Pittel & Mendelsohn (1966):

“Perhaps the greatest single shortcoming (of moral tests) is the failure to view evaluative attitudes as subjective phenomena whose measurement is best achieved independent of a concern with the relationship of those attitudes to conventional and normative standards of moral valuation.” (p. 32)

Why is it so difficult to measure (and foster) moral competence in regard to internal moral principles?

INTERNAL DEFINITION
BUT EXTERNAL
MEASUREMENT OF MORAL
COMPETENCE?

© Georg Lind, Konstanz
Georg.Lind@uni-konstanz.de
Content Covered

- External Definition
- Critique of External Definition and Measurement
- Internal Definition of Moral Competence
- Aligning Theory and Method
- Internal Measurement of Internal Morality: The Moral Competence Test (MCT)
**Internal vs. Internal Definition of Morality**

- **External Definition (Heteronomy):**
  - Morality as an agreement between behavior with the expectations and norms of an external entity/authority (society, culture, religion, researcher)

- **Internal Definition (Autonomy):**
  - Morality as an agreement between behavior with one’s own moral principles (internal voice, conscience, moral judgment, practical reason)
External Definitions of Morality: Heteronomy

- **John Watson (1970): Behaviorism**
  - “The interest of the behaviorist in man’s doings is more than the interest of the spectator – he wants to control man’s reactions as physical scientists want to control and manipulate other natural phenomena.”

- **Emil Durkheim (1902/1984): Education, Morality and Society**
  - “We could also say, that morals are a system of rules of action which determine behavior. They determine how one should in specific cases ought to behave: Good behavior means well behaved.” (p. 78)

- **Hugh Hartshorne et al. (1929): Studies in the Nature of Character**
  - Moral behavior must be measured “without any reference ... to its motives or its rightness or wrongness.” (p. 11)

  - “(You ought to) tell the truth’ ... we might translate ... as follows: ‘If you are reinforced by the approval of your fellow men, you will be reinforced when you tell the truth.’ (p. 99, 102, 107).”
Critique of External Definition

- **L. Kohlberg (1984):**
  
  “Proponents of behaviorist conceptions of moral conduct typically define conduct as moral if it conforms to a socially or culturally accepted norm. All of us recognize this is intuitively incorrect, since moral exemplars like Socrates, Ghandi, and Martin Luther King consistently acted in opposition to, and in order to change, social norms – in terms of the moral principles of Stage 5 or 6.” (p. 392)

The Voice Inside

There is a voice inside of you
That whispers all day long,
“I feel that is right for me,
I know that this is wrong.”

No teacher, preacher, partner, friend
Or wise man can decide
What’s right for you – just listen to
The voice that speaks inside.

Shel Silverstein, 1996
**Internal Definition of Morality**

- **Immanuel Kant**
  - “Morality, insofar as it is grounded on the concept of man as a free being (but who for this very reason also binds himself through his reason to unconditioned laws), requires neither the idea of another being above him in order for him to do his duty.” (Kant, 1793)

Internal Definition of Morality

- **Immanuel Kant**
  - “Dare to think! Have the courage to use your own mind!” (Kant, 1784)
  - “Act only according to that maxim whereby you can at the same time will that it should become a universal law without contradiction.” (Kant, 1785).

* Our translation, compiled from others; there are many.

Internal Definition of Morality

Jean Piaget

- “The moral good is in essence autonomous and can not be prescribed.” (1947, p. 123)
- “The notion of autonomous ... means that which is possible for the (child) ... to elaborate his (or her) ... own norms, at least in part.” (1981, p. 66)


Internal Definition of Morality

- Lawrence Kohlberg
  - Moral judgment is “the capacity to make decisions and judgments which are moral (i.e., based on internal principles) and to act in accordance with such judgments” (1964, p. 425)

Internal Definition of Morality

- **Georg Lind**
  - General: “Moral competence is the ability solve conflicts and problems on the basis of shared moral principles through thinking and discussion rather than through violence, deceit and power.” (2011, 2015)
  - Specific: Moral competence is the ability to judge arguments by their moral quality rather than their opinion-agreement or other criteria.


Paradox: External Measurement of Internal Morality

- **L. Kohlberg (1984):**
  - “I include in my approach a normative component. ... That is, I assumed the need to define philosophically the entity we study, moral judgment, and to give a philosophic rationale for why a higher stage is a better stage.” (p. 400)

- **J. Rest (1979):**
  - “The P index ... is interpreted as the relative importance given to principled moral considerations on making a moral decision.” (p. 101).

- **A. Colby & W. Damon (1992):**
  - “What was required (to be nominated as a moral exemplar), was an unusual commitment to commonly known values.” (p. 317)


Theory and Method: A Non-Relationship

- **Ludwig Wittgenstein (1971), Philosopher:**
  - “The confusion and barrenness of psychology is not to be explained by calling it a ‘young science’; ... For in psychology there are experimental methods and conceptual confusion... The existence of the experimental method makes us think we have the means of getting rid of the problems which trouble us; though the problem and method simply pass one another by.”

The Moral Competence Test (MCT) comprises of two dilemmatic stories (Worker, Doctor), each with arguments in favor and against the protagonist’s decision.

The argument represent one of the six moral orientations which Kohlberg used to describe his Stages.

Participants must rate the arguments on a scale ranging from -4 to +4 (reject to accept).

Test of ability: The C-score measures the level of ability in judging arguments based on their moral quality instead of their conforming with their opinion, or other criteria.

Standard for scoring: participant’s own moral orientation and not the researcher’s, employer’s, or similar authority figure.
The moral competence score (C) is tied to the participant’s internal orientations, not to external norms.

Example: Two persons differ completely in regard to their moral orientations, but get same moral competence score.

Note: The “Types” correspond to the six Kohlbergian Stage-Orientations.
Conclusion:
Internal Measurement of Morals Is Possible!

- The MCT tests the participant’s ability to judge arguments by his/her moral principles rather than by the arguments’ opinion agreement.
- Thus, the MCT demonstrates that internal objective measurement of moral competence is possible.
Findings

- Internal moral standards agree world-wide.
- The higher the moral competence of a person, the more he/she accepts high-stage moral arguments and rejects low-stage moral arguments.
Do we Have to Discard All “External“ Studies?

- If we want to study the ability to follow one’s own moral orientations, then studies which are based in external measurement are not valid.

- However, since in many cases there is a high agreement between internal moral orientations and external social norms, external studies can be ‘indirectly’ valid,

- but they are not valid if they use norms that are not moral, just and universalizable.
Announcement:

- 10th International Symposium on Moral Competence at the University of Konstanz, Germany, August 4 – 5, 2016
- + Pre-symposium workshop-seminar „Fostering moral-democratic competence through the Konstanz Method of Dilemma-Discussion (KMDD), August 1 – 5, 2016 (includes the symposium)
- Info & Registration:
  - [http://www.uni-konstanz.de/ag-moral/](http://www.uni-konstanz.de/ag-moral/)
- AME: MCT-workshop on Saturday afternoon


For more, see Lind’s web-site: http://www.uni-konstanz.de/ag-moral/