

## **Application and Exemplification of Carol Gilligan's Theory of Moral Development in Anees Salim's *Tales from a Vending Machine***

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### **Abstract:**

Carol Gilligan, a psychological theorist was born on November 28, 1936 in the New York Metropolis. She pursued her Doctorate Diploma in social psychology from the Harvard University. Gilligan was a research assistant to Lawrence Kohlberg, however she soon became unbiased and criticized a number of theories related moral development. Carol Gilligan's Stages of theory of Moral Development is an advancement of Kohlberg's theory.

Carol Gilligan opines that Kohlberg's theories are based upon the male thinking method. According to Gilligan, Kohlberg's idea is based totally on the moral thinking of privileged white guys and boys. She believed that girls face plenty of psychological challenge and they are not moral widgets. The female perspective on moral improvement incorporates, being concerned which suggests its impact on human associations. Hence she proposed a principle which has the same three stages of Kohlberg but with exclusive stages of ethical development.

Carol Gilligan believed women's morality arose from actual- life styles dilemmas, not hypothetical ones. She came up with three degrees of moral improvement that emphasize an ethics of care. At the pre conventional stage, women are focused on the self. At the conventional level, women have come to awareness on their duties closer to others. At the post conventional stage, a girl has found out to see herself and others as interdependent.

In spite of the fact that the names of the stages are same, the stages are contrast in their strategy. The ethical improvement in Gilligan's hypothesis depends on favorable social practices, for example, self sacrifice, caring, helpful, genuineness, decency and regard.

Anees Salim is an Indian writer known for his works *The Blind Lady's Descendants*, *Vanity Bagh* and *The Small Town Sea*. *Tales from a Vending Machine* is his third novel. Hasina Mansoor is the protagonist of the novel. Unlike the stereotyped women in a society, Hasina Mansoor, the Vending Machine operator, at the international airport departure lounge become determined, ambitious, confident, and self established. A woman typically finds hard to hold even herself, however Hasina additionally seems after her family. She even thinks of the entire Muslim Community. She hates Jews (Juice) and America because they hate muslims. This paper focuses on the conventional stage of the protagonist in *Tales from a vending Machine*. In this stage, according to Carol Gilligan's Ethics of Care women are concerned with care for others and being selfless.

**Key Words:** caring, sacrifice, love, ambition

Moral Development centers around the rise, change, comprehension of ethical quality from earlier stages through adulthood. Morality develops across a lifetime and is impacted by an individual's

encounters and their conduct when confronted with moral issues through various periods physical and intellectual turn of events. So, Morality concerns an individual's developing feeling of what is good and bad; it is hence that little youngsters have distinctive moral judgement and character than that of a developed grown-up. Morality is an equivalent for "rightness or goodness". It alludes to a specific set of principles that is gotten from one's way of life, religion or individual way of thinking that directs one's activities, practices and musings.

Ideas of moral development have developed through the long term. The early theories of moral development came from the savants like Confucius, Aristotle, and Rousseau, who all took a more humanist view point and focused on the advancement of the soul and the feeling of uprightness. In the present day, experimental exploration has investigated morality through a focal point by scholars like Sigmund Freud and its connection to intellectual improvement by theorists like Jean Piaget, Lawrence Kohlberg, B.F Skinner, Carol Gilligan and Judith Smetana.

The interest in morality spans many disciplines (eg. Philosophy, economics, biology and political science) and specializations within psychology (eg. Social, cognitive and tradition). In order to analyze the distinct ways people recognize morality. It is crucial to consider the functions of peers and parents, moral sense and values socialization and cultural influences, empathy, altruism, and high-quality improvement to find out what elements have the finest affects on the development of an character's morality

Carol Gilligan is a present day psychologist who has carried out giant studies into ladies's technique to moral issues. She is recognized for her innovative perspectives on the development of girls's morality and experience of self, which she designated in her 1982 book *In a Different Voice*. Giligan developed her ideas in response to the principle of ethical improvement proposed by way of Lawrence Kohlberg, which she criticized for ignoring ladies's views. She proposed that ladies come to prioritize an 'ethics of care' as their feel of morality evolves at the side of their feel of self while men prioritize an 'ethics of justice'.

Gilligan created Stage theory of Moral Development in contrast to his mentor's idea of ranges of moral improvement. Kohlberg applied Piaget's theory to the development of moral thinking. Borrowing from Piaget's concrete distinctions Kohlberg came up with the stage theory. Carol Gilligan challenged Lawrence Kohlberg's stage theory of Moral development. Gilligan argued that his model turned into male biased and did not encompass the perspectives of women. She proposed a stage theory of moral development for women just like Kohlberg's Moral development theory. The female approach to morality is that human beings have responsibilities towards others. So morality is vital to take care of others. It has three foremost divisions: pre conventional, conventional and post conventional and two transitions. The transitions between the stages are fueled by way of modifications in the feel of self rather than in adjustments of psychological ability. The tiers are,  
PreConventional Level:

At the preconventional level, Moral Judgment is totally targeted at the self and want to live on. When a struggle arises between the wishes of the self and the needs of others, a female will choose to address her own desires.

Transition 1

During the first transition from the preconventional to the conventional level, the women realize that she has a duty to others. It is the first time that she realizes her previous moral attitude could be characterized as egocentric.

Conventional Level:

At the Conventional level, ethical judgement becomes targeting being concerned for others. The lady begins to look herself as a participant in society whose declare to being a terrific citizen is predicated on helping and shielding others. This subject for others over rides her situation for herself, main to a morality centred on self-sacrifice.

Transition 2

During the second transition from the conventional to the post conventional level, the woman begins to revel in anxiety between the wishes of others and the wishes of the self. She starts to comprehend she have to strike a higher stability among her needs and the wishes of others.

This ends in a shift in moral judgement away from 'goodness' to 'Truth' as she begins to sincerely investigate her own dreams, not simply her obligation to others.

Post Conventional Level:

At the Post Conventional level, moral judgement is dictated by way of the principle of nonviolence. The wishes of the self are just as essential because the needs of others, which reasons the woman to reach at a well-known ethnic of care and problem.

Adhering to the responsibility of care whilst averting harm or exploration to herself and enables the girl to accept responsibility for her alternatives.

Movement thru Gilligan's ranges of moral development hinges on an evolving experience of self. At the pre-conventional level, most effective the desires of self are recognized; at the conventional level, the desires of others are prioritized while the needs of the self are denied; at the post conventional level, a balance is struck among the desires of the self and others.

Transition via these stages is based totally on a woman's reconsideration of what she considers selfish. Through those tiers, girls' sense of self, and the sense of morality that arise due to it, are driven by way of their emotions of connection and responsibility in the direction of others, which progressively evolve to encompass others and then enlarge to embody anybody, along with the self.

*Tales from a Vending Machine* is the tale of Hasina Mansoor. She is a caring lady and working at the Vending Machine operator at the Airport Department longue, who sells tea at 40 Rs. Despite the fact that she sells expensive tea, she is not rich. With just Rs. 1800 every month, she needs to pay for the graduation of her twin sister Shamla and furthermore care for her more youthful sibling Ali. Her Father claims the 'Mustafa Stores', which he is considering selling, for reimbursing his obligations. Hasina's folks are more worried about the progressing fight with the higher up neighbors, Laila Aunty's family. Laila Aunty is her Father's relative. Amidst this, Hasina is infatuated with her cousin Eza (Laila Aunty's son). Hasina told about her situation to her friend when she enquires about shamala;

Shamala is doing her B.com, Miss, I said with minor pride, because out of the one thousand and eight hundred rupees. Haji Osman paid me every month, I gave shamala five hundred rupees for her college fees and fifty rupees or knick knacks. (TVM 11)

During the school days itself Hasina and shyamala started to run the shop when his Abba was sick. Her father owns the Mustafa stores which he is thinking of selling for repaying his debts. Mustafa stores, a textile shop lacking innovation and luster, thus not popular. Her mother is rather indifferent and younger brother Ali has Learning Disability which the family does not know how to deal with. In this situation Hasina burns her ambition and goes for a job.

Before her shop she saw an Anglo Indian girl with her partner. Shamala and she witness her in many places. Hasina said "we are unfortunate girls with no handsome neighbors or cousins. All we have got is that stupid Eza". Eza was her cousin. Laila was the half sister of Abba. They had common father. The two families had a battle of building (True ownership). Eza's family lived up and Hasina's family lived down.

Eza was not handsome. He called her cutie when he turned Romance. Eza is 16 and Hasina is 14. They loved each other and often met in ozone hall. In the exam hall they sighted each other. Often they write a scholarship exam for meeting. He expressed his love through played record songs after 9. It was his way of telling her that he was thinking of her.

Eventhough she loves Eza she has some inner hateness because of his negative character. once Eza sitting on a tree and peeping into the bathroom. She sacrifices her love for her family and started to take revenge on him and his family.

At the work place she will be insulted by Haji Osman. Her only happiness is meeting the celebrities. In between the sufferings she also thinks of the whole Muslim community (WTC Attack) and Saddam's Hanging. The Last time Abba put up the 'For Sale' sign outside Mustafa stores, the highest

price offered was just five and half lakhs. Too low a price considering that it was a 350- square- foot shop. She is kindful in a manner , whilst she tries to convince the bare foot poor looking old man, to no longer purchase tea and tells him that it expensens 40 bucks whilst she is not intended to tell the value in advance. But whom she thinks that could not come up with the money for a slipper, going to paint the walls of homes in Dubai, is simply artist M.F Hussain, whose paintings are worth millions. Looking at the ‘senseless’ artwork in a randomly located magazine. Hazina wonders “This is a cruel world with disproportionate price tags”. (TVM 9)

**Summation:**

Caroll Gilligan outlined her own stages of moral development based on ethics of care. Gilligan’s stage Theory of Moral Development has three stages. The protagonist comes under the second stage known as conventional stage. In this stage, ladies have come to awareness on their responsibilities in the direction of others. They are concerned with take care of others and being selfless. This stage also suggests ‘Self Sacrifice is goodness’. Relying on this moral, Here Hasina, the protagonist takes care of her family and considering self sacrifice as goodness sacrifices her ambition and love for her family.

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