The Investigation and Criticism Moral Development Ideas of Kohlberg, Piaget and Gilligan

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Abstract

Ethical growth means the change in how children reason in ethics, their attitude toward law-breaking and, their behavior in dealing with ethical issues. In this article, Kohlberg, Piaget and, Gilligan's views on moral development are mentioned, and their purpose is to compare and critique the views of the scholars mentioned above, together with Muslim scholars on moral development. Although Kohlberg believes that there is no prophecy about the relationship between age and moral development, in his studies ethical growth can be seen as a stage and limited to the age, in his opinion, each individual is at a particular stage in its own, and some His ethical judgments relate to the next stage and the pre-existing stage. Although Kohlberg has been a follower of Piaget in explaining moral development, there are significant differences with his view as Kohlberg extends moral development to the age of twelve. Gilligan's gender criticism of Kohlberg's theory considers the moral ends of his theory masculine. It does not pay attention to eternal moral fundamentals, moral motivation and feeling, good faith and culture, and objective moral behavior and reactions. The results of the verses and narrations indicate that in Islam too, human beings go through stages with their specific characteristics and must take into account their specific stage and conditions but do not specify a specific age range for their moral behavior and judgments, Rather, he views moral development as equivalent to the growth of knowledge and understanding of individuals.

Keywords: *Moral Development; Piaget, Stage; Kohlberg; Gilligan; Critiquing*

Introduction

Two psychologists, Hartshorne and May conducted the first psychology research on moral development in the years 1930-1928 and then Piaget's research on moral development in 1932 was published in a book called Children's Ethical Judgments. Then there is another psychologist, Lawrence Kohlberg, who has done extensive studies in this field since 1948.

The importance of studying this critical psychological phenomenon has led many psychologists worldwide in recent years to devote many research programs to designing various theories to disambiguate the various aspects of this psychological event.

The main question of this article is to investigate the theories that psychologists, such as Kohlberg, Piaget, and Gilligan, have made about the process of human morality. The primary purpose of examining these approaches and the changes made to their research orientations is to provide the basis for other investigations, especially in comparative studies, and to help expand the area of existing knowledge influence. The method used in this study is the content analysis method, which is performed without avoiding its quantitative characteristics. In this regard, the moral theory of each of these psychologists will be discussed first and then compared and criticized.

1. *Kohlberg's Theory of Moral Developmental*

The primary source of the cognitive-developmental tradition in the field of moral development can be Piaget's extensive and in-depth research, however, the development of this tradition's influence on the issues of socialization and the characteristics of the development of moral reasoning in social manifestations and implications for educational and therapeutic activities, from Kohlberg's work He is influenced (Karimzadeh, 2012).

From Kohlberg's perspective, the type of reasoning of children and adolescents reflects their level of moral development. From his point of view, their reasoning was important, not the behavior that resulted from it. For example, in an ethical dilemma, some people may behave similarly but differ in their reasoning and judgment; a child and an adult may behave differently in a subject but with different judgments (Diessner, & Simmons, 2000).

After analyzing the response to these puzzles, Kohlberg divides moral development into three levels, examining each level in two stages, and overall moral development in six stages (Salarifar, 2012).

1.1. *Kohlberg's Critique of Theory*

Although Kohlberg's theory provides a good description of how moral evolution has evolved, it is not far from the critical view of other theorists, which will address the most critical criticisms here:

Kohlberg holds that his theory is universal and that all children in the world go through similar steps, although many psychologists have expressed doubts about the universal nature of his six stages (Shweder et al., 1987).

Another criticism of Kohlberg's theory is that in many cases, there is a weak correlation between the correct responses of individuals and their actions in real situations. What people admit they will do and the behavior they exhibit in real situations are two distinct things (Lotfabadi, 2005).

Another criticism is that Kohlberg's theory is designed only for male subjects and therefore tends to be male (Gilligan, 1982; Gilligan. & Attanucci, 1988).

Another drawback to Kohlberg's theory is the lack of studies that show the validity of his views across cultures. The earliest studies by Kohlberg and others have been conducted only on American subjects. Moral development in different cultures has different meanings, and the use of Kohlberg tests in cultures other than Western society fails to reach the people of those cultures to a higher degree. The fact

is that semantic systems in different cultures of the world have fundamental differences with each other (Walker, 1996)

Piaget and Kohlberg and other cognitive psychologists have not prioritized the role of parenting and parenting in how children and adolescents develop ethically, However psychoanalysis theories emphasize the importance of first responding to children's oral needs, how to teach toil, how to Identification of a child with a homosexual parent and the different formation of psycho-sexual identity in boys and girls, the order and extent of aggression and aggression in the family, internalizing the child's fear of unacceptable behavior by parents and imposing power and abandoning love are the basis for moral conscience formation. Moreover emphasize their importance in ethical and immoral behavior (Lotfabadi, 2005).

Kohlberg believes that in the first phase, the moral behavior of children is obedience to moral principles, based on a distance from punishment or rewards. Heaven and hell have been mentioned as two crucial factors of encouragement and punishment. The main purpose is God, but because the audience of the Quran are middle class and have different levels and positions and many of them have to be brought to God with fear or enthusiasm. Like many people who are in the early stages of knowledge and are not restricted to a specific age group, they perform acts such as doing the obligatory and abandoning the secrets because of their passion for paradise and the fear of hell. Imam Ali (PBUH) divides people into three groups in the worship of God:

Some worship God out of desire; this is the worship of businessmen; and some worship him out of fear; this is the worship of slaves; And worship a group of God for the blessings and thanksgiving that this is a worship of the free (Nahj al-Balagha, Hekmate2).

Secondly, the moral behavior of children is relative, so relationships with other people are based on their usefulness, and if the child does something for someone, it is due to the prospect of being compensated by the other party.

A belief in ethics based on profitability and interest-taking undermines morality on the one hand, and the other hand, in cases of potentially contradictory profit-making and ethics, good-bye to morality and pursue profit. One seeks ethics that is based on profitability and interest, comfort and prosperity, and does not seek ethics based on moral virtues, and therefore in material societies that are all based on personal interests. Ethical issues are minor and are often formalized in cases where they are in the same personal interest; good manners, courtesy, trustworthiness, integrity, loyalty, and generosity are all so valuable that they can bring in more material profits and there When the material gain is compromised, all of this loses its importance (Makaram Shirazi, 1998).

To avoid such thinking, Islam emphasizes doing justice, generosity, compassion, and mercy. The Prophet (PBUH) says: The most just people are those who like what they like for themselves and what they like for themselves. He also dislikes himself (Man La Yahduruhu al-Faqih, vol. 4, 395). Imam Sadeq (PBUH) also states in his definition of generosity: generosity is to be done before the request, but the generosity to the request is due to shame and to avoid reproach (Bahar al-Anwar, vol 71, 357).

In the third stage, namely the stage of the good boy, being a good girl, is observed in the moral behavior of seventeen 12-year-olds (Saif et al., 2011).

At this stage, instead of material pleasure, one seeks the psychological pleasure of enjoying the satisfaction of others, which is equivalent to the hypocrisy in Islam. The root of the hypocrisy of ambition lies in three principles: the desire to praise the people, to escape their reproach and greed and to covet what is in the hands of the people (Makaram Shirazi, 2010).

Imam Ali (PBUH) mentions three signs for the hypocrite: the people he sees become happy (and diligent). When he is alone, he becomes lazy. Likes to praise him in all his works (Bahar al-Anwar, vol. 72, 303)

The fourth stage, the moral and law-based stage, usually involves blindly accepting social conventions and laws, believing that individuals must uphold the laws of society and avoid reproach and criticism of the law.

In the Islamic religion, the necessity of legislating and abstaining from transgression is linked to religious and divine thought, and Islamic scholars have deemed the indigenous and divine necessity of adherence to the moral law as well as the laws of jurisprudence (Tabatabaei, 1984., Pp. 189-193).

In the fifth stage, called social covenant ethics, there is fair conduct that addresses both individual rights and the law of public law.

Some pursue ethical issues because they are a sign of personality, and every human being seeks personality, seeks moral virtues and tries to avoid moral evil. That is, what the general conscience of society is harmonious with, and they regard it as a virtue and a sign of personality, is part of the virtue ethics and what is the opposite of it is part of the evil morality, and the same general judgment of society leads to goodness and deterrence from evil; He argues that if bombarded with false propaganda by governments and the like, they may find values anti-values and anti-values worthwhile (Mesbah Yazdi, 1994).

Imam Ali (PBUH) has repeatedly emphasized the meaning that acceptance or rejection by the majority is never a criterion of virtue, viciousness, goodness, rubbish, value, and anti-value, and says that a few people guided the people. Do not, for the people are gathered around a table whose course is short and hunger is long (Nahj al-Balagha, Khotbeh 176).

Imam Ali (PBUH) also says: Avoid pluralism and discord in the religion of God, for it is better to be united in what is right, but you are unpleasant than in what is false but pleasing to you. The God Almighty has not bestowed on any of the past and the remnant of divisions and divisions (Nahj al-Balagha, Khotbeh 172).

Some philosophers see the backing of moral issues as conscience, which is a practical reason, and believe that theoretical reason may be deceived, but conscience is not, and can be a truly human leader in the pursuit of social justice. In the Holy Qur'an, the supernatural manifestation of conscience is given in the form of three cases

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In general, moral conscience, innate intellect, and practical reason are right backers for achieving moral virtues, but sometimes conscience can be deceived and, on the other hand, conscience is gradually tempered and altered by the repetition of evil and ugliness. It loses itself or becomes antithetical, and on the other hand, conscience or reason with all its sacredness and importance, which is just as wrong as theoretical reason, can never be relied upon alone and needless of all, but more vigorous, endorsements such as divine backing are needed. Neither be deceitful, nor do wrong, nor repetitive in ethical conduct lose its influence and transform (Makarem Shirazi, 1998).

Ethics from the Qur'an's point of view, even when it comes to regulating human relations with oneself or with society, can have divine and religious virtues, and pure divine intentions condition this, and the more humanistic the intentions are, the higher the hereafter's reward (Javidan et al., 2012).

According to Kohlberg, the moral judgment and behavior of children and adolescents rather than the social and cultural life requirements, the influence of friends, and even the role of parents and their parenting style, is more than the reasoning involved in dealing with an ethical, cognitive stage. Where they are located is dependent (Lotfabadi, 2005).

Nevertheless from the Islamic point of view, moral growth starts from within the home environment and is influenced by parents, so the family can lead to perfection or degeneration, while family members can play a role in either happiness or suffering. The Holy Prophet of Islam (PBUH) said: May the mercy of God be on the father who helps his child to be good and kind and nurture him wisely and as a child, his childhood friend (Mustadrak al-wasāʾil wa mustanbaṭ al-masāʾil, Vol. 2, 626).

If we consider the concept of upbringing as accelerated and developmental, it is the first maternal and paternal uterine school that indirectly places its works in the child's existence and prepares the grounds for virtue and vices Imam Ali (PBUH) says: pure and good ethics are the cause of human goodwill (Ghurar al-Hikam wa Durar al-Kalim, Hadith 4005).

At the same time, many of the ethical practices are the fruit of knowledge, the higher the level of human knowledge and divine knowledge, the higher the moral virtues in him become. In this regard, in the hadith of the Prophet (PBUH) we are called by knowledge, God is obeyed and worshiped and is recognized and counted by the knowledge of God and is also established through that kindness; and it is known as lawful and forbidden; And science is the forerunner of action (Tuhaf al-Uqul, 21).

Also, the customs and traditions of a nation and nation have a decisive influence on their ethics and practices. For this reason, Islam attaches great importance to this and considers the preservation of excellent traditions to be the creation or preservation of ugly traditions as a grave sin.

In this regard, the Prophet (PBUH) says: He who enforces the good tradition among the people to act after him has both his reward and the reward of all who practice it; Without reducing their reward; And whosoever transgresses and does it after him, his punishment shall be on him as the punishment of those who practice it, without reducing their punishment (Kanz al-Ummal, vol. 15, 780).

2. Piaget's Theory of Moral Development

Swiss psychiatrist Jean Piaget first explored the thinking of children and adolescents in their moral judgments for the first time and introduced the theory of moral development to the world. While observing children's behaviors during their games and asking questions about the ethics of children and adolescents, he concluded that they argued about ethical issues in two distinct ways, depending on what stage of thinking they were developing. Piaget's ethical perspective has features that are most important here:

2.1. The Gradual Growth of Moral Judgments

According to Piaget's view, the intellectual development of children takes place in the context of a particular sequence of stages, so that moral judgments also evolve based on stages that are commensurate with general cognitive developments. Piaget's moral reasoning has two primary stages: the stage. External ethics emerging between the ages of four and seven, and the child at this stage think that justice and the laws of society are unchangeable and out of human control, and the ethically controlled ethical stage from the age of ten onwards. Furthermore one understands that people create laws and that judgment on the actions of individuals must also take note of the intentions and results of their work. Piaget views the age gap of 7 to 10 as the transition from moral judgment to stage one to stage two (Lotfabadi, 2002).

At the stage of moral judgment coming from outside, judgments about the rightness or wrongness of actions are made in terms of their outcome. For example, when a five-year-old child is questioned about the behavior of two people (the former deliberately breaking a cup, breaking a cup and the latter deliberately breaking twelve cups during the reception of guests), That is, the person who broke the twelve cups did a much worse job. The type of ethical judgment of people over ten years old is quite the opposite because they place the intentions of behavior first and foremost.

The ethical step from the outside is associated with the notion that error and punishment for crime and punishment are related and should be punished as soon as an individual has committed an error. So when young children make a mistake, they immediately look around with concern and are punished. From this point of view, when someone makes a mistake, he/she will be punished automatically and justice will be essential. However teenagers and young people think differently about it, and they think that when a person commits a crime, he or she can only get punishment if the crime is discovered and there is enough evidence to prove it.

2.2. Cognitive Features at the Stage of Realistic Ethical Thinking

According to Piaget, preschoolers have little knowledge of the rules, so their games are not organized to win. If we see two three-year-olds playing tricks, we will see that they each have their own rules. For them, the sole purpose of the game is to enjoy and be happy. Nevertheless at the age of 5, the child shows much respect for the rules. In his view, the laws are the result of the effort of external powers, such as parents, and are therefore unchanging and unchangeable over time. In other words, the prevailing thought in this era of moral "absolutism" is that in the child's mind, all laws are fixed and unchangeable and will not be transformed or seized and the slightest disobedience will lead to inevitable punishment. Ultimately, anyone or anything will punish the guilty. Piaget calls this the belief in "natural justice" and says that the child views punishment as a mechanical reaction and a natural reflection of opposition to the law, and is awaiting the downfall of punishment after any defiance. Piaget believes that the primary factor in a child's moral realism at this stage is his "self-centeredness," meaning that he is not able to follow and experience his experiences to understand the external situation as others do. He considers the laws to be absolute and unquestionable matters issued by the authorities. That is, it still fails to realize that the basic premise of all laws is bilateral or multilateral agreements to coordinate different goals. Therefore, the dominant tendency at this stage is "moral obedience to others."

2.3. Cognitive Features of the Consensual Ethics Stage

Moral realism has dominated the child's thinking until early adolescence and at the age of nine to eleven, but from that age on and just as he enters the general phase of "formal acts," some changes in his thinking occur. Moreover along with the intellectual growth and evolution of this period, the growth of thought on ethical issues continues. Entering this new phase means the emergence of a new form of moral thought. Piaget has called this new form of moral thought, consensual ethics, some of which are:

The moral judgments of this period on social law are more "relativistic"; that is, the rules and regulations for the teenager are a series of contractual and voluntary agreements that can be questioned and even changed. Obedience to people like parents who have power is neither necessary nor always desirable; disobeying the law is not always wrong and certainly does not lead to punishment. In judging the behavior of others, in addition to its real consequences, one's feelings and views must also be taken into account. According to the adolescent, punishment for behavior should always be appropriate to the agent's intentions and motivation. Punishment for inappropriate behavior should be applied to whether the harm is retaliated or at least to teach the wrongdoer to do better if the situation is repeated; and finally, there should be equality of justice for all (child psychology, p. 668).

2.4. *Piaget's Relativism on Ethical Concepts*

Piaget's view of moral development, expresses many of the same principles of his moral development that are linked to ethical issues. For example, he has said that as soon as the teenager enters the formal operation phase, dramatic changes in his thinking take place. He no longer deals only with an objective and direct phenomena, but also with a more logical and abstract form, and his arguments are more analogous than induction can see his role in society, history, and existence and Can interpret and interpret his thoughts and think of his mental structures as objective.

At this point, concepts of belief in religious identity emerge in the teenager's mind, but as he or she moves from a relatively homogeneous learning environment and a helping hand to a heterogeneous high school and university environment, he or she feels that between The ethical implications hitherto accepted, and the events that take place outside the family and neighborhood, seem to be a contradiction. She discovers that her beliefs are one of the many things that exist, giving her many doubts about the validity or incorrectness of ethical issues, and many adolescents seek to question her earlier beliefs. Data, to deny some and to develop a new form of the moral system.

2.5. *Critique of Piaget's Theory*

The fact is that, although Piaget's theory of moral development has received widespread attention and has been extended by other psychologists such as Kohlberg, the same criticisms of his entire theory of development have influenced his view of development. There is also morality. Piaget's theory, for example, underestimates children less than they are. Psychological research shows that children from the age of three can take notice of their intentions. They can find someone who committed a mistake intentionally guiltier than someone who did not intentionally do wrong, even if the error is more significant (Lotfabadi, 2005).

Piaget's theory has been widely praised since the time he was put forward and tests have been arranged for this purpose. There are important issues about his ethical theory that can be examined. One of the notable issues in Piaget's relativistic view of ethical concepts is the natural consequence of examining the cognitive development process of ethics and ethical concepts and the transition from the 'realistic' ethics to the consensual ethics. According to this attitude, after the emergence of a kind of heterogeneity in ethical beliefs, a new system of ethics is formed in the adolescent's mind, the main characteristic of which is relativism and skepticism about previous ethical beliefs. After reaching this stage, Piaget's adolescent believes that common law, including moral law, is nothing more than a series of contractual and voluntary agreements that can be questioned and even changed.

First of all, it must be said that the relativism in Piaget's cognitive theory is, in his words, the result of the emergence of a kind of heterogeneity in the judgment of relativity to the moral law. Therefore, we should not confuse it with a belief in the relativity of the principle of these laws and the truth behind our judgment and attitude, because relativity is never our valuation of a reality in the sense of relativity itself. To say that because a child's thought becomes relativistic between the age of four to eighteen years of age and between the ages of seven and ten at the transitional stage and then at the onset of adolescence, which is usually eleven years of age, results in many of his or her cognitive possessions. Is in doubt, It is like if we asked a child about scientific subjects and he gave different answers to fit his cognitive task at different ages, we would conclude that the subject is relatively scientific because the child's judgment about it has changed.

Now let us see how moral laws and laws are in their reality, fixed and unchanging matters, or do they represent real relationships or do they have no consistency and do they relate to cognitive developments and under the human attitude?

Here it is not wrong to first get acquainted with the notion of absolute or relative and then answer the above question.

If we say that moral laws are absolute, that is, they do not change society, person or time, for example. It does not mean that it is desirable to a particular society, a particular individual, or just to one individual at a particular age, but always to all individuals and all societies. However if these sentences are relative, they will not be stable and will change. In answer to the above question, ethical schools are divided into several independent spectra. Some have argued that moral laws are absolute and do not change under any circumstances, and are not even exceptional. First of all, Kant relies on this belief: "The moral judgment is a judgment issued by reason and is no exception, and is constant for everyone at any time." Examples of such judgments are the righteousness that each person dictates to be good at all times and conditions. In contrast, some believe that ethics are relative. Among the schools that affirm relativism, some are the same proponents of social authenticity who regard morality as a social phenomenon and regard moral good and evil as "acceptable or hateful to society"(Mesbah Yazdi, 2002).

The other group is Piaget, and his followers, who consider relative to the structure of the cognitive organization and the emergence of heterogeneity in the possessions of the mind, including ethical ideas, ethics, and moral laws.In this framing, we advocate for consistency and application of moral law and order. Nevertheless before we provide our analytical justification, we note that among the relativists of the moral law, those who believe in social authenticity have a tendency to derive credit and contractual morality from which we have previously paid for it, and discussing its foundations requires another opportunity.

Piaget's relativism and his adherents are also because the child in the stage of moral realism does not understand moral theories and laws as they are, and Piaget considers them to be a series of must-haves by his elders. However then he gains cognitive development and he understands what his elders have said is not always right and necessary, then he goes on and on. It looks more complete and accurate. So, a child's cognitive organization deficits cause him or her to misunderstand and subsequently become uncertain about heterogeneous cognitive possessions, but the very laws and ethical judgments that govern the objective and real relationship between behavior and its consequences are constant and unchangeable. However, some say: If moral law has permanent consistency and validity, then why in some cases is it an exception. For example, the case of "telling the truth is good" or "always telling the truth" is sometimes questioned and denied, and sometimes it is necessary to lie to prevent a great danger. Isn't that relativity? The answer to this question is: The reason that some moral theories are exceptions and seem relative, is that in them, the verdict has not been attributed to the real issue. For example, when it is said that speaking the truth is good and then we find that speaking the truth is not always and everywhere good and there are exceptions, it is because the above is one of the well-known theorems in which It is not ascribed to the real subject, and if the right subject for which the judgment is necessary is known, it will be an absolute proposition and no exception will be accepted. Therefore, in the above case, the sentence "good" is related to "useful truthfulness" - that is, truthfulness that is useful to society because the ratio of "good" to "truthfulness" requires a middle ground.

Therefore, the proposition of "telling the truth is good" is a well-known and widely accepted proposition, but its contents are uncertain because the predicate is not ascribed to the real issue. However if the actual subject of the theorem is known and the predicate is attributed to it, its contents will be specific. As if to say, "Speaking the truth is good for society is good" and this is what Abu Ali Sina says: Some famous theorems can be argued, provided their subject matter is known. In the moral case, as long as the subject matter is not misunderstood, the exception is no exception and the sentence is permanent.

In the above case, if the right subject, useful truth-telling, is taken into account, the sentence is always necessary. Even more careful, we come to the fact that the real issue is not "telling the truth" but

"being useful" itself. Whatever is useful is good, and good is no exception. Therefore, where it is harmful to speak the truth, it is outside the scope of "useful to society," and the sentence is not fixed "(Mesbah Yazdi, 2002).

3. Gilligan's Theory of Moral Development

Ms. Carroll Gilligan applied the Kohlberg method to the development of children's moral judgment and came up with a theory of ethics called the ethics of care. His findings were subsequently supplemented by feminist philosophers and thinkers and became an ethical theory against popular Western theories.

To understand the theory of ethics of care, it is necessary to become familiar with contemporary ethical theories such as task-oriented and consequentialist ethics, because the ethics of care defines itself as rejecting these theories and emphasizing their inefficiency Gilligan opposes the moral theories of others and distinguishes them in three ways: 1) Minority, 2) Advocacy, 3) The principle of affection and the application of emotions. He understood these ethical theories; they are general, impartial, and rational. (Curzer, 1999).

The ethics of care has five essential components: 1) ethical attention, 2) empathetic understanding, 3) communicative awareness, 4) learning, and 5) response. (Manning, 2005).

Ethical attention is meant to bring the moral subject to the situation, with all its complexity. Empathetic understanding occurs when one can empathize with another person in that moral situation and understand his or her situation. To do so, he must be able to position himself or benefit from his previous experience in the field. The purpose of communicative consciousness is to be aware of the moral agent at the same time as the types of communication that bind him to the moral subject. Here we can see these three levels of communication. One is that we are both human and that we have a connection based on our existential structure. Secondly, the subject in question needs my support and thirdly, I have a role that I can help.

The essence of this component in ethics of care is that the moral agent is aware of the existence of a network of communication between himself and the moral subject, and always sees himself in this network, not, as in the Kantian ethic, detach himself from all relationships. Then make a moral decision or action. This element in ethics of care emphasizes the element of advocacy and involvement in the ethical context, contrary to the neutrality principle, which is one of the main characteristics of ethical behavior in traditional systems.

The inclusion component means trying to help all those in need, including myself. While this may not be feasible, but as a guide to ethical behavior, it emphasizes that I always seek to expand my support network and expand my reach and attention. Finally, the component of the answer is that my sympathy is not enough, but that we should strive to do something and complete this goodwill with a righteous act. Is this enough to understand this theory?

Virginia Held, also defends the moral theory of care and outlines five attributes for it: 1) Caring for the needs of the person concerned; 2) Emphasizes the importance of emotions and their role in prioritizing what needs to be done; 3) Approaches to dominant moral theories, which emphasize that the more abstract the thinking and judgment about the ethical issues are, the higher the rejection and Encourages their bias and involvement with the interests of the person being judged and considered; 4) A new conceptual understanding (5) provides a specific relational understanding of the concept of 'person' that is in sharp contrast to the prevailing notion of 'liberal individualism' (Held, 2006).

3.1. Criticism of Gilligan's Theory

Research has shown that ethical reasoning does not follow the distinct gender lines that Gilligan initially reported. There is ample evidence that both males and females argue for justice and care.

Contrary to Carol Gilligan's claim that caring for others is primarily a morality for Western women, such a characteristic is not common to either Western women or men. The only thing that can be said is that Western women are less likely than their men to compete in the material competition.

Involved in exploitation and exploitation and caring for their children like other mothers, but this cannot be regarded as caring and taking responsibility for others and being primarily a morality among women. Another point is that it is not possible to provide a plausible explanation of the ethical differences in the claims underlying the genetic psychology perspective underlying this scientist's attitude to moral development. Apart from the necessary feminist attitudes in Gilligan's view, it is likely that the differences in economic conflicts between men and women in the Western world as well as the natural care of mothers for their offspring have led to the researcher's uncertain conclusions about the difference in the moral development of men and women (Lotfabadi, 2005).

Some critics of the ethics of care, claiming that women have a particular capacity for care, have some sort of residual view of gender superiority or inferiority, and hold that all men, both men, and women, have equal moral capacity, so we know that men and women alike can attain it and nurture it within themselves. Bloom seeks to reconcile the two opposing views so that while women do have more capacity to care and that virtue is more durable than men, the difference does not, however, make a fundamental difference between men and women. Gender is ethically equal (Blum, 2001).

The ethics of care, in the sense of the ethical system, replace the well-known ethical systems, which cannot be defended because it practically leads to the rejection of ethics by denying general rules and recommending partial decision making in each case and denying any overarching ethical principles. Nor does the critique and articulation of the shortcomings of the dominant moral systems require their adoption of a gendered theory. Now, if we consider ethics of care rather than feminine ethics and equate it with justice-based masculine morality, we regard it as a human value that transcends gender, and that men and women should view it as an ethical ideal, there will no longer be a need for specific feminine ethics.

Discussion

Here, the three primary axioms of the principles of moral education, the goals of moral education, and the main methods of moral education are compared from the perspective of Muslim and non-Muslim scholars, including Kohlberg and Gilligan. Muslim scholars regard the human spirit as the basis of moral education. In their view, the human spirit has two branches: one scientific and the other practical. The perfection of science is that he has a passion for the pursuit of knowledge and the attainment of science; if they agree and conform to one another, but Kohlberg considers the fundamental principle of morality the principle of justice. For them, the peak of each person's moral development is to reach a level where he can examine and value all of his and others' behavior based on justice.

On the goal of moral education, Kohlberg considers the goal of moral education to achieve equal and universal rights for all peoples and the realization of the highest human values in their lives; higher expression, prosperity, describes it as attaining rapture and regards prosperity as a divine gift. This point is fundamentally different from Kohlberg's view, because moral education, from Kohlberg's perspective, only benefits the human material world. However moral education for Muslim scholars, in addition to the material world, also guarantees the happiness of the hereafter.

However as good education methods, Muslim scholars such as Khawaja Nasir al-Din al-Tusi at the stage of discipline, habituation and the use of encouragement and punishment are the most basic methods of education. Also, he divides moral education methods into general methods and specific methods. (Norouzi & Atefat Doost, 2011).

Nevertheless Kohlberg, based on his research findings, rejects the traditional way of teaching ethics, which is based on the teaching of moral virtues, and in his view, there is no criterion for distinguishing between good and bad traits. Kohlberg believes that moral education, not by their training and practice, but by transferring the student from the lower stages of moral development to the higher stage, makes it possible to reach these stages through discussion of ethical problems. This is because students become familiar with the problems of their moral thinking structure when discussing these issues, and this gives them a sense of imbalance and forces them to enter higher levels to achieve equilibrium.

Another fundamental difference in the theories of Islamic and Western scholars such as Kohlberg, Piaget, Gilligan, and Bandura regarding the methods of ethical education is that ethics is relative to the aforementioned non-Muslim psychologists, in their view, there is no criterion for distinguishing between good and bad. But from the Islamic point of view, it is absolute. This is a positive thing for Muslims because if morality is considered relative, moral education will no longer be meaningful.

The findings suggest that both Muslim and non-Muslim scholars such as Kohlberg, Piaget, and Gilligan, have emphasized the importance of moral education, However, the basis of moral education is the purpose of moral education and the method of moral education based on Islam's definition. There is a monotheistic worldview. In other words, Islam considers the center of moral education as God and seeks the basis and source of morality and moral education in the Sharia and considers its ultimate goal to be divine bliss. For Muslim scholars, the principles, goals, and methods of moral education must be defined based on a monotheistic worldview to bring man to his original destination. However from the standpoint of Kohlberg and Gilligan, the foundations and goals of moral education are not derived from such a view.

Conclusion

In the psychology of moral development, Kohlberg, Piaget, and Gilligan's theories have been the focus of psychologists and educational scientists for many years and have been used by counseling centers. Theoretical foundations of Western morality psychology are subject to theoretical limitations and weaknesses, and the moral development tests based on these views are at best optimistic for understanding the moral evolution of the western people, However, the moral development of the Eastern and Muslim peoples cannot be accurately identified with such tests. These views have been taken seriously because they have failed to go beyond ordinary human life and to take into account the spiritual, intellectual, and motivational foundations of morality that are rooted in divine creation and human nature. The theories of Western psychologists are quite different and even antithetical to divine revelation and spiritual aspects of human existence and ethics. Theoretical and Practical Levels of Growth Psychology and the Psychology of Moral Development in the West and the views of these psychologists do not pay attention to the integrity of human moral development, or they are so focused on the low levels of human moral development that they ignore the high spiritual and intellectual levels in morality.

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