

The Development, Socialization, and Cultural Variations of Moral Pride in Children

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Abstract—Moral pride is a positively valenced self-conscious emotion critical for virtue development. Moral pride has been of interests to philosophers for centuries due to its potential for sustaining moral behaviour. However, empirical developmental research in young children is in its infancy. This literature review begins by defining various types of pride in the psychological literature, then discusses the role of moral pride in promoting character development. We summarize recent research on the development of moral pride from toddlerhood to early adolescence and highlight early expressions (i.e., general non-moral pride and happiness in prosocial contexts) of moral pride. From this work, we propose a developmental model based on existing research to highlight key shifts in moral pride across the toddlerhood to early adolescent years. Additionally, we review research on socialization mechanisms, like praise and parent-child conversations, that may be crucial for fostering moral pride in children. Throughout the review, we discuss the cultural influences of moral pride development, illustrating how socio-cultural contexts shape children's emotional experiences. We conclude by outlining potential directions for future research in this area. Ultimately, moral pride may be a critical cornerstone of children's prosocial development, with significant implications for the well-being of children and their communities.

Keywords— *Moral Pride, Prosocial Behaviour, Socialization, Culture, Child Development*

I. THE DEVELOPMENT, SOCIALIZATION, AND CULTURAL VARIATIONS OF MORAL PRIDE IN CHILDREN

Moral pride—a positively valenced self-conscious emotion experienced following moral action (Tangney et al., 2007; Tracy, 2007)—plays a crucial role in shaping moral identity and virtue development, informing one's moral compass and character development (Hart & Matsuba, 2007; Krettenauer & Casey, 2015; Kristjánsson, 2001; Tangney et al., 2007; Tracy & Robins, 2007a). To date, researchers have focused on examining children's experience of non-moral pride and children's general tendency to feel happiness following prosocial behaviour (i.e., voluntary behaviour aimed at benefitting another such as helping, sharing, or comforting; Eisenberg, 2014). Nevertheless, these lines of research may help to inform the trajectory of children's moral pride development. While much research exists on socialization strategies that promote children's negatively valenced moral emotions, such as empathy or guilt (Tangney et al., 2007), less is known about how parents may socialize their children's moral pride.

We begin this review by defining moral pride within early philosophical writings and more recent psychological research. Then, we discuss the development of moral pride across toddlerhood to early adolescence, and how expressions of moral pride may shift across development. To illustrate key developmental milestones of moral pride, we propose a model that offers insight into how children's moral pride experiences change from toddlerhood to adolescence. Next, we discuss socialization mechanisms that may promote moral pride development in children. We discuss cultural variations in moral pride across development throughout our paper to underscore the role of sociocultural contexts in its development. Ultimately, we strive to bring attention to this overlooked emotion and its potential to foster children's capacity for kindness.

II. DEFINITIONS OF PRIDE AND ITS DIMENSIONS

Pride is a positively valenced self-conscious emotion characterized by pleasure or satisfaction derived from accomplishing an action (Tracy & Robins, 2004, 2007a). Across cultures, pride is identified through nonverbal cues such as “smiling, head tilting, expanding the posture, and raising arms above the head” (Shi et al., 2015; Tracy et al., 2005; Tracy & Robins, 2007a). Pride typically arises from appraisals that signal responsibility for a valued outcome or personhood, and it can be experienced when one meets social norms and expectations (Mascolo & Fischer, 1995; Tangney et al., 2007). Furthermore, feeling pride can boost self-worth and satisfaction, and it encourages individuals to continue engaging in the positive and moral actions that initially evoked it (Tangney et al., 2007; Tracy, 2007).

Pride may manifest in two forms: authentic pride, which stems from prosocial or achievement-oriented accomplishments and is directed at the action itself (e.g., “I am proud of myself for *what I accomplished*.”), and hubristic pride, which is based on an inflated sense of self-importance focusing on one's perceived exceptional qualities (e.g., “I am proud of myself because *I am excellent*.”; Tracy et al., 2023). Authentic pride may be further distinguished by the type of action that it follows; specifically, non-moral pride. This type of pride stems from personal accomplishments such as academic, athletic, or other personally relevant achievements that benefit the self (Tracy & Robins, 2004). In contrast, moral pride reflects achievements that involve acts of justice, fairness, and/or care—acts that benefit others (Tracy & Robins, 2007b). As such, pride in the moral domain is considered a moral emotion because it is other-focused and it is experienced when one's actions align with their moral values (Tangney et al., 2007). The various forms of pride are illustrated in Appendix A.

While research largely focuses on the distinction and benefits of experiencing authentic over hubristic pride, there is a notable gap in empirical studies concerning the development of moral pride, a subtype of authentic pride. The next section will explore philosophical theories about the role of moral pride in developing a moral character, and we will review psychological research that supports these theories.

A. Philosophical Groundings of Moral Pride

Moral pride, a positive feeling or happiness following moral action (Conejero et al., 2021; Peplak et al., 2023), fosters ongoing commitment to moral behaviour through an emotion-centered framework (Hart & Matsuba, 2007). This framework is reinforced by social feedback that validates or challenges one's actions (Hart & Matsuba, 2007; Tracy, 2007). For example, Hume (1739/2007) argued that pleasurable or painful experiences in social contexts shape moral judgment and behaviour by signalling whether one's actions are good (i.e., resulting in positive outcomes for the self and others) or bad (i.e., resulting in negative outcomes for the self and others). He argued that, while feeling pride after moral behaviour is virtuous, excessive pride can be harmful if it oversteps social norms (Kristjánsson, 2001). For example, celebrating personal achievements is admirable, but flaunting them with arrogance can alienate others and foster resentment. This concept extends Aristotle's (322 BCE/2014; Niemic 2019) theorizing of the "golden mean", which posits that virtue lies at the balance between deficiency and excess.

Kristjánsson (2001) expanded on how experiences of moral pride reflect an awareness of one's achievements and moral behaviour, enhancing self-confidence and self-awareness. Ideally, a balanced experience of pride empowers individuals to pursue their goals with certainty and determination (Kristjánsson, 2001). Hume (1739/2007) and Kristjánsson (2001) agree that pride and self-reflection are vital to the human experience. They note that personal experiences—such as social feedback, achievements, and moral challenges—shape self-representations and enhance moral pride, which in turn fosters a strong commitment to moral integrity and leading a moral life (Hume, 1739/2007; Tracy, 2007; Tracy et al., 2005; Tracy & Robins, 2004). Furthermore, Aknin and colleagues (2018) propose that positive emotions, which are noted to be intrinsically rewarding, create a feedback loop following prosocial actions. The enjoyment derived from these moral actions reinforces and motivates continued engagement in such behaviours.

While the significance of moral pride has been discussed for centuries, empirical research on its development in children is limited. We will explore two key research areas—non-moral pride and children's happiness following prosocial behaviour—and how they may contribute to our understanding of moral pride development in children and adolescents.

III. MORAL PRIDE AND ITS DEVELOPMENT

In this section, we will first discuss research on children's non-moral pride early in development. We then summarize research on children's happiness following prosocial behaviour and how it may be an early indicator of children's developing moral pride. Lastly, we will review the nascent

literature on moral pride, which has primarily been examined in adolescents.

A. The Development of Non-Moral Pride

Self-conscious emotions, such as pride, tend to emerge later in the second to third years of life as children advance in their socio-cognitive abilities (Hart & Matsuba, 2007; Tracy, 2007). Children concurrently begin to learn about the norms and values of their cultural context, which help them understand which behaviours are "good" and expected, and which are not (Rogoff, 2014). By age three, children begin to display nonverbal signs of pride, such as smiling or elevating their posture, after successfully completing challenging tasks like stacking shapes on pegs (Belsky et al., 1997). This indicates that toddlerhood may be a key period for the emergence of pride, as abilities such as self-reflection and value recognition develop (Belsky et al., 1997; Lewis et al., 1992). Additionally, children as young as four years-old recognize and identify nonverbal expressions of pride (Garcia et al., 2015; Tracy et al., 2005). By ages five to six, children show greater consistency, than three- to four-year-olds, in selecting photos that depict pride as the emotion they felt after completing a challenging task—demonstrating early abilities to recognize and identify non-moral pride (Garcia et al., 2015). Insights from this literature on the development of non-moral pride, a type of authentic pride, may illuminate the early emergence of moral pride by highlighting children's nonverbal expressions, their recognition of these expressions, and their motivation to engage in achievement-related tasks.

B. Happiness Following Prosocial Behaviour

Behavioural Expressions Following Prosocial Behaviour: At two years old, children show signs of postural elevation when helping or observing another person receiving help (Hepach et al., 2023). Additionally, Ross (2017) found that three- to four-year olds expressed positive emotions—whether through posture, facial expressions, verbal cues, or social engagement such as moving towards the experimenter—after they spontaneously helped others. However, reparation, which is another type of prosocial action that involves an individual apologizing or trying to amend a relationship, was more strongly associated to feelings of guilt (Ross, 2017). This suggests that while early positive expressions after prosocial actions are present early in development, they may be uniquely linked to certain types of prosocial actions. In older children, such as five-year-olds, postural elevation is noticeable following their engagement in costly helping behaviours, likely driven by an appetite for others to recognize their noble deeds (Hepach et al., 2023; Sivertsen et al., 2024).

The Warm Glow Following Prosocial Behaviour: Children's "warm glow" following moral actions reveals more than just happiness; it provides insight into the early stages of moral pride development. Research shows that children under two-years-old exhibit greater happiness after sharing treats with a puppet (i.e., engaging in a costly prosocial act), compared to receiving a treat for themselves (Aknin et al., 2012), which may signal children's differentiation between moral pride and feelings of gratitude. This pattern is consistent across cultures, with children between the ages of two to five showing greater happiness following a costly prosocial action in Vanuatu, the

Netherlands, and China (Aknin et al., 2012, 2015; Song et al., 2020). Interestingly, Wu and colleagues (2017) observed that, while children aged three to five shared more stickers when directed to do so, they showed significantly greater happiness when they chose to share voluntarily—especially for five-year-olds. This highlights that children not only engage in prosocial behaviour when instructed to, but also experience a higher sense of satisfaction and happiness when they have the freedom to make the decision themselves. Although children's sharing is often shaped by conventional norms (Chai et al., 2024), promoting children's autonomy in prosocial contexts may be crucial for fostering moral pride.

In line with the influence of conventional norms, cultural norms also play a role in shaping moral pride development. Interestingly noted by Song et al. (2020), Dutch preschoolers tended to exhibit less happiness after engaging in costly sharing (i.e., sharing that involved self-sacrifice) compared to non-costly sharing (i.e., sharing without personal sacrifice such as communal resources). In contrast, Chinese preschoolers tended to exhibit greater happiness in the context of costly sharing than non-costly sharing. The authors suggested that this discrepancy may have arisen due to the experimenter's demeanor, with the Chinese experimenter, on average, displaying slightly more happiness than the Dutch experimenter across both sharing conditions. After controlling for the experimenter's presence, the happiness levels of Chinese preschoolers compared to those of Dutch preschoolers across both conditions were no longer considered significant, suggesting that the presence of others (i.e., the experimenter) may influence the expression of moral pride to those from a more collectivist culture. Indeed, as Nisbett and colleagues (2001) noted, individuals from more collectivistic cultures take a holistic approach when interpreting the emotions of others within a group context, such that the emotions of everyone in the group are considered when judging how a focal individual feels. Moreover, Fast and colleagues (2023) showed that children tend to experience happiness following prosocial behaviour when they see the positive reaction of the recipient. Perhaps observing the emotional impact of their prosocial actions on others is another key ingredient in cultivating feelings of moral pride. These findings highlight the role that cultural context plays in shaping how children feel following prosocial actions. Social and cultural influences shape children's emotional expressions, whereby relationships, group harmony, and emotional attunement may have prominent influence on children's emotions within more collectivistic cultures (Song et al., 2020).

C. The Development of Moral Pride from Early Childhood to Early Adolescence

Studies show that eight-year-olds report higher levels of moral pride than four-year-olds when imagining sharing with a peer (Malti et al., 2017; Ongley & Malti, 2014). This increase in moral pride is likely due to the emergence of children's moral self; when the values and beliefs become aligned with one's identity, guiding their actions based on their understanding of right and wrong (Krettenauer & Casey, 2015; Malti et al., 2017). This argument is supported in Peplak and colleagues (2023) cross-cultural study examining moral pride development amongst Japanese, Canadian, and Italian children, and its role as a motivator for children's

prosocial behaviour. In this study, researchers assessed both children's emotions and their moral reasoning, specifically, the reasons behind their reported feelings. This dual focus is crucial for understanding moral pride as children might feel pride for different reasons: social conventions (e.g., "I feel good for helping because it's a rule in school."), personal enjoyment (e.g., "I feel happy for helping because it's fun."), and moral values (e.g., "I feel good for helping because I care about them."). When children's positive emotions after prosocial actions stem from moral reasons, such as values of fairness and care, researchers can more confidently attribute these feelings to genuine moral pride rather than other types of pride. When examining the development of children's moral pride, Peplak and colleagues (2023) found that children's self-reported moral pride increased between the ages of six and 12 years, especially from ages six to nine. There was no difference in moral pride from ages nine to 12, denoting potential stability in moral pride development across these age groups. Interestingly, Japanese children reported lower levels of moral pride overall, compared to Canadian and Italian children (Peplak et al., 2023), possibly due to cultural differences in emotional expression.

In Western cultures, individuals often celebrate their pride, while Eastern cultures tend to emphasize social harmony, humility, and collective well-being (Furukawa et al., 2012; Peplak et al., 2023). For example, in East Asian cultures, expressing pride can be perceived as disruptive to group cohesion, as it may overshadow the contributions of others and create social imbalances. As a result, pride is often downplayed or discouraged in favour of maintaining modesty and preserving relationships within the community. Similar findings have shown that children ages eight to nine from certain Western cultures (e.g., USA) exhibited higher levels of authentic and hubristic pride than those from Eastern cultures (e.g., Japan and Korea; Furukawa et al., 2012). Although research specifically examining the development of moral pride is limited, these studies suggest that moral pride generally increases with age and its expression can vary across different cultural contexts.

For adolescents, researchers have shown that nine- to eleven-year-olds who feel proud following a prosocial act are more inclined to continue engaging in such behaviour (Etxebarria et al., 2015). However, recalling past experiences of moral pride might be less effective at encouraging prosocial behaviour, than recalling more mundane situations when pride was experienced (Etxebarria et al., 2015). Perhaps moral pride, particularly during childhood and adolescence, relies on external validation—like an audience or social rewards (e.g., praise)—to reinforce continued moral actions and develop moral agency (Grusec, 2023). This reliance on external feedback may suggest why adolescents struggle to feel high levels of moral pride when their actions lack immediate social recognition or reward. For instance, adolescents often experience less moral pride when their prosocial actions conflict with the majority or come at a significant personal cost (Etxebarria et al., 2014; Tracy, 2007). The presence of others and adherence to group norms can significantly affect how and when children experience moral pride, which in turn may shape the development of their moral identity during adolescence.

Moral identity integrates beliefs about morality into one's self-concept (Hardy & Carlo, 2011). A strong moral identity encompasses a deep belief in the importance of values—such as honesty, compassion, and fairness (Krettenauer & Casey, 2015). As such, adolescents with a strong moral identity are more likely to engage in prosocial behaviours, driven by their moral compass that steers them to align their actions with social norms and ethical standards (Krettenauer & Casey, 2015). This understanding of moral identity's role in encouraging prosocial behaviour highlights the crucial influence of moral emotions, specifically moral pride, and the presence of others in creating a socially supportive environment that fosters continuous prosocial actions. Taken together, the development of moral pride is a complex process that involves the development of self-reflection and moral values, which is largely influenced by cultural norms.

D. Model of Moral Pride Development

Based on the literature reviewed on children's moral pride above, we propose a model of moral pride development from toddlerhood through early adolescence (see Appendix B). Within this model, we summarize key milestones that likely contribute to moral pride development across four distinct developmental periods, highlighting specific patterns and trends that we have observed within the literature thus far. This model may serve as a foundation for understanding the development of children's moral pride and how this role shapes moral identity in adolescence and adulthood, particularly within cultural contexts.

IV. SOCIALIZATION OF MORAL PRIDE

Currently, there is no research to our knowledge that examines how children learn to feel and express moral pride. In this section, we will discuss two key socialization strategies at the family-level that may influence the development of moral pride in children and adolescents: parental praise and parent-child conversations. While both are significant in fostering moral pride, we will also explore how some forms of praise, despite their benefits, may demotivate children and hinder the development of moral pride.

A. Parental Praise

The early emergence of moral pride may partly result from parents' use of praise. For instance, parents may praise their child after an achievement by saying, "you did such a great job" (Thompson, 2022). They may highlight the outcome of the child's action and also emphasize their efforts, strategies, and steps taken to achieve the outcome (i.e., process praise; Xu et al., 2024). Research by Gunderson and colleagues (2013) illustrates that using process praise with toddlers increases the likelihood that they will develop a growth mindset by ages seven to eight. This mindset is crucial for healthy child development because it fosters the belief that abilities can be developed—rather than inborn—through continuous effort, ultimately encouraging children to embrace challenges and persevere (Dweck, 2017). Furthermore, praising adolescents for their prosocial behaviours (i.e., using process praise for moral actions) is shown to predict greater resilience against depressive symptoms two years later (Nagaoka et al., 2022).

This effect likely arises because process praise helps adolescents link their actions to their moral self. By recognising and valuing their prosocial behaviours, this type of praise strengthens their sense of achievement and moral integrity. As a result, it promotes self-acceptance and boosts self-esteem, which can contribute to better mental health and emotional strength (Brummelman et al., 2016; Nagaoka et al., 2022).

B. Precautions to Using Praise

While praise is crucial for fostering moral pride in children and adolescents, it can have drawbacks. For instance, praising adolescents for positive actions enhances their moral pride; however, praising their negative behaviours may inadvertently boost pride in those undesirable actions (Conejero et al., 2019). This unintended consequence may hinder the development of a positive moral identity. Using inflated praise (i.e., praise that exaggerates the accomplishments of the child) with statements like "you did an incredible job!" can be problematic, especially for children and adolescents with low self-esteem (Brummelman et al., 2014). This type of praise can overwhelm youth by setting excessively high expectations, which may demotivate them from attempting future challenging tasks for fear of failure. Moreover, using person praise (e.g., praising someone's qualities as if they were born with them, like saying, "you did a good job because you're so smart!") can decrease self-esteem, suggesting that their self-worth is a fixed trait. This makes individuals more likely to avoid challenges that might expose their perceived limitations (Brummelman et al., 2017; Schoneveld & Brummelman, 2023). Interestingly, as adolescents engage in more prosocial behaviour over time, parents often use less praise to encourage it (Rudy & Grusec, 2020). This shift occurs because adolescents tend to demonstrate proficiency in prosocial behaviour, and no longer need external validation or explicit guidance once these behaviours evolve into part of their behavioural repertoires (Rudy & Grusec, 2020). Overall, to effectively shape moral pride from early childhood onward, parents and caregivers should focus their praise on children's efforts following their prosocial actions (i.e., process praise) and refrain from using exaggerations when emphasizing their achievements.

C. Parent-Child Conversations

Parent-child conversations (P-CC), particularly during storytelling, may play a vital role in the early socialization of moral pride. Research suggests that storytelling promotes the development of other moral emotions like empathy and altruism (Aram et al., 2017; Aram & Shapira, 2012; Brownell et al., 2013). Interestingly, when parents read emotion-focused storybooks with their toddlers and encourage them to label and explain the characters' emotions, toddlers are more likely to show empathic and altruistic helping—instead of helping someone with a specific task, like picking up a dropped clothespin (i.e., instrumental helping, Brownell et al., 2013; Warneken, 2016). Similar findings by Drummond and colleagues (2014) show that when parents use emotion words and elaborate on emotions during storybook reading, their children are more likely to engage in empathic helping, rather than instrumental helping. While toddlers demonstrate instrumental helping by one-years-old (Warneken &

Tomasello, 2007), emphasizing emotions during storybook reading may enhance their empathy and emotional awareness. This approach appears to encourage a preference for responding to others' emotional needs rather than focusing on tasks with more straightforward objectives. Hence, these findings suggest that guiding children to focus on emotions in stories helps them become more attuned to others' emotional needs (Brownell et al., 2013; Drummond et al., 2014).

Additionally, Cooper and colleagues (2023) found that in a wordless storybook task assessing P-CCs about self-conscious emotions in the U.S., parents less frequently highlighted pride compared to other emotions like embarrassment and guilt. This pattern may reflect a broader family-level effort to promote modesty and social conformity—even in Western contexts. This pattern suggests that parents might be selectively guiding emotional development to align with social and moral norms, perhaps shaping how children understand and express pride, more generally. This pattern was particularly evident in storybooks featuring male characters, suggesting potential gender biases. While parents might not always approach emotional discussions in a gender-neutral manner (Fivush, 1998), they often convey stereotypical gender messages based on the gender of story characters, rather than their child's gender (e.g., anger in the story is more often associated with boys, Endendijk et al., 2014; van der Pol et al., 2015). Though P-CCs may be crucial for fostering moral pride, further research is needed to understand how parents specifically emphasize and encourage this emotion.

V. DISCUSSION

In this paper, we discussed the definition, development, and socialization of moral pride across cultures. Our goal was to bring light to this often-overlooked moral emotion and its role in shaping children's kindness and social responsibility (Hart & Matsuba, 2007; Tracy & Robins, 2007b).

A. Conceptualizing Moral Pride

We first outlined the various types of pride, their distinctions, and how they may differentially motivate moral action. Defined as a positively-valenced self-conscious emotion that arises from moral accomplishments (Hart & Matsuba, 2007; Tracy & Robins, 2007b), moral pride is theorized to motivate virtuous actions that align with one's moral values (Hart & Matsuba, 2007; Tracy & Robins, 2004). By distinguishing moral pride from other types of non-moral pride (Tracy et al., 2023; Tracy & Robins, 2007b), this review offers clarity for moral pride's potential unique influence on promoting kindness. Philosophical works have argued that moral pride promotes kindness through a feedback loop: moral pride motivates children to repeat the behaviour that sparked the positive emotion (Hume, 1739/2007; Kristjánsson, 2001). Nevertheless, psychological research has yet to provide evidence for this motivational feedback loop. Future studies are warranted to understand whether moral pride is a key mechanism in developing children's kind behaviour.

B. Model of Moral Pride Development

Based on extant (albeit limited) research on children's moral pride, we proposed a developmental model to outline the growth of moral pride from toddlerhood to adolescence (Appendix B). Within this model, we highlighted the social-emotional factors that are most important to consider for children's moral pride experiences during key developmental periods (toddlerhood, early childhood, middle to late childhood, and early adolescence). We identified toddlerhood as the period when children begin to experience self-conscious emotions such as pride and guilt due to their ability to differentiate themselves from others and reflect upon their behaviours (Hart & Matsuba, 2007; Tracy, 2007). Toddlers also begin to learn about the behaviours that are valued in their communities, which forms the basis for their moral value internalization (Rogoff, 2014). As a result, toddlers begin to experience precursors of moral pride such as nonverbal signs of pride (e.g., smiling and elevation in posture) following accomplishments in both moral and nonmoral domains (Belsky et al., 1997; Hepach et al., 2023). While toddlers may not yet experience veridical (i.e., true) moral pride, their nonverbal expressions of happiness following morally-relevant accomplishments signal that they recognize the value of moral actions (e.g., sharing).

Across the early childhood years, children start to reliably recognize nonverbal expressions of pride in themselves and others, which reflects their enhanced emotional understanding (Garcia et al., 2015). This awareness may support children's orientation to their own and others' pride-worthy actions, which, due to the rewarding nature of pride, may encourage them to experience pride in themselves and elicit pride in others. Like in toddlerhood, children continue to exhibit nonverbal expressions of pride, such as postural elevations and facial expressions of happiness (Belsky et al., 1997; Hepach et al., 2023), but begin to feel more happiness after giving than receiving kindness (Aknin et al., 2012, 2015; Hepach et al., 2023; Ross, 2017; Song et al., 2020). This signals that, during this period, children's happiness as the *benefactor* of kindness (i.e., moral pride) may become differentiated from their happiness as the *beneficiary* of kindness (i.e., gratitude). During mid to late childhood, children begin to integrate their feelings of happiness with their moral reasoning (i.e., justifications for emotions that reflect concern and care for others) following their prosocial acts, which marks the emergence of veridical moral pride (Peplak et al., 2023). This integration increases with age, and as a result, children report experiencing more frequent and more intense feelings of moral pride by late childhood (Peplak et al., 2023). This developmental period is characterized by advancements in children's sociomoral capacities such as perspective-taking and concern for others (Malti et al., 2018), which supports children's ability to experience moral pride following a range of kind acts (Etzbarria et al., 2015). Within the diversity of prosocial interactions they experience, children may begin to home in on the acts that result in the strongest feelings of moral pride and the values that are associated with those acts.

The transition into the adolescent period brings a dynamic interplay between adolescents' increasing capacity for self-reflection and a focus on the perceptions and expectations of others (Malti et al., 2021). The presence of an

audience and external validation from that audience influence adolescents' experiences of moral pride (Etxebarria et al., 2014; Tracy, 2007). Adolescents develop a heightened awareness of the behaviours that result in the most praise and gratitude from others, and as a result, they likely become motivated to adjust their behaviours to align with what is perceived as morally commendable. Consequently, the experiences of moral pride during this stage not only enhance their recognition of what is important to them in terms of their moral values, but also encourages them to continue engaging in behaviours that fuel their emerging moral identity (Krettenauer & Casey, 2015). Our proposed model of moral pride development offers valuable insights and serves as a foundational framework for understanding the growth of moral pride in children and youth.

C. Socialization of Moral Pride

Lastly, we identified and discussed potential socialization practices that contribute to the development of moral pride in young children. The literature suggests that effective socialization strategies for promoting moral pride may be the use of praise (process-oriented and not inflated) following prosocial action and meaningful emotional discussions between parents and children using storybooks (Brummelman et al., 2016; Drummond et al., 2014; Gunderson et al., 2013; Thompson, 2022; Xu et al., 2024). Although research on these socialization mechanisms is limited, it is crucial to further investigate other nonverbal mechanisms that parents pair with their praise and emotion conversations, and how these multidimensional strategies can assist caregivers in fostering moral pride in their children (Brownell et al., 2013; Drummond et al., 2014). Despite the benefits of praise and emotion conversations, parents should be mindful of their child's intrapersonal qualities, such as their level of self-esteem and gender, when deciding which socialization strategy to employ as research has shown that praise, for example, may not function in the same way for children with low compared to high self-esteem. Future research may wish to explore the effectiveness of these strategies across different cultural contexts as we currently know little about these practices in non-Western samples. Such insights could help parents and teachers identify best practices for supporting children's moral development.

D. Future Directions

To further enrich our understanding of this complex emotion, several additional factors should be considered in future research. For instance, considering additional contextual factors, including environmental influences, such as the presence of an audience, across cultural contexts may help researchers better understand when and under which conditions moral pride emerges. Additionally, studying moral pride using longitudinal designs could shed light on the developmental mechanisms that support transitions from happiness following moral actions to veridical moral pride across the childhood years. This work could also illuminate the timing of transitions between pride-related capacities, which could provide a more developmentally nuanced perspective. Lastly, acknowledging the variability in socialization practices, such as differing parenting practices and peer dynamics, could further elucidate why children may

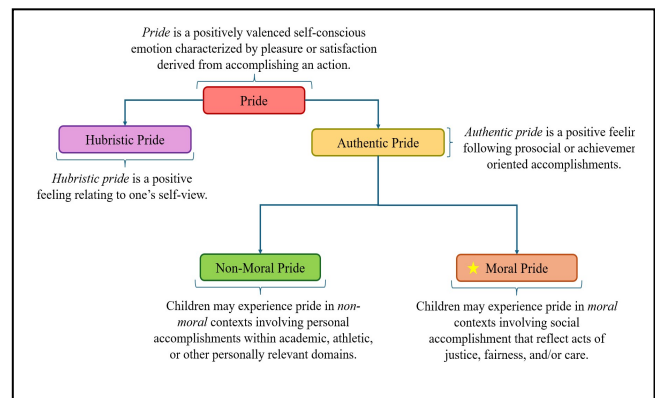
feel moral pride following certain prosocial acts but not others.

E. Conclusion

Moral pride is an integral emotion in children's virtue development (Hart & Matsuba, 2007; Tangney et al., 2007), yet its emergence remains largely unexplored. Based on existing research, we propose a developmental model of moral pride that outlines key milestones in its progression from toddlerhood to early adolescence, while also highlighting how the significance of cultural values, norms, and expectations may influence its expression and internalization. This model encapsulates our current understanding of moral pride and helps to address a critical gap in the literature by elucidating its role in fostering moral identity as well (Krettenauer & Casey, 2015). By distinguishing moral pride from non-moral pride, we aim to illuminate this often-overlooked emotion and inspire interventions that may teach foundational moral values to children (e.g. fairness and care). Additionally, future research on how socialization practices and cultural contexts shape moral pride can create tailored interventions, providing evidence-based resources for parents, practitioners, and community members. Understanding the key milestones in moral pride development may be crucial for recognizing children's socioemotional growth. This insight may inform effective programs that foster ethical values and prosocial behaviour, ultimately enhancing children and community well-being.

APPENDIX A

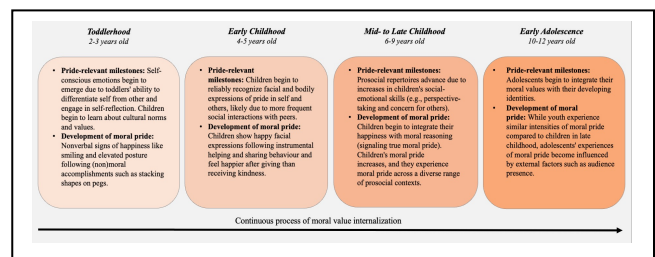
Conceptual Distinctions of Different Types of Pride



Note. These definitions are derived from the works of Tracy and colleagues (2004, 2007a, 2007b, 2023).

APPENDIX B

Model of Key Milestones and Findings in Moral Pride Development from Toddlerhood to Early Adolescence



Note. Cultural values and expectations (e.g., group harmony) may influence the extent to which children's express moral pride. That is, children from more collectivistic cultures tend to express lower levels of moral pride than children from more individualistic cultural contexts.

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