validity was formulated by Kelly, p. For example a test of intelligence should measure intelligence and not something else such as memory. Internal and External Validity A distinction can be made between internal and external validity. Internal validity refers to whether the effects observed in a study are due to the manipulation of the independent variable and not some other factor. In other words there is a causal relationship between the independent and dependent variable. Internal validity can be improved by controlling extraneous variables, using standardized instructions, counterbalancing, and eliminating demand characteristics and investigator effects. External validity refers to the extent to which the results of a study can be generalized to other settings ecological validity, other people population validity and over time historical validity. External validity can be improved by setting experiments in a more natural setting and using random sampling to select participants. Assessing the validity of test There are two main categories of validity used to assess the validity of test i. Face Validity This is the least sophisticated measure of validity. Face validity is simply whether the test appears at face value to measure what it claims to. Accordingly, tests wherein the purpose is unclear have low face validity Nevo, A direct measurement of face validity is obtained by asking people to rate the validity of a test as it appears to them. This rater could use a likert scale to assess face validity. For example, individuals who actually take the test would be well placed to judge its face validity. Also people who work with the test could offer their opinion e. Finally, the researcher could use members of the general public with an interest in the test e. The face validity of a test can be considered a robust construct only if a reasonable level of agreement exists among raters. It should be noted that the term face validity should be avoided when the rating is done by "expert" as content validity is more appropriate. Having face validity does not mean that a test really measures what the researcher intends to measure, but only in the judgment of raters that it appears to do so. Consequently it is a crude and basic measure of validity. However, the implications of items on tests with clear face validity is that they are more vulnerable to social desirability bias. Individuals may manipulate their response to deny or hide problems, or exaggerate behaviors to present a positive images of themselves. It is possible for a test item to lack face validity but still have general validity and measure what it claims to measure. This is good because it reduces demand characteristics and makes it harder for respondents to manipulate their answers. Because most of the original normative sample of the MMPI were good Christians only a depression Christian would think Christ is not coming back. Thus, for this particular religious sample the item does have general validity, but not face validity. Construct Validity Construct validity was invented by Cornball and Meehl This type of validity refers to the extent to which a test captures a specific theoretical construct or trait, and it overlaps with some of the other aspects of validity Construct validity does not concern the simple, factual question of whether a test measures an attribute. To test for construct validity it must be demonstrated that the phenomenon being measured actually exists. So, the construct validity of a test for intelligence, for example, is dependent on a model or theory of intelligence. Construct validity entails demonstrating the power of such a construct to explain a network of research findings and to predict further relationships. However, there is no single method of determining the construct validity of a test. Instead, different methods and approaches are combined to present the overall construct validity of a test. For example, factor analysis and correlational methods can be used. Concurrent validity This is the degree to which a test corresponds to an external criterion that is known concurrently i. If the new test is validated by a comparison with a currently existing criterion, we have concurrent validity. Very often, a new IQ or personality test might be compared with an older but similar test known to have good validity already. Predictive validity This is the degree to which a test accurately predicts a criterion that will occur in the future. For example, a prediction may be made on the basis of a new intelligence test, that high scorers at age 12 will be more likely to obtain university degrees several

years later. If the prediction is born out then the test has predictive validity. Psychological Bulletin, 52, Manual for the Minnesota Multiphasic Personality Inventory. Interpretation of educational measurements. Journal of Educational Measurement, 22 4 , How to reference this article:

**Chapter 4 : Henry George Liddell, Robert Scott, An Intermediate Greek-English Lexicon, ἰστορικὴ ἱστορία,**

*Evil Genius: Constructing Wagner as Moral Pariah, Part 3 Brenton Sanderson 2, words Part 3 of 4 Wagner's Music Dramas as Coded Anti-Semitism T. W. Adorno and Wagner biographer Robert Gutman began a modern Jewish intellectual tradition when they proposed that Wagner's antipathy to Jews was not limited to articles like Judaism in Music, but.*

Male and Female Roles: Gender in the Bible by Dave Miller, Ph. In little more than half a century, American culture has experienced a massive restructuring of values and reorientation of moral and spiritual standards. One facet of this multifaceted effacement and erosion of biblical values has been dramatically altered gender roles. The feminist agenda has penetrated the American social landscape. Indeed, the onset of the feminist movement in the turbulent s sparked a significant adjustment of societal norms resulting in the transformation of virtually every sphere of American cultureâ€”from the home and the church to the business world and beyond. Women now routinely serve in historically male capacities, including the military, politics, sports, and a host of community services including fire, police, ambulance, etc. Make no mistake, a number of changes with regard to gender have emerged that may be deemed beneficial and positive. Concomitant with the effort to eradicate gender differentiation has been the degradation of masculinity and the restructuring of the family unit the fundamental building block of humanityâ€”Genesis 1: As womanhood has been devalued and her function altered, the rest of society has suffered dramatically. After all, women inevitably exert a profound influence on culture and societyâ€”for good or ill. Virtuous femininity is the glue that holds human civilization together. Sadly for America, feminism has overturned the rocker, thrown the baby out with the bathwater, punched Dad in the face, and stomped away from the house in a huff. The cry of those who are pressing the feminist agenda is that the church in the past has restricted women in roles of leadership and worship simply because of culture and flawed hermeneutical principles. They say we are the product of a male-dominated society and have consequently misconstrued the contextual meaning of the relevant biblical passages. The underlying catalyst for this social turmoil, and resulting gender confusion, has been the rejection of the Bible as the authentic Word of the divine Being Who created the Universe and humans. Even among those who continue to profess their allegiance to Christianity, large numbers have capitulated to political correctness and abandoned the traditional, i. In their quest to maintain relevance among the shifting sands of secular culture, they have imbibed the spirit of the age, been infected by humanistic philosophy, and consequently have compromised the clear teaching of Scripture on the role of women cf. As attitudes soften and biblical conviction weakens, Scripture is being reinterpreted to allow for expanded roles for women in worship. Nevertheless, Bible teaching on this subject is not that difficult to ascertain. Relevant Bible Passages A detailed study of the relevant biblical texts in one article is impossible. Is such a cavalier attitude to be allowed to so easily dismiss the historical and biblical distinction between the sexes? The reader is invited to give consideration to the following brief summary of New Testament teaching on the subject of the role of women in leadership in worship and the church. The entire pericope of Paul articulated the transcultural principle for all people throughout history in Therefore, God intends for women to be subordinate to men. The equality of male and female in Galatians 3: Such activity was a direct violation of the subordination principle, articulated by Paul in chapter In chapter 11, he focused on the propriety of females removing the cultural symbol of submission. The women were removing their veils because they understood that to stand and exercise a spiritual gift in the assembly was an authoritative act of leadership. They recognized that to wear a symbol of submission to authority the veil while simultaneously conducting oneself in an authoritative fashion to lead in worship was self-contradictory. The allusions to Creation law Also, Paul made clear that such restrictions applied equally to all churches of Christ Later in the same context in chapter 14 , Paul addresses further the confusion over spiritual gifts and returns specifically to the participation of women in the exercise of those gifts in the assembly. He again emphasizes the universal practice of churches of Christ: Granted, 1 Corinthians chapters 11 and 14 address a unique situation. After all, spiritual gifts are no longer available to the church 1 Corinthians Nevertheless, both passages demonstrate the clear application of the

transcultural principle female subordination in worship to a specific cultural circumstance. The underlying submission principle remains intact as an inbuilt constituent element of the created order. The Central Scripture I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works. Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control 1 Timothy 2: The premier passage in the New Testament that treats the role of women in worship is 1 Timothy 2: The remote context of the book is proper behavior in the life of the church 1 Timothy 3: The immediate context of chapter two is worship, specifically prayer 1 Timothy 2: The context does not limit the worship to the church assembly, but includes the general life of the church. In this passage, Paul affirms that adult males andras are to lead prayers anywhere people meet for worship. Their prayers are to usher forth from holy lives. On the other hand, women are admonished to focus on appropriate apparel and a submissive attitude. Notice the contrast framed in the passage: Men need to be holy, spiritual leaders in worship while women need to be modest and unassuming. Thus Paul instructed women not to teach nor in any other way to have authority over men in worship. Why would an inspired apostle place such limitations on Christian women? Was his concern prompted by the culture of that day? Was Paul merely accommodating an unenlightened, hostile environment, stalling for time and keeping prejudice to a minimum, until he could teach them the Gospel? The Holy Spirit gives the reason for the limitations, and that reason transcends all culture and all locales. Paul states that women are not to exercise spiritual authority over men because Adam was created before Eve. But what does the chronological priority of Adam have to do with the interrelationship of male and female? He was created to function as the head or leader in the home and in the church. That is his functional purpose. Woman, on the other hand, was specifically designed and created for the purpose of being a subordinateâ€”though not inferiorâ€”assistant. God could have created the woman first, but He did not. He could have created both male and female simultaneously, but He did not. His action was intended to convey His will with regard to gender as it relates to the interrelationship of man and woman. This feature of Creation explains why God gave spiritual teaching to Adam before Eve was created, implying that Adam had the created responsibility to teach his wife Genesis 2: This explains why the Genesis text clearly indicates that in a unique sense, the woman was created for the manâ€”not vice versa. It explains why Paul argued in the Corinthian letter on the basis of this very distinction: It further clarifies the implied authority of the man over the women in his act of naming the woman Genesis 2: The Jews understood this divinely designed order, evidenced by the practice of primogenitureâ€”the firstborn male. Observe that Paul next elaborates on this principle in 1 Timothy 2: When Eve took the spiritual initiative above her husband, and Adam failed to take the lead and exercise spiritual authority over his wife, Satan was able to wreak havoc on the home and cause the introduction of sin into the world Genesis 3. When Paul said the woman was deceived, he was not suggesting that women are more gullible than men. Rather, when men or women fail to confine themselves to their created function, but instead tamper with and act in violation of divinely intended roles, spiritual vulnerability to sin naturally follows. He spoke first to the head of the homeâ€”the man Genesis 3: His subsequent declaration to Eve reaffirmed the fact that she was not to yield to the inclination to take the lead in spiritual matters. Rather, she was to submit to the rule of her husband Genesis 3: Paul concludes his instructions by noting how women may be preserved from falling into the same trap of assuming unauthorized authority: Thus, Paul was referring to the whole of female responsibility. Women may avoid taking to themselves illicit functions by concentrating on the functions assigned to them by God, undertaken with faith, love, and holiness in sobriety i. Some argue that this text applies to husbands and wives rather than to men and women in general. However, the context of 1 Timothy is not the home, but the church 1 Timothy 3: Likewise, the use of the plural with the absence of the article in 2: Nothing in the context would cause one to conclude that Paul was referring only to husbands and wives. Besides, would Paul restrict wives from leadership roles in the churchâ€”but then permit single women to lead? Deaconesses Those who

advocate expanded roles for women in the church appeal to the alleged existence of deaconesses in the New Testament. Only two passages even hint of such an office: The term is used in the New Testament in two senses. First, it is used as a technical term for a formal office in the church to which one may be appointed by meeting certain qualifications. Second, it is used as a non-technical term for the informal activity of serving or attending to. In the matter of deaconesses, one should only conclude that a deaconess is being referred to when the context plainly shows the office is under consideration. In 2 Corinthians 3: Apollos is listed with Paul as a deacon in 1 Corinthians 3: Obviously, these are all non-technical uses of the term referring to the service or assistance being rendered. Nothing in the context of Romans Some have insisted that the term in Romans It is true that *prostatas* can mean a helper in the sense of presiding with authority.

Chapter 5 : Social constructionism - Wikipedia

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Slowly it unfolds that Malena Barbara Lennie has signed on to adopt a baby from Marcela Yanina Avila , a poor Argentine woman with a brood of young children. Although it would seem that over a period of many months Malena has provided financial help and medical care to Marcela, Malena knows nothing of the mercenary nature of the adoption process. For the first time, she realizes that the care facility enabling the adoption is an illegal "baby mill. Well into the long car ride back to Buenos Aires with their new baby, Malena and Mariano are stopped at a police checkpoint. They panic about their paperwork. The police take charge of the child. But the film follows Malena into yet another facility filled with pregnant women and newborns. The movie ends as the angry and reluctant Marcela feeds the baby. Continue reading Show less Is it any good? The baby mill phenomenon will probably be familiar to Argentinian audiences, but Americans may need more information. Also ignored is the fact that Malena, morose, impatient, explosive, uncompromising, and depressive, is the last person anyone would want to turn a newborn over to. Adoptive parents normally must undergo rigorous screening in order to prevent people as unstable and prone to impulsive thoughtless acts as Malena from caring for children. Marcela knows she must give up her child and is angry that she must. So many questions are left unanswered. What are Argentinian laws on adoption? If Malena and Mariano had flown home with the baby instead of driving, would they have been able to keep the child? Why is Malena sitting in her car in the rain? Where is she driving to? On the other hand, later, the director is obvious to the point of silliness. Locusts actually swarm Malena as she jumps into her car for safety. Her punishment for being privileged and unfit for motherhood is clearly meant to be biblical. Continue reading Show less Talk to your kids about Families can talk about the series of events that would lead a woman to give birth to a baby and then give it up for adoption. How does poverty enter into the issue of adoption? Why or why not?

**Chapter 6 : Apologetics Press - Male and Female Roles: Gender in the Bible**

*Furthermore, Kohlberg claims that the moral reasoning of males has been often in advance of that of females. Girls are often found to be at stage 3 in Kohlberg's system (good boy-nice girl orientation) whereas boys are more often found to be at stage 4 (Law and Order orientation).*

In each case, he presented a choice to be considered, for example, between the rights of some authority and the needs of some deserving individual who is being unfairly treated. Doctors said a new drug might save her. The drug had been discovered by a local chemist, and the Heinz tried desperately to buy some, but the chemist was charging ten times the money it cost to make the drug, and this was much more than the Heinz could afford. Heinz could only raise half the money, even after help from family and friends. He explained to the chemist that his wife was dying and asked if he could have the drug cheaper or pay the rest of the money later. The chemist refused, saying that he had discovered the drug and was going to make money from it. Kohlberg asked a series of questions such as: Should Heinz have stolen the drug? Would it change anything if Heinz did not love his wife? What if the person dying was a stranger, would it make any difference? Should the police arrest the chemist for murder if the woman died? By studying the answers from children of different ages to these questions, Kohlberg hoped to discover how moral reasoning changed as people grew older. The sample comprised 72 Chicago boys aged 10–16 years, 58 of whom were followed up at three-yearly intervals for 20 years. Kohlberg, Each boy was given a 2-hour interview based on the ten dilemmas. What Kohlberg was mainly interested in was not whether the boys judged the action right or wrong, but the reasons given for the decision. He found that these reasons tended to change as the children got older. He identified three distinct levels of moral reasoning each with two sub-stages. People can only pass through these levels in the order listed. Each new stage replaces the reasoning typical of the earlier stage. Not everyone achieves all the stages. Instead, our moral code is shaped by the standards of adults and the consequences of following or breaking their rules. Authority is outside the individual and reasoning is based on the physical consequences of actions. Obedience and Punishment Orientation. If a person is punished, they must have done wrong. At this stage, children recognize that there is not just one right view that is handed down by the authorities. Different individuals have different viewpoints. Level 2 - Conventional morality At the conventional level most adolescents and adults, we begin to internalize the moral standards of valued adult role models. Authority is internalized but not questioned, and reasoning is based on the norms of the group to which the person belongs. Therefore, answers relate to the approval of others. Maintaining the Social Order. Level 3 - Post-conventional morality Individual judgment is based on self-chosen principles, and moral reasoning is based on individual rights and justice. According to Kohlberg this level of moral reasoning is as far as most people get. That is to say, most people take their moral views from those around them and only a minority think through ethical principles for themselves. Social Contract and Individual Rights. The issues are not always clear-cut. People at this stage have developed their own set of moral guidelines which may or may not fit the law. The principles apply to everyone. The person will be prepared to act to defend these principles even if it means going against the rest of society in the process and having to pay the consequences of disapproval and or imprisonment. Kohlberg doubted few people reached this stage. The dilemmas are artificial i. For example, it is all very well in the Heinz dilemma asking subjects whether Heinz should steal the drug to save his wife. They have never been married, and never been placed in a situation remotely like the one in the story. How should they know whether Heinz should steal the drug? Further, the gender bias issue raised by Gilligan is a reminder of the significant gender debate still present in psychology, which when ignored, can have a large impact on the results obtained through psychological research. The dilemmas are hypothetical i. Would subjects reason in the same way if they were placed in a real situation? People may respond very differently to real life situations that they find themselves in than they do with an artificial dilemma presented to them in the comfort of a research environment. Poor research design The way in which Kohlberg carried out his research when constructing this theory may not have been the best way to test whether all children follow the same sequence of stage progression. His research was cross-sectional, meaning that he interviewed children of different ages

to see what level of moral development they were at. A better way to see if all children follow the same order through the stages would have been to carry out longitudinal research on the same children. Are there distinct stages of moral development? Kohlberg claims that there are, but the evidence does not always support this conclusion. For example, a person who justified a decision on the basis of principled reasoning in one situation post-conventional morality stage 5 or 6 would frequently fall back on conventional reasoning stage 3 or 4 with another story. In practice, it seems that reasoning about right and wrong depends more upon the situation than upon general rules. What is more, individuals do not always progress through the stages and Rest found that one in fourteen actually slipped backward. The evidence for distinct stages of moral development looks very weak, and some would argue that behind the theory is a culturally biased belief in the superiority of American values over those of other cultures and societies. Does moral judgment match moral behavior? Kohlberg never claimed that there would be a one to one correspondence between thinking and acting what we say and what we do but he does suggest that the two are linked. However, Bee suggests that we also need to take account of: Overall Bee points out that moral behavior is only partly a question of moral reasoning. It is also to do with social factors. Is justice the most fundamental moral principle? However, Gilligan suggests that the principle of caring for others is equally important. Furthermore, Kohlberg claims that the moral reasoning of males has been often in advance of that of females. He neglects the feminine voice of compassion, love, and non-violence, which is associated with the socialization of girls. A longitudinal study of moral judgment. University of Chicago Press. In a different voice: Harvard Educational Review, 47 4 , Dissertation, University of Chicago. The Psychology of Moral Development: The moral judgment of the child. Development in judging moral issues. University of Minnesota Press. Moral dilemmas and their treatment. In, Moral development, moral education, and Kohlberg. How to reference this article:

**Chapter 7 : A Sort of Family Movie Review**

*Kohlberg has focused on moral development and has proposed a stage theory of moral thinking which goes well beyond Piaget's initial formulations. Kohlberg, who was born in , grew up in Bronxville, New York, and attended the Andover Academy in Massachusetts, a private high school for bright and usually wealthy students.*

The gold-loving Nibelung lord Alberich in Siegfried is, for instance, supposedly a symbol of Jewish materialism. According to Gutman, Beckmesser was modeled after Eduard Hanslick, the powerful half-Jewish music critic who constantly disparaged Wagner. The characters of Mime in the Ring and Klingsor in Parsifal are also identified as Jewish stereotypes, although none of these were actually identified as Jews by Wagner in the libretto. He is glorified as the warrior hero of the Ring, the archetypal proto-Nazi. Weiner similarly argued that Wagner deliberately used the characters in his operas to promote his sociological theories of a pure Germany purged of Jewish influence. I have analyzed the corporeal images in his dramatic works against the background of 19th-century racist imagery. The Jewish anti-heroes have dripping eyes, high voices, bent, crooked bodies and a hobbling, awkward step, with these embodied metaphors all serving to reinforce the ideology of racism. This accusation comes strangely from those who style themselves the Chosen People, make race a religion, and treat all races except their own as Gentile and unclean. It is an allegory of the Judaization of Christianity and of Germany " and of purifying redemption. In place of theological purity, the secularized religion of Parsifal preached the new doctrine of racial purity, which was reflected in the moral and indeed religious, purity of Parsifal himself. In this scheme, it is axiomatic that compassion and redemption have no application to the inexorably damned Judaized Klingsor and hence the Jews. Rose is not to be so easily fooled. Rose often sees the omission of any mention of Jews or Jewishness as being due to anti-Semitism, and this enables him throughout his book to expose anti-Semitism in undreamt-of places, in fact in all forms of art and ideas that are not either Jewish or about Jews. Writers like Professor Rose can be endlessly resourceful in arguing that the apparent absence of something is proof of its presence. Such a procedure is intellectually fraudulent from beginning to end. Gottfried Wagner has made a virtual career out of attacking his ancestors " constantly denouncing his great-grandfather and other family members as evil anti-Semites. In his book *The Wagner Legacy*, he declares: Always on the side of the Jews, he stopped off on Shabbos to mingle with congregants at a local temple. In ordinary life the Jew, who as we know possesses a God of his own, strikes us first by his outward appearance which, whatever European nationality we belong to, has something unpleasantly foreign to that nationality. We instinctively feel we have nothing in common with a man who looks like that. One never sees a Jew on the stage: We can conceive of no character, historical or modern, hero or lover, being played by a Jew, without instinctively feeling the absurdity of such an idea. This is very important: It can hardly be argued that Wagner was hiding his true feelings for he took great pride in speaking out fearlessly and vociferously on the subject of Jews, and did not care who he offended. To identify such characters as Beckmesser, Alberich, Mime, Klingsor and Kundry as Jews is, therefore, entirely speculative. The Jewish pianist and conductor Daniel Barenboim makes the point that: But is it really justified? Beckmesser, for example, who might be suspected of being a Jewish parody, was a state scribe in the year , a position that was unavailable to Jews. At the root of it all is an unforgiving rage at the mega-outrage of anti-Semitism " and at the root of that in the modern world is the Holocaust. An *Autobiography Sanctuary*, , Wagner and Philosophy London: Penguin, ,

**Chapter 8 : THE BRAIN FROM TOP TO BOTTOM**

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Arm-Hand Steadiness â€” The ability to keep your hand and arm steady while moving your arm or while holding your arm and hand in one position. Multilimb Coordination â€” The ability to coordinate two or more limbs for example, two arms, two legs, or one leg and one arm while sitting, standing, or lying down. It does not involve performing the activities while the whole body is in motion. Static Strength â€” The ability to exert maximum muscle force to lift, push, pull, or carry objects. Control Precision â€” The ability to quickly and repeatedly adjust the controls of a machine or a vehicle to exact positions. Oral Comprehension â€” The ability to listen to and understand information and ideas presented through spoken words and sentences. Near Vision â€” The ability to see details at close range within a few feet of the observer. Far Vision â€” The ability to see details at a distance. Stamina â€” The ability to exert yourself physically over long periods of time without getting winded or out of breath. Deductive Reasoning â€” The ability to apply general rules to specific problems to produce answers that make sense. Depth Perception â€” The ability to judge which of several objects is closer or farther away from you, or to judge the distance between you and an object. Dynamic Strength â€” The ability to exert muscle force repeatedly or continuously over time. This involves muscular endurance and resistance to muscle fatigue. Finger Dexterity â€” The ability to make precisely coordinated movements of the fingers of one or both hands to grasp, manipulate, or assemble very small objects. Inductive Reasoning â€” The ability to combine pieces of information to form general rules or conclusions includes finding a relationship among seemingly unrelated events. Information Ordering â€” The ability to arrange things or actions in a certain order or pattern according to a specific rule or set of rules e. Oral Expression â€” The ability to communicate information and ideas in speaking so others will understand. Problem Sensitivity â€” The ability to tell when something is wrong or is likely to go wrong. It does not involve solving the problem, only recognizing there is a problem. Selective Attention â€” The ability to concentrate on a task over a period of time without being distracted. Speech Clarity â€” The ability to speak clearly so others can understand you. Speech Recognition â€” The ability to identify and understand the speech of another person. Written Comprehension â€” The ability to read and understand information and ideas presented in writing.

**Chapter 9 : Kohlberg's Moral Stages**

*6 AFI 6 May services, or salaries in advance and establish a reimbursable order for the amount to be paid to APFs from NAFs. See AFI , Volume 1, for reimbursement procedures.*

Universal ethical principles Principled conscience The understanding gained in each stage is retained in later stages, but may be regarded by those in later stages as simplistic, lacking in sufficient attention to detail.

Pre-conventional[ edit ] The pre-conventional level of moral reasoning is especially common in children, although adults can also exhibit this level of reasoning. Reasoners at this level judge the morality of an action by its direct consequences. The pre-conventional level consists of the first and second stages of moral development and is solely concerned with the self in an egocentric manner. For example, an action is perceived as morally wrong because the perpetrator is punished. The child would apply obedience and punishment driven morality by refusing to skip school because he would get punished. An example of self-interest driven is when a child is asked by his parents to do a chore. The child is motivated by self-interest to do chores.

Conventional[ edit ] The conventional level of moral reasoning is typical of adolescents and adults. The conventional level consists of the third and fourth stages of moral development. They try to be a "good boy" or "good girl" to live up to these expectations, [2] having learned that being regarded as good benefits the self. The intentions of actors play a more significant role in reasoning at this stage; one may feel more forgiving if one thinks that "they mean well". Moral reasoning in stage four is thus beyond the need for individual approval exhibited in stage three. A central ideal or ideals often prescribe what is right and wrong. If one person violates a law, perhaps everyone would—thus there is an obligation and a duty to uphold laws and rules. When someone does violate a law, it is morally wrong; culpability is thus a significant factor in this stage as it separates the bad domains from the good ones. Most active members of society remain at stage four, where morality is still predominantly dictated by an outside force. Post-conventional moralists live by their own ethical principles—principles that typically include such basic human rights as life, liberty, and justice. People who exhibit post-conventional morality view rules as useful but changeable mechanisms—ideally rules can maintain the general social order and protect human rights. Rules are not absolute dictates that must be obeyed without question. Because post-conventional individuals elevate their own moral evaluation of a situation over social conventions, their behavior, especially at stage six, can be confused with that of those at the pre-conventional level. Such perspectives should be mutually respected as unique to each person or community. Laws are regarded as social contracts rather than rigid edicts. Those that do not promote the general welfare should be changed when necessary to meet "the greatest good for the greatest number of people". Democratic government is ostensibly based on stage five reasoning. In Stage six universal ethical principles driven , moral reasoning is based on abstract reasoning using universal ethical principles. Laws are valid only insofar as they are grounded in justice, and a commitment to justice carries with it an obligation to disobey unjust laws. Legal rights are unnecessary, as social contracts are not essential for deontic moral action. Decisions are not reached hypothetically in a conditional way but rather categorically in an absolute way, as in the philosophy of Immanuel Kant. In this way action is never a means but always an end in itself; the individual acts because it is right, and not because it avoids punishment, is in their best interest, expected, legal, or previously agreed upon. Although Kohlberg insisted that stage six exists, he found it difficult to identify individuals who consistently operated at that level. Further stages[ edit ] In his empirical studies of individuals throughout their life, Kohlberg observed that some had apparently undergone moral stage regression. This could be resolved either by allowing for moral regression or by extending the theory. Kohlberg chose the latter, postulating the existence of sub-stages in which the emerging stage has not yet been fully integrated into the personality. This stage is often mistaken for the moral relativism of stage two, as the individual views those interests of society that conflict with their own as being relatively and morally wrong. Arguing that his theory measures moral reasoning and not particular moral conclusions, Kohlberg insists that the form and structure of moral arguments is independent of the content of those arguments, a position he calls " formalism ". Justice itself relies heavily upon the notion of sound reasoning based on principles. Despite

being a justice-centered theory of morality, Kohlberg considered it to be compatible with plausible formulations of deontology [18] and eudaimonia. Whatever the right is, for Kohlberg, it must be universally valid across societies a position known as "moral universalism": Moreover, morals are not natural features of the world; they are prescriptive. Nevertheless, moral judgments can be evaluated in logical terms of truth and falsity. According to Kohlberg, someone progressing to a higher stage of moral reasoning cannot skip stages. For example, an individual cannot jump from being concerned mostly with peer judgments stage three to being a proponent of social contracts stage five. Realizing the limitations of the current stage of thinking is the driving force behind moral development, as each progressive stage is more adequate than the last. The process of resolving conflicting claims to reach an equilibrium is called "justice operation". Kohlberg identifies two of these justice operations: For Kohlberg, the most adequate result of both operations is "reversibility", in which a moral or dutiful act within a particular situation is evaluated in terms of whether or not the act would be satisfactory even if particular persons were to switch roles within that situation also known colloquially as "moral musical chairs". Examples of applied moral dilemmas[ edit ] Kohlberg established the Moral Judgement Interview in his original dissertation. The dilemmas are fictional short stories that describe situations in which a person has to make a moral decision. The participant is asked a systemic series of open-ended questions, like what they think the right course of action is, as well as justifications as to why certain actions are right or wrong. The form and structure of these replies are scored and not the content; over a set of multiple moral dilemmas an overall score is derived. Heinz Steals the Drug In Europe. Men are likely to move on to the abstract principles, and thus have less concern with the particulars of who is involved. She developed an alternative theory of moral reasoning based on the ethics of caring. Social intuitionists such as Jonathan Haidt, for example, argue that individuals often make moral judgments without weighing concerns such as fairness, law, human rights, or abstract ethical values.