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In a Different Voice

Psychological Theory and Women's Development

Carol Gilligan

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Harvard University Press
Cambridge, Massachusetts, and London, England

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To my mother and my father

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Printed in the United States of America

20 19 18 17

Library of Congress Cataloging in Publication Data

Gilligan, Carol, 1936-
In a different voice.

Bibliography: p.
Includes index.

1. Women—Psychology—Longitudinal studies. 2. Developmental psychology—Longitudinal studies. 3. Moral development—Longitudinal studies. I. Title.

[DNLM: 1. Women—Psychology. HQ 1206 G481i]

HQ1206.G58 305.4'2 81-13478

ISBN 0-674-44543-0 (cloth) AACR2

ISBN 0-674-44544-9 (paper)

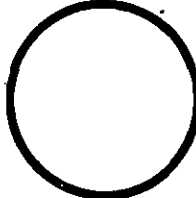
Acknowledgments

In acknowledging the generosity of others and the contributions they have made to this work, I begin with the women, men, and children who participated in the research I report. Their thoughtfulness in describing themselves and their lives, their patience in answering questions about morality, their willingness to discuss their experiences of moral conflict and choice, are the foundation upon which this book rests. I want to thank, in particular, the women who participated in the abortion decision study; it was their hope that their experience might be of help to others.

All of the research was a collaborative endeavor, and to my collaborators I owe thanks as well—to Mary Belenky in the abortion decision study; to Michael Murphy in the college student study; and to Michael Murphy, Sharry Langdale, and Nona Lyons in the rights and responsibilities study. Many of the interviews were conducted by them; many of the ideas arose in discussions we had. The design of the studies reflects their contribution; the completion of the research, their commitment and hard work. Michael Basseches, Suzie Benack, Donna Hulsizer, Nancy Jacobs, Robert Kegan, Deborah Lapidus, and Steven Ries also contributed in central ways to this work. Susan Pollak, my collaborator in the images of violence study, made the observation which initiated that research.

The financial support that made this work possible came from the Spencer Foundation which, through a grant to Harvard faculty, provided funds for the abortion decision study; from The William

Introduction



OVER THE PAST TEN YEARS, I have been listening to people talking about morality and about themselves. Halfway through that time, I began to hear a distinction in these voices, two ways of speaking about moral problems, two modes of describing the relationship between other and self. Differences represented in the psychological literature as steps in a developmental progression suddenly appeared instead as a contrapuntal theme, woven into the cycle of life and recurring in varying forms in people's judgments, fantasies, and thoughts. The occasion for this observation was the selection of a sample of women for a study of the relation between judgment and action in a situation of moral conflict and choice. Against the background of the psychological descriptions of identity and moral development which I had read and taught for a number of years, the women's voices sounded distinct. It was then that I began to notice the recurrent problems in interpreting women's development and to connect these problems to the repeated exclusion of women from the critical theory-building studies of psychological research.

* This book records different modes of thinking about relationships and the association of these modes with male and female voices in psychological and literary texts and in the data of my research. The disparity between women's experience and the representation of human development, noted throughout the psychologi-

cal literature, has generally been seen to signify a problem in women's development. Instead, the failure of women to fit existing models of human growth may point to a problem in the representation, a limitation in the conception of human condition, an omission of certain truths about life.

The different voice I describe is characterized not by gender but theme. Its association with women is an empirical observation, and it is primarily through women's voices that I trace its development. But this association is not absolute, and the contrasts between male and female voices are presented here to highlight a distinction between two modes of thought and to focus a problem of interpretation rather than to represent a generalization about either sex. In tracing development, I point to the interplay of these voices within each sex and suggest that their convergence marks times of crisis and change. No claims are made about the origins of the differences described or their distribution in a wider population, across cultures, or through time. Clearly, these differences arise in a social context where factors of social status and power combine with reproductive biology to shape the experience of males and females and the relations between the sexes. My interest lies in the interaction of experience and thought, in different voices and the dialogues to which they give rise, in the way we listen to ourselves and to others, in the stories we tell about our lives.

Three studies are referred to throughout this book and reflect the central assumption of my research: that the way people talk about their lives is of significance, that the language they use and the connections they make reveal the world that they see and in which they act. All of the studies relied on interviews and included the same set of questions—about conceptions of self and morality, about experiences of conflict and choice. The method of interviewing was to follow the language and the logic of the person's thought, with the interviewer asking further questions in order to clarify the meaning of a particular response.

The *College-student study* explored identity and moral development in the early adult years by relating the view of self and thinking about morality to experiences of moral conflict and the making of life choices. Twenty-five students, selected at random from a group who had chosen as sophomores to take a course on moral and political choice, were interviewed as seniors in college and then five years following graduation. In selecting this sample, I observed that of the twenty students who had dropped the course, sixteen

were women. These women were also contacted and interviewed as seniors.

The *abortion decision study* considered the relation between experience and thought and the role of conflict in development. Twenty-nine women, ranging in age from fifteen to thirty-three, diverse in ethnic background and social class, some single, some married, a few the mother of a preschool child, were interviewed during the first trimester of a confirmed pregnancy at a time when they were considering abortion. These women were referred to the study through pregnancy counseling services and abortion clinics in a large metropolitan area; no effort was made to select a representative sample of the clinic or counseling service population. Of the twenty-nine women referred, complete interview data were available for twenty-four, and of these twenty-four, twenty-one were interviewed again at the end of the year following choice.

Both of these studies expanded the usual design of research on moral judgment by asking how people defined moral problems and what experiences they construed as moral conflicts in their lives, rather than by focusing on their thinking about problems presented to them for resolution. The hypotheses generated by these studies concerning different modes of thinking about morality and their relation to different views of self were further explored and refined through the *rights and responsibilities study*. This study involved a sample of males and females matched for age, intelligence, education, occupation, and social class at nine points across the life cycle: ages 6-9, 11, 15, 19, 22, 25-27, 35, 45, and 60. From a total sample of 144 (8 males and 8 females at each age), including a more intensively interviewed subsample of 36 (2 males and 2 females at each age), data were collected on conceptions of self and morality, experiences of moral conflict and choice, and judgments of hypothetical moral dilemmas.

In presenting excerpts from this work, I report research in progress whose aim is to provide, in the field of human development, a clearer representation of women's development which will enable psychologists and others to follow its course and understand some of the apparent puzzles it presents, especially those that pertain to women's identity formation and their moral development in adolescence and adulthood. For women, I hope this work will offer a representation of their thought that enables them to see better its integrity and validity, to recognize the experiences their thinking refracts, and to understand the line of its development. My goal is

to expand the understanding of human development by using the group left out in the construction of theory to call attention to what is missing in its account. Seen in this light, the discrepant data on women's experience provide a basis upon which to generate new theory, potentially yielding a more encompassing view of the lives of both of the sexes.

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2 Images of Relationship

IN 1914, with his essay "On Narcissism," Freud swallows his distaste at the thought of "abandoning observation for barren theoretical controversy" and extends his map of the psychological domain. Tracing the development of the capacity to love, which he equates with maturity and psychic health, he locates its origins in the contrast between love for the mother and love for the self. But in thus dividing the world of love into narcissism and "object" relationships, he finds that while men's development becomes clearer, women's becomes increasingly opaque. The problem arises because the contrast between mother and self yields two different images of relationships. Relying on the imagery of men's lives in charting the course of human growth, Freud is unable to trace in women the development of relationships, morality, or a clear sense of self. This difficulty in fitting the logic of his theory to women's experience leads him in the end to set women apart, marking their relationships, like their sexual life, as "a 'dark continent' for psychology" (1926, p. 212).

Thus the problem of interpretation that shadows the understanding of women's development arises from the differences observed in their experience of relationships. To Freud, though living surrounded by women and otherwise seeing so much and so well, women's relationships seemed increasingly mysterious, difficult to discern, and hard to describe. While this mystery indicates how theory can blind observation, it also suggests that development in

women is masked by a particular conception of human relationships. Since the imagery of relationships shapes the narrative of human development, the inclusion of women, by changing that imagery, implies a change in the entire account.

The shift in imagery that creates the problem in interpreting women's development is elucidated by the moral judgments of two eleven-year-old children, a boy and a girl, who see, in the same dilemma, two very different moral problems. While current theory brightly illuminates the line and the logic of the boy's thought, it casts scant light on that of the girl. The choice of a girl whose moral judgments elude existing categories of developmental assessment is meant to highlight the issue of interpretation rather than to exemplify sex differences per se. Adding a new line of interpretation, based on the imagery of the girl's thought, makes it possible not only to see development where previously development was not discerned but also to consider differences in the understanding of relationships without scaling these differences from better to worse.

The two children were in the same sixth-grade class at school and were participants in the rights and responsibilities study, designed to explore different conceptions of morality and self. The sample selected for this study was chosen to focus the variables of gender and age while maximizing developmental potential by holding constant, at a high level, the factors of intelligence, education, and social class that have been associated with moral development, at least as measured by existing scales. The two children in question, Amy and Jake, were both bright and articulate and, at least in their eleven-year-old aspirations, resisted easy categories of sex-role stereotyping, since Amy aspired to become a scientist while Jake preferred English to math. Yet their moral judgments seem initially to confirm familiar notions about differences between the sexes, suggesting that the edge girls have on moral development during the early school years gives way at puberty with the ascendance of formal logical thought in boys.

The dilemma that these eleven-year-olds were asked to resolve was one in the series devised by Kohlberg to measure moral development in adolescence by presenting a conflict between moral norms and exploring the logic of its resolution. In this particular dilemma, a man named Heinz considers whether or not to steal a drug which he cannot afford to buy in order to save the life of his wife. In the standard format of Kohlberg's interviewing procedure,

the description of the dilemma itself—Heinz's predicament, the wife's disease, the druggist's refusal to lower his price—is followed by the question, "Should Heinz steal the drug?" The reasons for and against stealing are then explored through a series of questions that vary and extend the parameters of the dilemma in a way designed to reveal the underlying structure of moral thought.

Jake, at eleven, is clear from the outset that Heinz should steal the drug. Constructing the dilemma, as Kohlberg did, as a conflict between the values of property and life, he discerns the logical priority of life and uses that logic to justify his choice:

For one thing, a human life is worth more than money, and if the druggist only makes \$1,000, he is still going to live, but if Heinz doesn't steal the drug, his wife is going to die. (*Why is life worth more than money?*) Because the druggist can get a thousand dollars later from rich people with cancer, but Heinz can't get his wife again. (*Why not?*) Because people are all different and so you couldn't get Heinz's wife again.

Asked whether Heinz should steal the drug if he does not love his wife, Jake replies that he should, saying that not only is there "a difference between hating and killing," but also, if Heinz were caught, "the judge would probably think it was the right thing to do." Asked about the fact that, in stealing, Heinz would be breaking the law, he says that "the laws have mistakes, and you can't go writing up a law for everything that you can imagine."

Thus, while taking the law into account and recognizing its function in maintaining social order (the judge, Jake says, "should give Heinz the lightest possible sentence"), he also sees the law as man-made and therefore subject to error and change. Yet his judgment that Heinz should steal the drug, like his view of the law as having mistakes, rests on the assumption of agreement, a societal consensus around moral values that allows one to know and expect others to recognize what is "the right thing to do."

Fascinated by the power of logic, this eleven-year-old boy locates truth in math, which, he says, is "the only thing that is totally logical." Considering the moral dilemma to be "sort of like a math problem with humans," he sets it up as an equation and proceeds to work out the solution. Since his solution is rationally derived, he assumes that anyone following reason would arrive at the same

conclusion and thus that a judge would also consider stealing to be the right thing for Heinz to do. Yet he is also aware of the limits of logic. Asked whether there is a right answer to moral problems, Jake replies that "there can only be right and wrong in judgment," since the parameters of action are variable and complex. Illustrating how actions undertaken with the best of intentions can eventuate in the most disastrous of consequences, he says, "like if you give an old lady your seat on the trolley, if you are in a trolley crash and that seat goes through the window, it might be that reason that the old lady dies."

Theories of developmental psychology illuminate well the position of this child, standing at the juncture of childhood and adolescence, at what Piaget describes as the pinnacle of childhood intelligence, and beginning through thought to discover a wider universe of possibility. The moment of preadolescence is caught by the conjunction of formal operational thought with a description of self still anchored in the factual parameters of his childhood world—his age, his town, his father's occupation, the substance of his likes, dislikes, and beliefs. Yet as his self-description radiates the self-confidence of a child who has arrived, in Erikson's terms, at a favorable balance of industry over inferiority—competent, sure of himself, and knowing well the rules of the game—so his emergent capacity for formal thought, his ability to think about thinking and to reason things out in a logical way, frees him from dependence on authority and allows him to find solutions to problems by himself.

This emergent autonomy follows the trajectory that Kohlberg's six stages of moral development trace, a three-level progression from an egocentric understanding of fairness based on individual need (stages one and two), to a conception of fairness anchored in the shared conventions of societal agreement (stages three and four), and finally to a principled understanding of fairness that rests on the free-standing logic of equality and reciprocity (stages five and six). While this boy's judgments at eleven are scored as conventional on Kohlberg's scale, a mixture of stages three and four, his ability to bring deductive logic to bear on the solution of moral dilemmas, to differentiate morality from law, and to see how laws can be considered to have mistakes points toward the principled conception of justice that Kohlberg equates with moral maturity.

In contrast, Amy's response to the dilemma conveys a very

different impression, an image of development stunted by a failure of logic, an inability to think for herself. Asked if Heinz should steal the drug, she replies in a way that seems evasive and unsure:

Well, I don't think so. I think there might be other ways besides stealing it, like if he could borrow the money or make a loan or something, but he really shouldn't steal the drug—but his wife shouldn't die either.

Asked why he should not steal the drug, she considers neither property nor law but rather the effect that theft could have on the relationship between Heinz and his wife:

If he stole the drug, he might save his wife then, but if he did, he might have to go to jail, and then his wife might get sicker again, and he couldn't get more of the drug, and it might not be good. So, they should really just talk it out and find some other way to make the money.

Seeing in the dilemma not a math problem with humans but a narrative of relationships that extends over time, Amy envisions the wife's continuing need for her husband and the husband's continuing concern for his wife and seeks to respond to the druggist's need in a way that would sustain rather than sever connection. Just as she ties the wife's survival to the preservation of relationships, so she considers the value of the wife's life in a context of relationships, saying that it would be wrong to let her die because, "if she died, it hurts a lot of people and it hurts her." Since Amy's moral judgment is grounded in the belief that, "if somebody has something that would keep somebody alive, then it's not right not to give it to them," she considers the problem in the dilemma to arise not from the druggist's assertion of rights but from his failure of response.

As the interviewer proceeds with the series of questions that follow from Kohlberg's construction of the dilemma, Amy's answers remain essentially unchanged, the various probes serving neither to elucidate nor to modify her initial response. Whether or not Heinz loves his wife, he still shouldn't steal or let her die; if it were a stranger dying instead, Amy says that "if the stranger didn't have anybody near or anyone she knew," then Heinz should try to save her life, but he should not steal the drug. But as the interviewer

conveys through the repetition of questions that the answers she gave were not heard or not right, Amy's confidence begins to diminish, and her replies become more constrained and unsure. Asked again why Heinz should not steal the drug, she simply repeats, "Because it's not right." Asked again to explain why, she states again that theft would not be a good solution, adding lamely, "if he took it, he might not know how to give it to his wife, and so his wife might still die." Failing to see the dilemma as a self-contained problem in moral logic, she does not discern the internal structure of its resolution; as she constructs the problem differently herself, Kohlberg's conception completely evades her.

Instead, seeing a world comprised of relationships rather than of people standing alone, a world that coheres through human connection rather than through systems of rules, she finds the puzzle in the dilemma to lie in the failure of the druggist to respond to the wife. Saying that "it is not right for someone to die when their life could be saved," she assumes that if the druggist were to see the consequences of his refusal to lower his price, he would realize that "he should just give it to the wife and then have the husband pay back the money later." Thus she considers the solution to the dilemma to lie in making the wife's condition more salient to the druggist or, that failing, in appealing to others who are in a position to help.

Just as Jake is confident the judge would agree that stealing is the right thing for Heinz to do, so Amy is confident that, "if Heinz and the druggist had talked it out long enough, they could reach something besides stealing." As he considers the law to "have mistakes," so she sees this drama as a mistake, believing that "the world should just share things more and then people wouldn't have to steal." Both children thus recognize the need for agreement but see it as mediated in different ways—he impersonally through systems of logic and law, she personally through communication in relationship. Just as he relies on the conventions of logic to deduce the solution to this dilemma, assuming these conventions to be shared, so she relies on a process of communication, assuming connection and believing that her voice will be heard. Yet while his assumptions about agreement are confirmed by the convergence in logic between his answers and the questions posed, her assumptions are belied by the failure of communication, the interviewer's inability to understand her response.

Although the frustration of the interview with Amy is ap-

parent in the repetition of questions and its ultimate circularity, the problem of interpretation is focused by the assessment of her response. When considered in the light of Kohlberg's definition of the stages and sequence of moral development, her moral judgments appear to be a full stage lower in maturity than those of the boy. Scored as a mixture of stages two and three, her responses seem to reveal a feeling of powerlessness in the world, an inability to think systematically about the concepts of morality or law, a reluctance to challenge authority or to examine the logic of received moral truths, a failure even to conceive of acting directly to save a life or to consider that such action, if taken, could possibly have an effect. As her reliance on relationships seems to reveal a continuing dependence and vulnerability, so her belief in communication as the mode through which to resolve moral dilemmas appears naive and cognitively immature.

Yet Amy's description of herself conveys a markedly different impression. Once again, the hallmarks of the preadolescent child depict a child secure in her sense of herself, confident in the substance of her beliefs, and sure of her ability to do something of value in the world. Describing herself at eleven as "growing and changing," she says that she "sees some things differently now, just because I know myself really well now, and I know a lot more about the world." Yet the world she knows is a different world from that refracted by Kohlberg's construction of Heinz's dilemma. Her world is a world of relationships and psychological truths where an awareness of the connection between people gives rise to a recognition of responsibility for one another, a perception of the need for response. Seen in this light, her understanding of morality as arising from the recognition of relationship, her belief in communication as the mode of conflict resolution, and her conviction that the solution to the dilemma will follow from its compelling representation seem far from naive or cognitively immature. Instead, Amy's judgments contain the insights central to an ethic of care, just as Jake's judgments reflect the logic of the justice approach. Her incipient awareness of the "method of truth," the central tenet of nonviolent conflict resolution, and her belief in the restorative activity of care, lead her to see the actors in the dilemma arrayed not as opponents in a contest of rights but as members of a network of relationships on whose continuation they all depend. Consequently her solution to the dilemma lies in activating the net-

work by communication, securing the inclusion of the wife by strengthening rather than severing connections.

But the different logic of Amy's response calls attention to the interpretation of the interview itself. Conceived as an interrogation, it appears instead as a dialogue, which takes on moral dimensions of its own, pertaining to the interviewer's uses of power and to the manifestations of respect. With this shift in the conception of the interview, it immediately becomes clear that the interviewer's problem in understanding Amy's response stems from the fact that Amy is answering a different question from the one the interviewer thought had been posed. Amy is considering not *whether* Heinz should act in this situation ("should Heinz steal the drug?") but rather *how* Heinz should act in response to his awareness of his wife's need ("Should Heinz *steal* the drug?"). The interviewer takes the mode of action for granted, presuming it to be a matter of fact; Amy assumes the necessity for action and considers what form it should take. In the interviewer's failure to imagine a response not dreamt of in Kohlberg's moral philosophy lies the failure to hear Amy's question and to see the logic in her response, to discern that what appears, from one perspective, to be an evasion of the dilemma signifies in other terms a recognition of the problem and a search for a more adequate solution.

Thus in Heinz's dilemma these two children see two very different moral problems—Jake a conflict between life and property that can be resolved by logical deduction, Amy a fracture of human relationship that must be mended with its own thread. Asking different questions that arise from different conceptions of the moral domain, the children arrive at answers that fundamentally diverge, and the arrangement of these answers as successive stages on a scale of increasing moral maturity calibrated by the logic of the boy's response misses the different truth revealed in the judgment of the girl. To the question, "What does he see that she does not?" Kohlberg's theory provides a ready response, manifest in the scoring of Jake's judgments a full stage higher than Amy's in moral maturity; to the question, "What does she see that he does not?" Kohlberg's theory has nothing to say. Since most of her responses fall through the sieve of Kohlberg's scoring system, her responses appear from his perspective to lie outside the moral domain.

Yet just as Jake reveals a sophisticated understanding of the logic of justification, so Amy is equally sophisticated in her under-

standing of the nature of choice. Recognizing that "if both the roads went in totally separate ways, if you pick one, you'll never know what would happen if you went the other way," she explains that "that's the chance you have to take, and like I said, it's just really a guess." To illustrate her point "in a simple way," she describes her choice to spend the summer at camp:

I will never know what would have happened if I had stayed here, and if something goes wrong at camp, I'll never know if I stayed here if it would have been better. There's really no way around it because there's no way you can do both at once, so you've got to decide, but you'll never know.

In this way, these two eleven-year-old children, both highly intelligent and perceptive about life, though in different ways, display different modes of moral understanding, different ways of thinking about conflict and choice. In resolving Heinz's dilemma, Jake relies on theft to avoid confrontation and turns to the law to mediate the dispute. Transposing a hierarchy of power into a hierarchy of values, he defuses a potentially explosive conflict between people by casting it as an impersonal conflict of claims. In this way, he abstracts the moral problem from the interpersonal situation, finding in the logic of fairness an objective way to decide who will win the dispute. But this hierarchical ordering, with its imagery of winning and losing and the potential for violence which it contains, gives way in Amy's construction of the dilemma to a network of connection, a web of relationships that is sustained by a process of communication. With this shift, the moral problem changes from one of unfair domination, the imposition of property over life, to one of unnecessary exclusion, the failure of the druggist to respond to the wife.

This shift in the formulation of the moral problem and the concomitant change in the imagery of relationships appear in the responses of two eight-year-old children, Jeffrey and Karen, asked to describe a situation in which they were not sure what was the right thing to do:

Jeffrey

When I really want to go to my friends and my mother is cleaning the cellar, I think about my

Karen

I have a lot of friends, and I can't always play with all of them, so everybody's going to

Jeffrey (cont.)

friends, and then I think about my mother, and then I think about the right thing to do. (*But how do you know it's the right thing to do?*) Because some things go before other things.

Karen (cont.)

have to take a turn, because they're all my friends. But like if someone's all alone, I'll play with them. (*What kinds of things do you think about when you are trying to make that decision?*) Um, someone all alone, loneliness.

While Jeffrey sets up a hierarchical ordering to resolve a conflict between desire and duty, Karen describes a network of relationships that includes all of her friends. Both children deal with the issues of exclusion and priority created by choice, but while Jeffrey thinks about what goes first, Karen focuses on who is left out.

The contrasting images of hierarchy and network in children's thinking about moral conflict and choice illuminate two views of morality which are complementary rather than sequential or opposed. But this construction of differences goes against the bias of developmental theory toward ordering differences in a hierarchical mode. The correspondence between the order of developmental theory and the structure of the boys' thought contrasts with the disparity between existing theory and the structure manifest in the thought of the girls. Yet in neither comparison does one child's judgment appear as a precursor of the other's position. Thus, questions arise concerning the relation between these perspectives: what is the significance of this difference, and how do these two modes of thinking connect? These questions are elucidated by considering the relationship between the eleven-year-old children's understanding of morality and their descriptions of themselves:

Jake

(*How would you describe yourself to yourself?*)

Perfect. That's my conceited side. What do you want—any way that I choose to describe myself?

(*If you had to describe the person you are in a way that you yourself would know it was you, what would you say?*)

I'd start off with eleven years old. Jake [last name]. I'd have

Amy

You mean my character? (*What do you think?*) Well, I don't know. I'd describe myself as, well, what do you mean?

Well, I'd say that I was someone who likes school and study-

Jake (cont.)

to add that I live in [town], because that is a big part of me, and also that my father is a doctor, because I think that does change me a little bit, and that I don't believe in crime, except for when your name is Heinz; that I think school is boring, because I think that kind of changes your character a little bit. I don't sort of know how to describe myself, because I don't know how to read my personality. (*If you had to describe the way you actually would describe yourself, what would you say?*) I like corny jokes. I don't really like to get down to work, but I can do all the stuff in school. Every single problem that I have seen in school I have been able to do, except for ones that take knowledge, and after I do the reading, I have been able to do them, but sometimes I don't want to waste my time on easy homework. And also I'm crazy about sports. I think, unlike a lot of people, that the world still has hope . . . Most people that I know I like, and I have the good life, pretty much as good as any I have seen, and I am tall for my age.

In the voice of the eleven-year-old boy, a familiar form of self-definition appears, resonating to the inscription of the young Stephen Daedalus in his geography book: "himself, his name and where he was," and echoing the descriptions that appear in *Our*

Amy (cont.)

ing, and that's what I want to do with my life. I want to be some kind of a scientist or something, and I want to do things, and I want to help people. And I think that's what kind of person I am, or what kind of person I try to be. And that's probably how I'd describe myself. And I want to do something to help other people. (*Why is that?*) Well, because I think that this world has a lot of problems, and I think that everybody should try to help somebody else in some way, and the way I'm choosing is through science.

Town, laying out across the coordinates of time and space a hierarchical order in which to define one's place. Describing himself as distinct by locating his particular position in the world, Jake sets himself apart from that world by his abilities, his beliefs, and his height. Although Amy also enumerates her likes, her wants, and her beliefs, she locates herself in relation to the world, describing herself through actions that bring her into connection with others, elaborating ties through her ability to provide help. To Jake's ideal of perfection, against which he measures the worth of himself, Amy counterposes an ideal of care, against which she measures the worth of her activity. While she places herself in relation to the world and chooses to help others through science, he places the world in relation to himself as it defines his character, his position, and the quality of his life.

The contrast between a self defined through separation and a self delineated through connection, between a self measured against an abstract ideal of perfection and a self assessed through particular activities of care, becomes clearer and the implications of this contrast extend by considering the different ways these children resolve a conflict between responsibility to others and responsibility to self. The question about responsibility followed a dilemma posed by a woman's conflict between her commitments to work and to family relationships. While the details of this conflict color the text of Amy's response, Jake abstracts the problem of responsibility from the context in which it appears, replacing the themes of intimate relationship with his own imagery of explosive connection:

Jake

(*When responsibility to oneself and responsibility to others conflict, how should one choose?*)

You go about one-fourth to the others and three-fourths to yourself.

Amy

Well, it really depends on the situation. If you have a responsibility with somebody else, then you should keep it to a certain extent, but to the extent that it is really going to hurt you or stop you from doing something that you really, really want, then I think maybe you should put yourself first. But if it is your responsibility to

Jake (cont.)

Because the most important thing in your decision should be yourself, don't let yourself be guided totally by other people, but you have to take them into consideration. So, if what you want to do is blow yourself up with an atom bomb, you should maybe blow yourself up with a hand grenade because you are thinking about your neighbors who would die also.

(Why?)

Well, like some people put themselves and things for themselves before they put other people, and some people really care about other people. Like, I don't think your job is as important as somebody that you really love, like your husband or your parents or a very close friend. Somebody that you really care for—or if it's just your responsibility to your job or somebody that you barely know, then maybe you go first—but if it's somebody that you really love and love as much or even more than you love yourself, you've got to decide what you really love more, that person, or that thing, or yourself. *(And how do you do that?)* Well, you've got to think about it, and you've got to think about both sides, and you've got to think which would be better for everybody or better for yourself, which is more important, and which will make everybody happier. Like if the other people can get

Amy (cont.)

somebody really close to you, you've just got to decide in that situation which is more important, yourself or that person, and like I said, it really depends on what kind of person you are and how you feel about the other person or persons involved.

Jake (cont.)

It means pretty much thinking of others when I do something, and like if I want to throw a rock, not throwing it at a window, because I thought of the people who would have to pay for that window, not doing it just for yourself, because you have to live with other people and live with your community, and if you do something that hurts them all, a lot of people will end up suffering, and that is sort of the wrong thing to do.

(What does responsibility mean?)

Again Jake constructs the dilemma as a mathematical equation, deriving a formula that guides the solution: one-fourth to others, three-fourths to yourself. Beginning with his responsibility to himself, a responsibility that he takes for granted, he then considers the extent to which he is responsible to others as well. Proceeding from a premise of separation but recognizing that "you have to live with other people," he seeks rules to limit interference and thus to minimize hurt. Responsibility in his construction pertains to a limitation of action, a restraint of aggression, guided by the recognition that his actions can have effects on others, just as theirs can interfere with him. Thus rules, by limiting interference,

Amy (cont.)

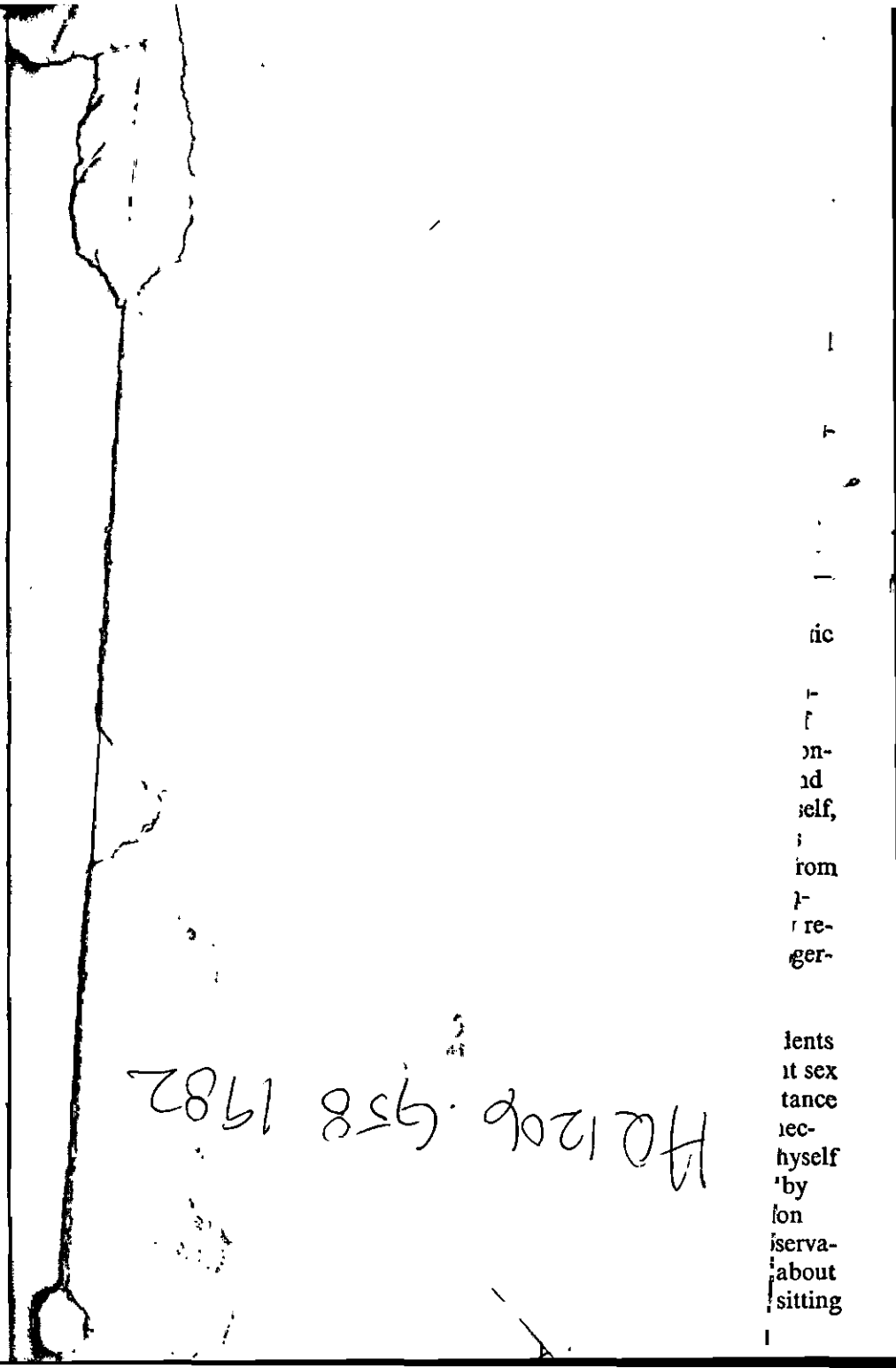
somebody else to do it, whatever it is, or don't really need you specifically, maybe it's better to do what you want, because the other people will be just fine with somebody else so they'll still be happy, and then you'll be happy too because you'll do what you want.

That other people are counting on you to do something, and you can't just decide, "Well, I'd rather do this or that." *(Are there other kinds of responsibility?)* Well, to yourself. If something looks really fun but you might hurt yourself doing it because you don't really know how to do it and your friends say, "Well, come on, you can do it, don't worry," if you're really scared to do it, it's your responsibility to yourself that if you think you might hurt yourself, you shouldn't do it, because you have to take care of yourself and that's your responsibility to yourself.

make life in community safe, protecting autonomy through reciprocity, extending the same consideration to others and self.

To the question about conflicting responsibilities, Amy again responds contextually rather than categorically, saying "it depends" and indicating how choice would be affected by variations in character and circumstance. Proceeding from a premise of connection, that "if you have a responsibility *with somebody else*, you should keep it," she then considers the extent to which she has a responsibility to herself. Exploring the parameters of separation, she imagines situations where, by doing what you want, you would avoid hurting yourself or where, in doing so, you would not thereby diminish the happiness of others. To her, responsibility signifies response, an extension rather than a limitation of action. Thus it connotes an act of care rather than the restraint of aggression. Again seeking the solution that would be most inclusive of everyone's needs, she strives to resolve the dilemma in a way that "will make everybody happier." Since Jake is concerned with limiting interference, while Amy focuses on the need for response, for him the limiting condition is, "Don't let yourself be guided totally by others," but for her it arises when "other people are counting on you," in which case "you can't just decide, 'Well, I'd rather do this or that.'" The interplay between these responses is clear in that she, assuming connection, begins to explore the parameters of separation, while he, assuming separation, begins to explore the parameters of connection. But the primacy of separation or connection leads to different images of self and of relationships.

Most striking among these differences is the imagery of violence in the boy's response, depicting a world of dangerous confrontation and explosive connection, where she sees a world of care and protection, a life lived with others whom "you may love as much or even more than you love yourself." Since the conception of morality reflects the understanding of social relationships, this difference in the imagery of relationships gives rise to a change in the moral injunction itself. To Jake, responsibility means *not doing* what he wants because he is thinking of others; to Amy, it means *doing* what others are counting on her to do regardless of what she herself wants. Both children are concerned with avoiding hurt but construe the problem in different ways—he seeing hurt to arise from the expression of aggression, she from a failure of response.



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