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Beyond Employability: Citizenship and Responsibility in Higher Education
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Can University Promote Moral-Democratic Competence, and How?

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Overview

- P Should Higher Education Promote Moral-Democratic Competence?
- P How Effective is Higher Education (H.E.)?
 - ▶ Attitudes Change:
 - H.E. has no or no lasting impact on students' moral-democratic *attitudes*. Should it?
 - ▶ Competence Development:
 - H.E. can have a small and sustainable impact on students' moral-democratic *competence* -- if opportunities for responsibility-taking exist.
 - H.E. can have a strong and sustainable impact on students' moral-democratic competence -- if fostered with adequate teaching methods.
- P It Can be Done: Fostering Moral-Democratic Competence in Higher Education

Should Higher Education Promote Moral-Democratic Competence?

Democracy Depends on Education

"I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education is the true corrective of abuses of constitutional power."

Thomas Jefferson

Letter to William C. Jarvis, 1820. ME 15:278

Democratic Competence

In a democracy "there is a need for reasoned argument, with oneself and with others in dealing with conflicting claims, rather than of what can be called 'disengaged toleration'."
(p. x)

Moreover, there is a need for an "engagement in reasoning about a subject on which it is ... very difficult to speak." (p. 4)

Amartya Sen (2009).

The idea of justice. Cambridge, MA Harvard University Press



When Higher Education Fails: Social Desintegration

"If colleges and universities produce selfish, arrogant, and status-conscious people who set themselves apart from the larger community, who have little sense of social responsibility, and who create social division, envy, and hostility rather than communication, then the social effects of higher education may be negative or destructive." (p. 444)

Bowen, H. R. (1977).

Investment In Learning: The individual and social value of American higher education. San Francisco: Jossey-Bass.

How Effective is Higher Education (H.E.)?

P Attitudes Change versus

P Competence Development

Attitudes Change: Zero

Interview with Theodore M. Newcomb:

"Ted, you have been teaching for over 45 years, ... You have headed up a major longitudinal study of the impact of college on students. From all that research and personal experience, what does college do for a person?"

Answer:

"Frankly, very little that is demonstratable. ... College accelerates trends in the larger society. ... Attitudes stabilize during college rather than change. ... There is little change after college."

Theodore M. Newcomb (1974).

What does college do for a person? Frankly very little. *Psychology Today*, 1974.

Attitudes Change: Nearly zero

As a summary of many hundreds of empirical studies on the impact of higher education, Astin concludes that college experience “explains” only 1% of the variance of attitudes of graduates when the differences of their attitudes at the beginning of their study are partialled out.

A. W. Astin (1977).

Four critical years. San Francisco: Jossey-Bass.

Attitudes Change: Some, but Unsustainable

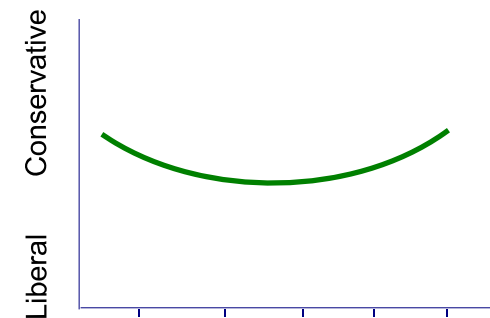
During their study, students' attitudes first change from conservative to more liberal and, on entry into their profession, again back toward more conservative attitudes. This phenomenon has been dubbed by the authors as the “Konstanzer Wanne” (Konstanz tub).

References:

Cloetta, B. (1975). Einstellungsveränderung durch die Hochschule. Konservatismus-Machiavellismus-Demokratisierung. Eine Empirische Untersuchung über angehende Lehrer. Stuttgart: Klett.

Dann, H.-D., Cloetta, B., Müller-Fohrbrodt, G. & Helmreich, R. (1978). Umweltbedingungen innovativer Kompetenz. Eine Längsschnittuntersuchung zur Sozialisation von Lehrern in Ausbildung und Beruf. Stuttgart: Klett-Cotta.

Müller-Fohrbrodt, G., et. al. (1978). Der Praxisschock bei jungen Lehrern. Formen - Ursachen -Folgerungen. Stuttgart: Klett.



Attitudes Change: Change of Verbal Statements but not of Deep Structure

"The liberalization of social and political attitudes continues sometimes into adulthood, especially if the life context is favorable. However, this effect manifests itself more strongly in verbal statements (that is in ideology) rather than in action readiness. It seems to be more an adaptation to the social context rather than the development of deep structures."

Ludwig Huber (1991)

Sozialisation in der Hochschule. I: K. Hurrelmann & D. Ulich, Neues Handbuch der Sozialisationsforschung., pp. 417-441. Weinheim: Beltz, p. 429. (my transl., GL)

Impact on the Development of Moral-Democratic Competence

- P Longitudinal studies in the US and in Germany document a small and sustainable effect of H.E.
- P .. which cannot be accounted for by age-trends.
- P The fostering effect of different fields of studies differ strongly
 - ▶ Special case: Regression in medical education – world-wide
 - ▶ Opportunities of responsibility-taking are decisive
- P Much stronger effects can be achieved!
 - ▶ Praise of foolishness: From practice to theory
 - ▶ Providing a stimulating learning environment for moral-democratic learning: The *Konstanzer Methode der Dilemma-Diskussion* (KMDD) ®

Moral-Democratic Competence is Defined ...

- P as the ability to cope with moral-democratic tasks or problems through deliberation and discussion on the basis of shared moral principles rather than through violence, fraud and power.

Why is Moral-Democratic Competence Needed?

- P All people – regardless of culture, religion, sex, age and social class – have similar high moral ideals and orientations. The moral ideal of democratic way of life is shared by more than 95% world-wide. (McFaul, 2004).

- P However, people differ much in regard to their ability to apply these ideals and orientations...
 - ▶ Because their meaning needs to be determined anew in each situation, and
 - ▶ Because they can contradict each other and thus confront us with a dilemma: whatever we decide will conflict with a moral principle.

Lind, G. (1998). Gewalt und Krieg als niedrigste Stufe der Konfliktbewältigung. In W. Kempf & I. Schmidt-Regener, Eds., Krieg, Nationalismus, Rassismus und die Medien. [War, Nationalism, Racism and the media]. Münster: LIT-Verlag, S. 273-282.

McFaul (2004, p. 152). Democracy promotion as a world value. The Washington Quarterly - Volume 28, Number 1, Winter 2004-05, 147-163.

Typical Response Pattern Correlated with Different Levels of Moral-Democratic Competence (C-score)

Not scorable

⋮ P Participant lacks ability to distinguish between an opinion and an argument.

Low C-score

⋮ P Participant instrumentalizes arguments to support and defend his decision ("Rationalisation").

High C-score

⋮
▽ P Participant appreciates the moral quality of an argument and uses it to examine his or her decision ("Rationality").

Example from the Moral Judgment Test (MUT)

Arzt

Eine Frau war krebskrank, und es gab keine Rettungsmöglichkeit mehr für sie. Sie hatte qualvolle Schmerzen und war schon so geschwächt, dass eine größere Dosis eines Schmerzmittels wie Morphin ihr Sterben beschleunigt hätte. In einer Phase relativer Besserung bat sie den Arzt, ihr genügend Morphin zu verabreichen, um sie zu töten. Sie sagte, sie könne die Schmerzen nicht mehr ertragen und würde ja doch in wenigen Wochen sterben. Der Arzt gab ihr eine Überdosis Morphin.

14. Halten Sie das Verhalten des Arztes für eher *richtig* oder *falsch*? Ich halte es für... eher falsch eher richtig

-3	-2	-1	0	1	2	3
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Wie stehen Sie zu den Argumenten, die *zugunsten* des Arztes vorgebracht wurden?

Man sagt, der Arzt habe *richtig* gehandelt ...

Ich lehne Ich akzeptiere
das völlig ab das völlig

15. weil der Arzt nach seinem Gewissen handeln mußte. Der Zustand der Frau rechtfertigte eine Ausnahme von der moralischen Verpflichtung, Leben zu erhalten.

-4	-3	-2	-1	0	1	2	3	4
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16. weil der Arzt der einzige war, der den Willen der Frau erfüllen konnte; die Achtung vor dem Willen der Frau gebot ihm, so zu handeln, wie er es tat.

-4	-3	-2	-1	0	1	2	3	4
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17. weil der Arzt nur getan hat, wozu die Frau ihn überredete. Er brauchte sich deswegen um unangenehme Konsequenzen keine Sorgen zu machen.

-4	-3	-2	-1	0	1	2	3	4
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18. weil die Frau ja ohnehin gestorben wäre, und es für ihn wenig Mühe bedeutet hat, ihr eine größere Dosis des Schmerzmittels zu verabreichen.

-4	-3	-2	-1	0	1	2	3	4
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19. weil der Arzt eigentlich kein Gesetz verletzt hat, da die Frau nicht mehr hätte gerettet werden können, und er nur ihre Schmerzen verkürzen wollte.

-4	-3	-2	-1	0	1	2	3	4
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20. weil vermutlich die meisten seiner Kollegen in einer ähnlichen Situation genauso gehandelt hätten wie dieser Arzt.

-4	-3	-2	-1	0	1	2	3	4
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Für wie akzeptabel halten Sie die Argumente, die *gegen* das Verhalten des Arztes vorgebracht wurden?

Man sagt, der Arzt habe *falsch* gehandelt, ...

Ich lehne
das völlig ab

Ich akzeptiere
das völlig

21. weil er damit gegen die Überzeugung seiner Kollegen verstoßen hat. Wenn diese sich gegen aktive Sterbehilfe aussprechen, dann sollte kein Arzt das tun.

-4	-3	-2	-1	0	1	2	3	4
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22. weil man als Patient uneingeschränkt vertrauen können muss, dass der Arzt sich voll für die Erhaltung des Lebens einsetzt, auch wenn man wegen großer Schmerzen am liebsten sterben möchte.

-4	-3	-2	-1	0	1	2	3	4
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23. weil der Schutz des Lebens für jeden die höchste moralische Verpflichtung sein sollte. So lange wir keine klaren Kriterien haben, wie wir aktive Sterbehilfe von Mord unterscheiden können, darf das keiner tun.

-4	-3	-2	-1	0	1	2	3	4
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24. weil der Arzt sich damit eine Menge Unannehmlichkeiten zuziehen kann. Andere sind dafür schon empfindlich bestraft worden.

-4	-3	-2	-1	0	1	2	3	4
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25. weil er es hätte wesentlich leichter haben können, wenn er gewartet und nicht in das Sterben der Frau eingegriffen hätte.

-4	-3	-2	-1	0	1	2	3	4
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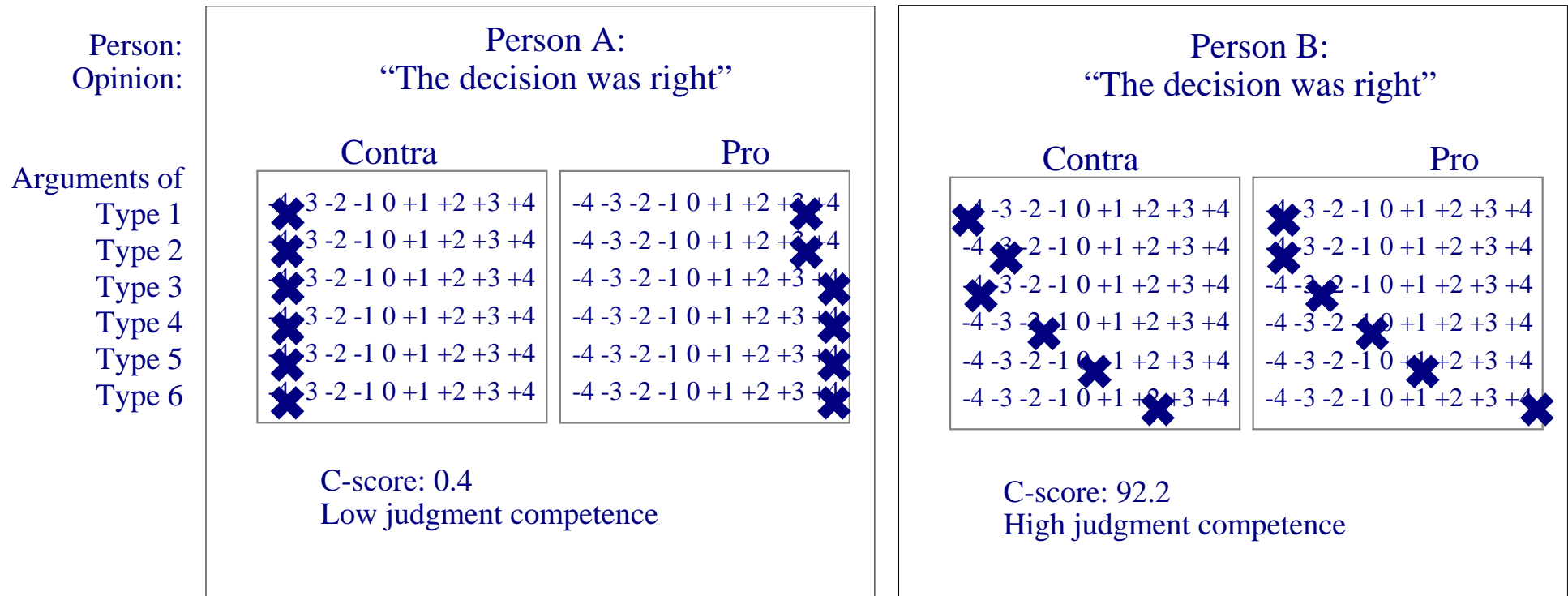
26. weil der Arzt gegen das Gesetz verstoßen hat. Wenn man Zweifel bezüglich der Rechtmäßigkeit der aktiven Sterbehilfe hat, dann darf man solchen Bitten nicht nachgeben.

-4	-3	-2	-1	0	1	2	3	4
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Six Types of Moral Orientations according to Lawrence Kohlberg

- P Type 1: Use of physical or psychological force as a criterion of moral rightness: The stronger party has the right of way.
- P Type 2: Morality of simple exchange: "I do to you what you do to me."
- P Type 3: Appeal to group solidarity and cohesion: "If this will harm my family or my friends, I will not do it."
- P Type 4: Appeal to the law as the ultimate arbiter: "The law is on my side!"
- P Type 5: Keeping social contracts: "I ought to do what I promised to sustain mutual trust."
- P Type 6: Referring to universal moral principles: "This would be the most just solution for everyone involved, even for those people to be born in future."

The Pattern of Responses to 24 Arguments by Two Participants With Different **Competence-scores**

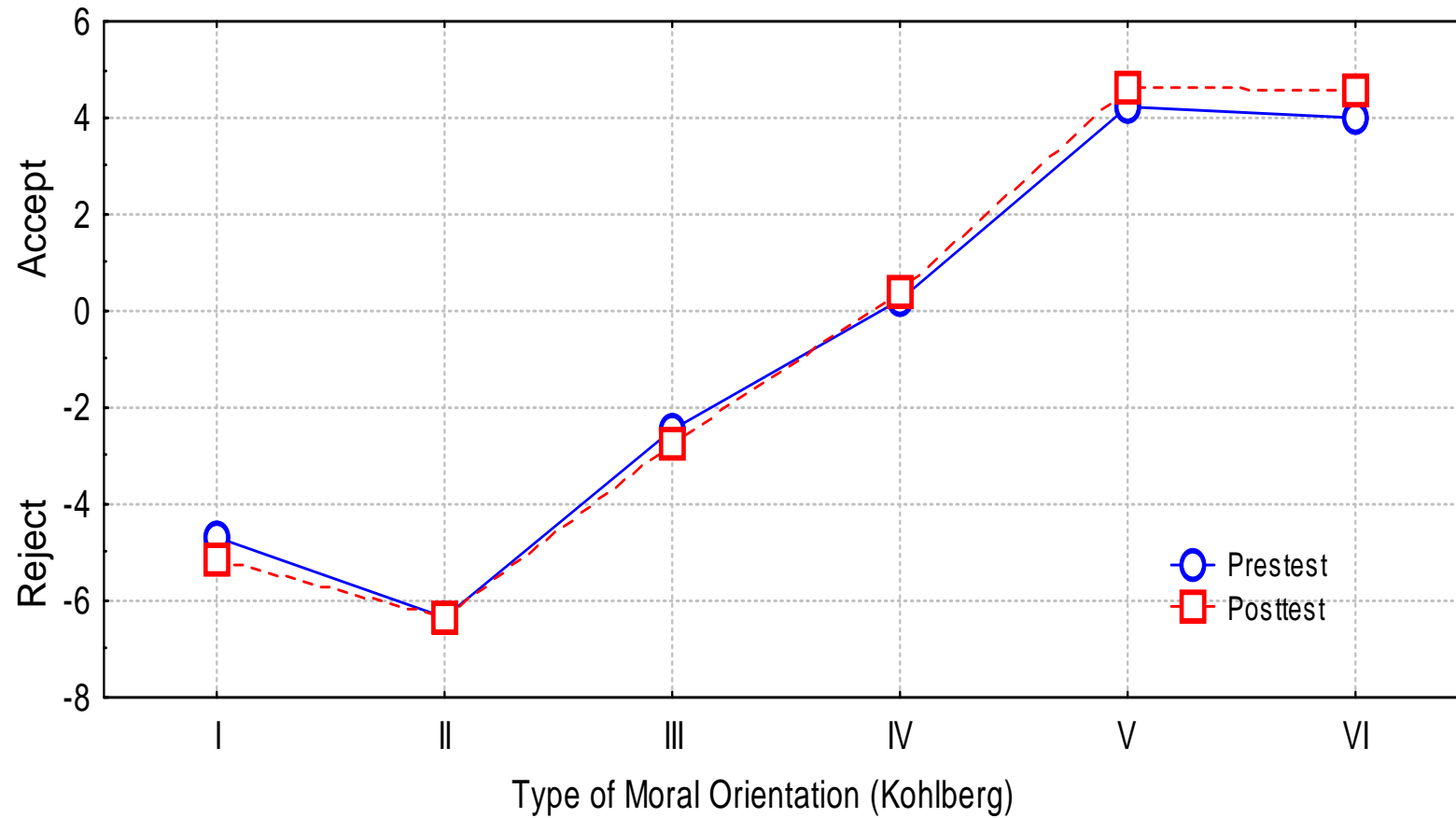


Note: In the MJT the arguments are presented in a random order, not sorted like here.

Moral-Democratic Attitudes Change only Little

Impact of Education (one Term) on Moral-Democratic Orientations

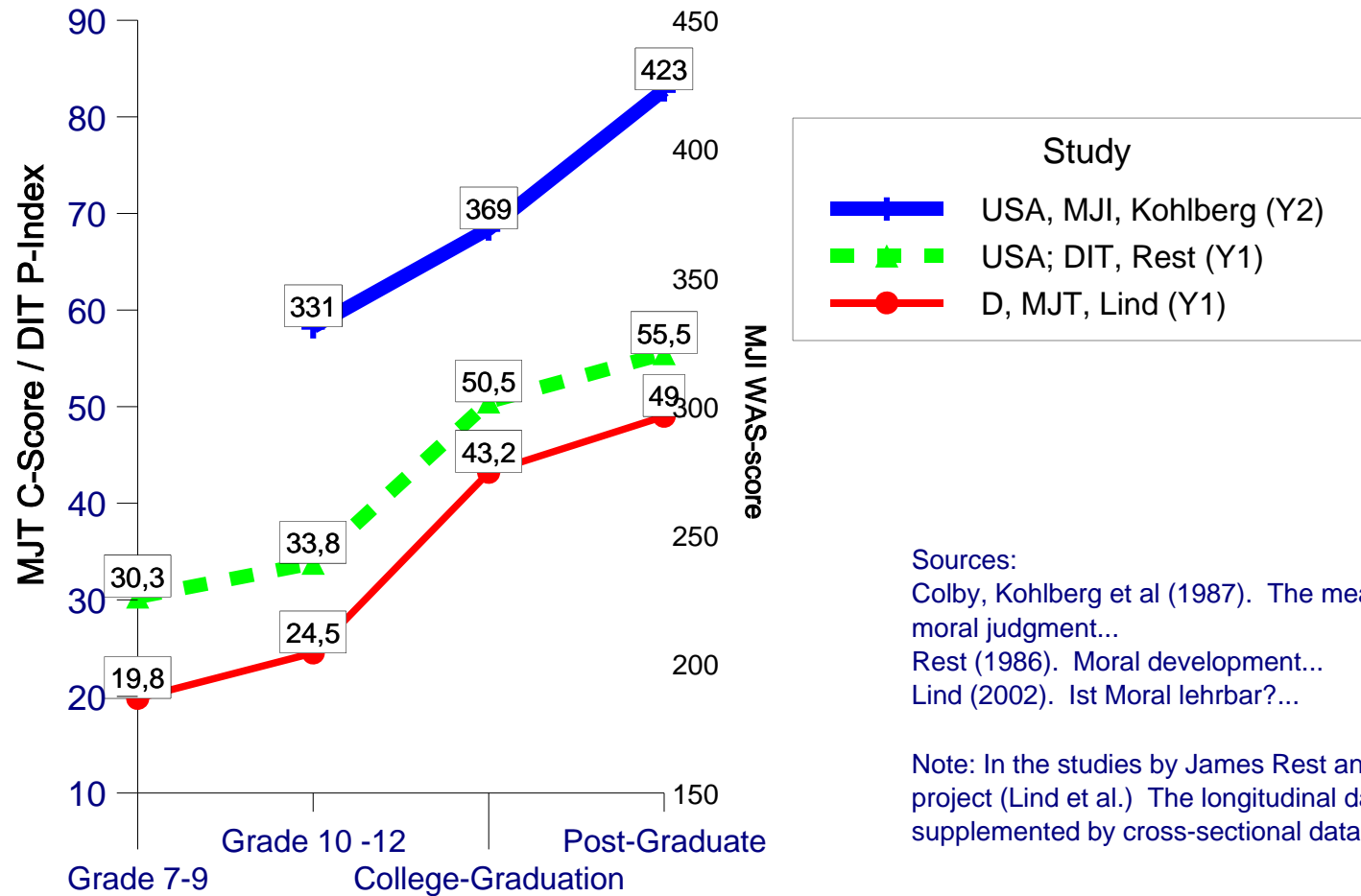
University Students, Teacher Education and Psychology, N = 3102



Operational Definitions of Moral-Democratic Competence in Major Studies

- P *Defining Issues Test* (DIT) by James Rest: Its “P-score” reflects the preference of principled moral reasoning (“stage 5”). It ranges from 0 to 95. Actually it is a measure of moral attitudes and orientations, but is used as an indirect indicator of moral competence.
- P *Moral Judgment Interview* (MJI) by Lawrence Kohlberg and his associates: The “Moral Maturity Score” (MMS), ranging von 0 to 500, reflects the ability to reason consistently on a certain “stage” of moral orientation. It is a mixed attitude-competence index.
- P *Moral Judgment Test* (MJT) by Georg Lind: The “C-score” reflects the ability to rate the arguments pro and contra a certain decision in regard to their moral quality rather than their opinion-agreement. It is a pure measure of moral competence.

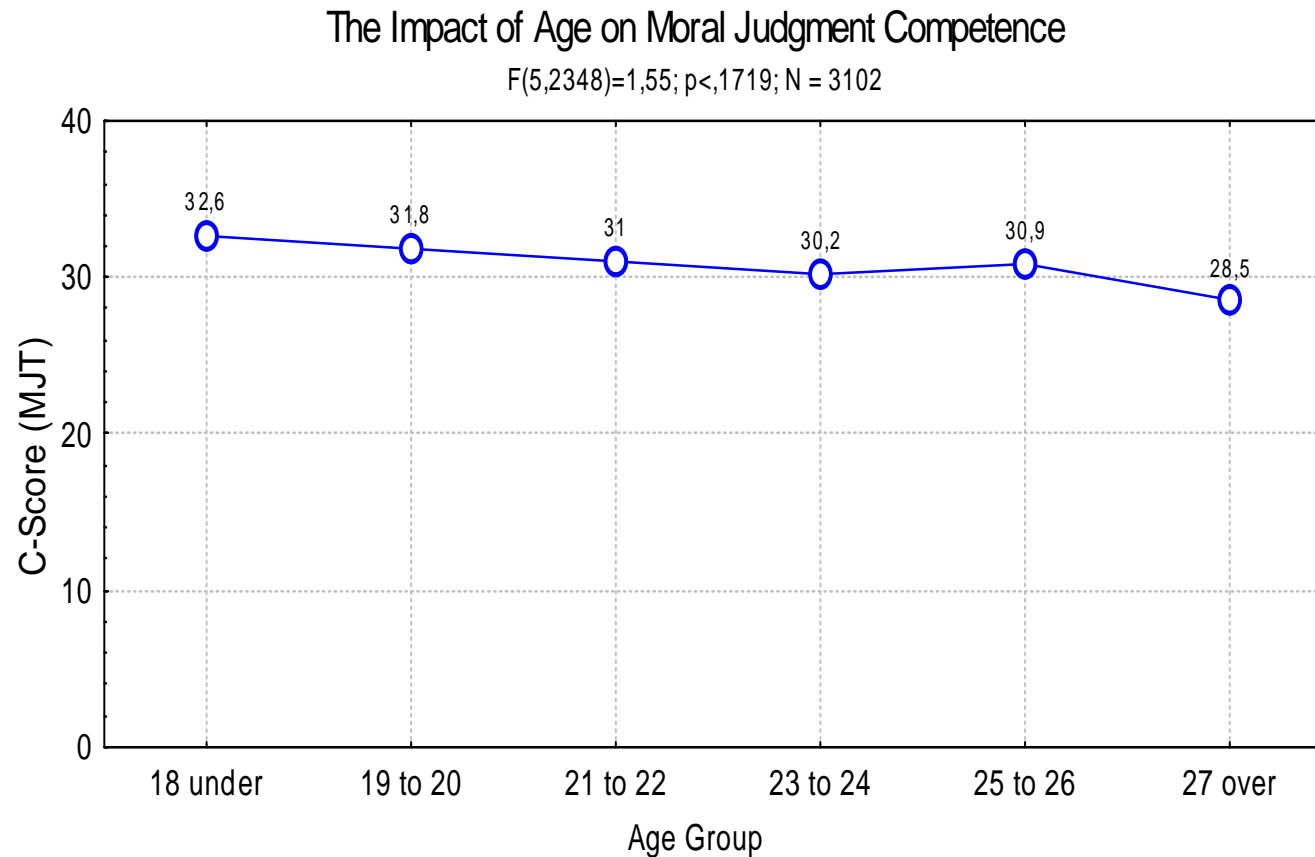
Three Longitudinal Studies: Education is Effective



Sources:
 Colby, Kohlberg et al (1987). The measurement of moral judgment...
 Rest (1986). Moral development...
 Lind (2002). Ist Moral lehrbar?...

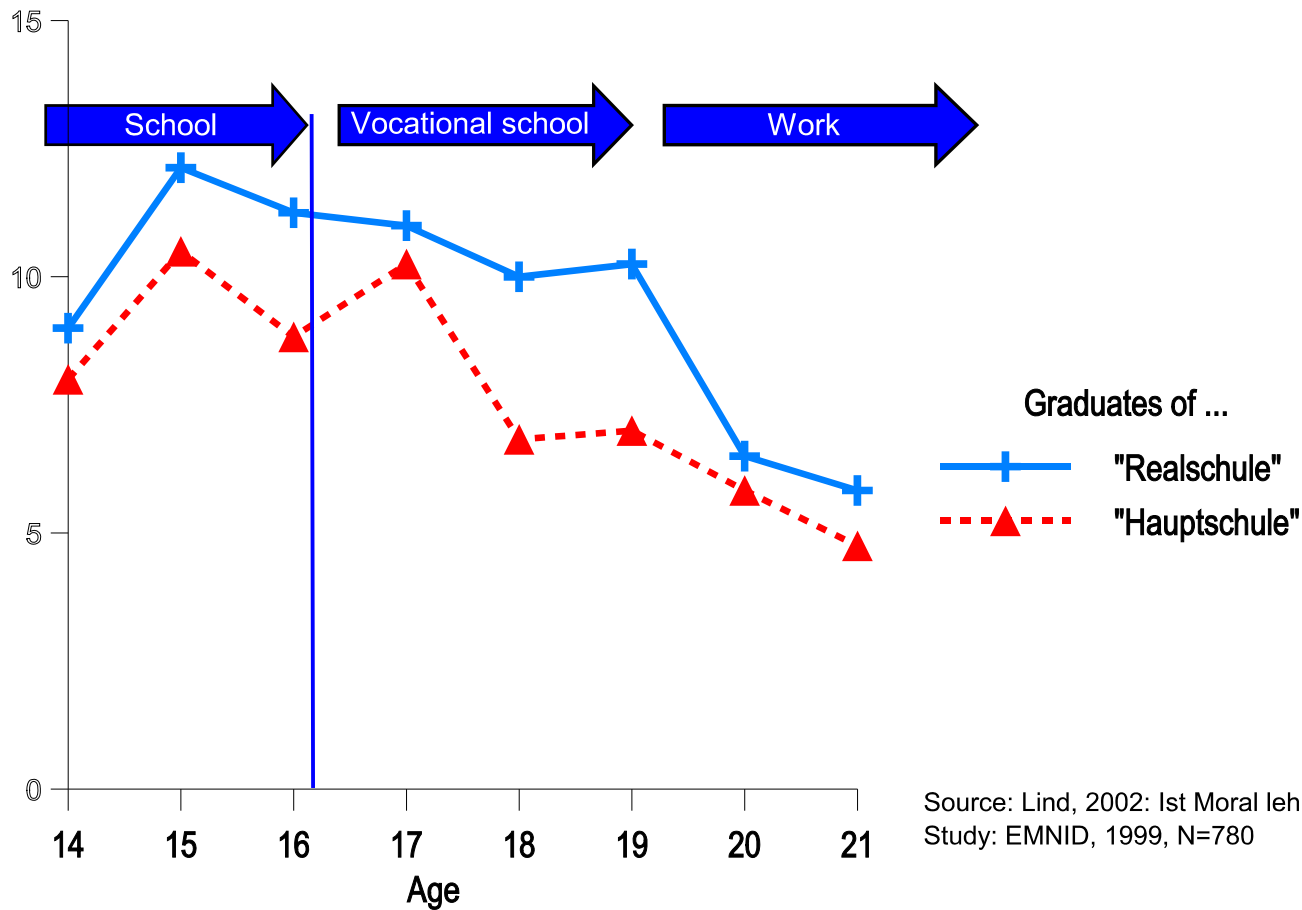
Note: In the studies by James Rest and by the FORM-project (Lind et al.) The longitudinal data are supplemented by cross-sectional data in this graph.

Age does not Cause Moral-Democratic Development



Lind, G. (2009). Favorable learning environments for moral development – A multiple intervention study with nearly 3.000 students in a higher education context. Paper presented at the annual meeting of AERA in San Diego, April 13 - 17, 2009.

Regression of Competence when Education Halts below the Threshold



Finding supports Gutmann's "threshold theory": "Twelve years of schooling may not be enough time to cultivate the character and teach the basic skills of democratic citizenship."

Amy Gutmann (1999). Democratic education (2nd edition). Princeton, NJ: Princeton University Press (p. 172)

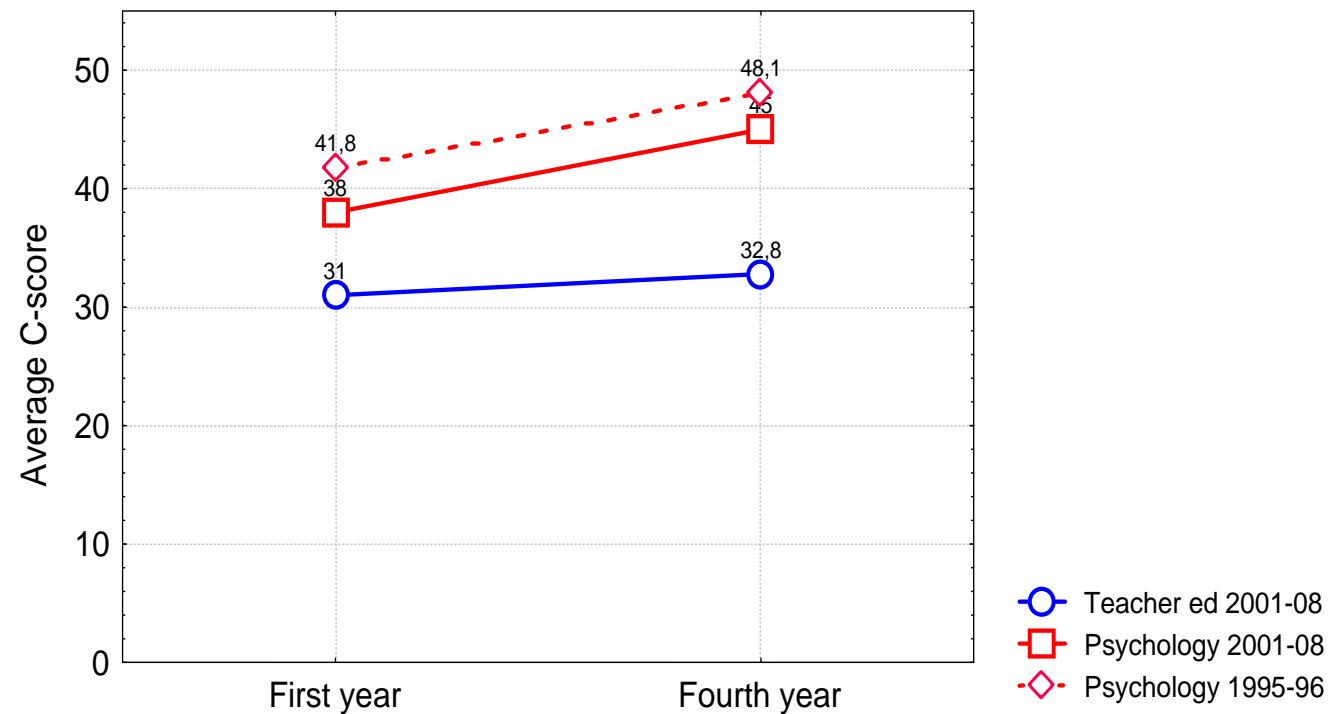
Source: Lind, 2002: Ist Moral lehrbar?...
Study: EMNID, 1999, N=780

Fields of Study with Different Effect

Increase of moral competence: Cross-sectional Studies

Herberich 1996, N = 271. Lind, 2009, N = 3105; $F(3,1185) = 7,59$; $p < ,0000$

Absolut Effect size (aES) of HE: 2 - 7 C-Punkte



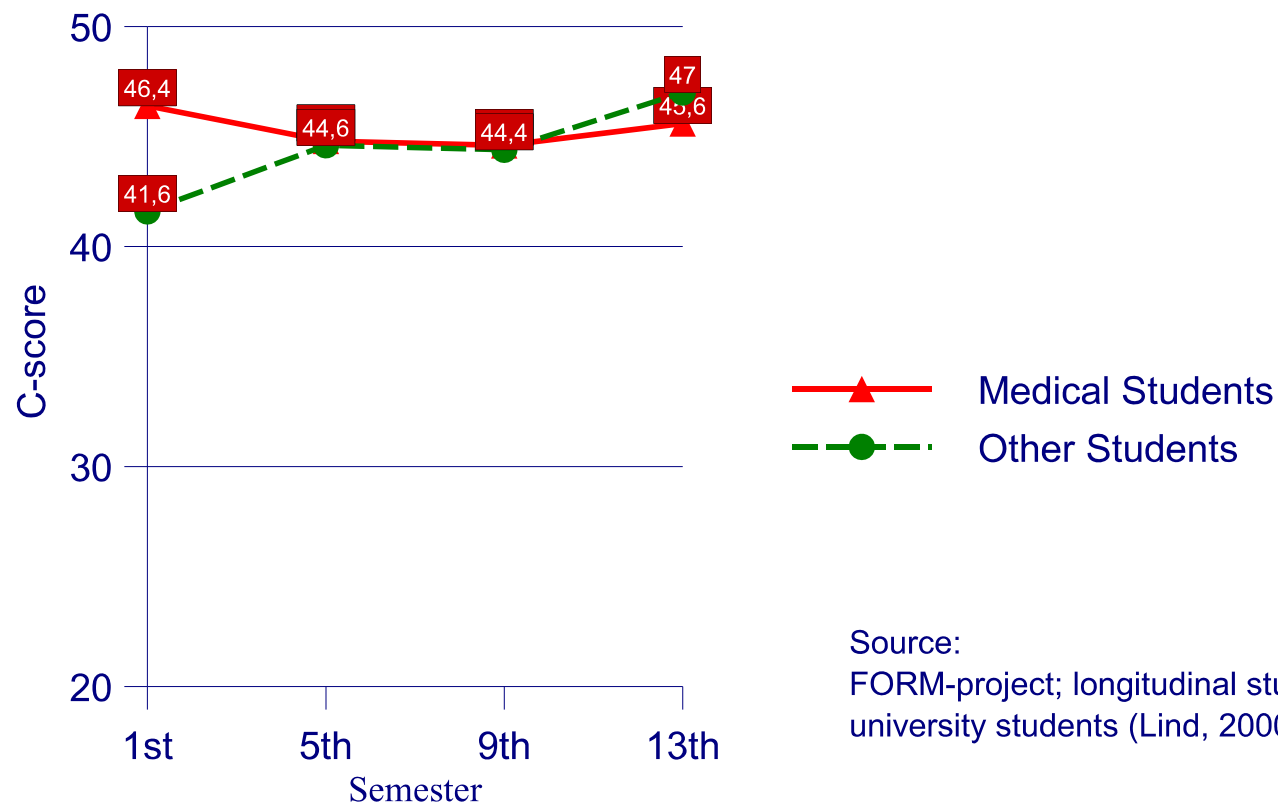
Quellen:

Herberich, S. (1996). Abhängigkeit moralischer Urteilsfähigkeit bei Studierenden von Gelegenheiten zu "Verantwortungsübernahme" und "angeleiteter Reflexion". Unveröffentl. Diplomarbeit im Fach Psychologie, Universität Konstanz.

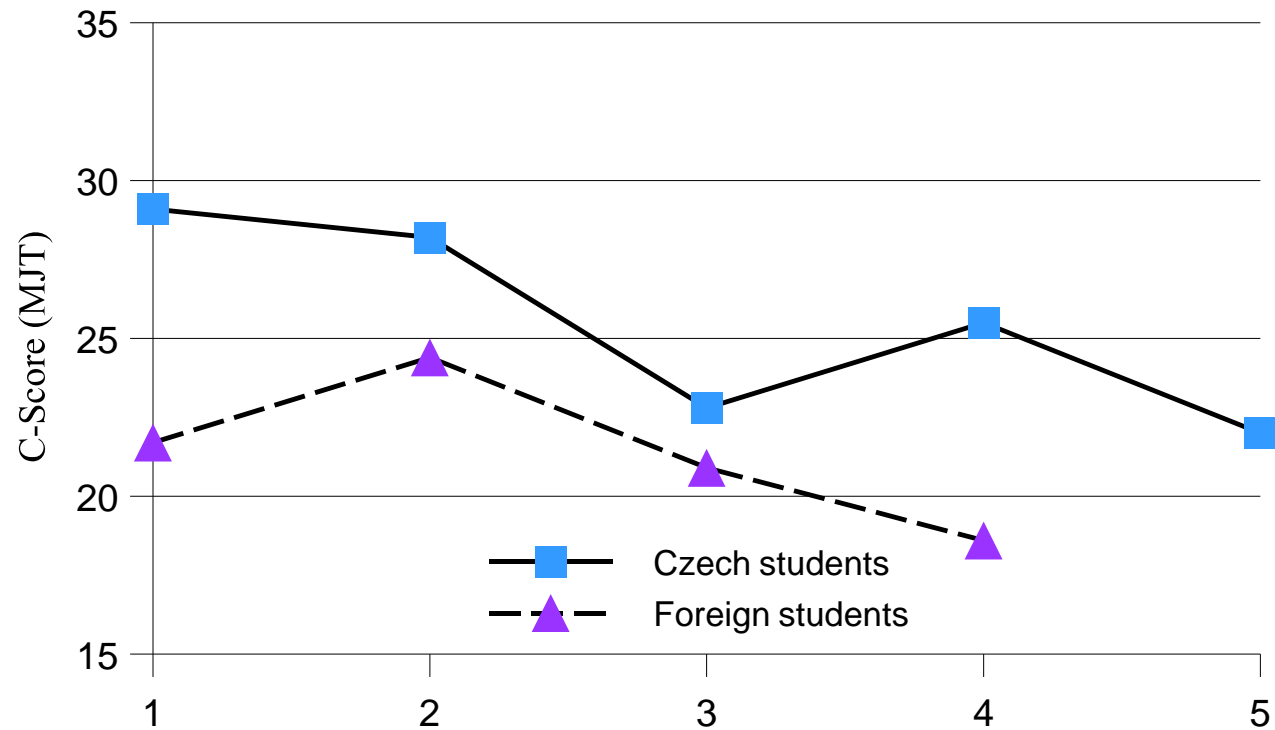
Lind, G. (2009). Favorable learning environments for moral development – A multiple intervention study with nearly 3.000 students in a higher education context. Paper presented at the annual meeting of AERA in San Diego, April 13 - 17, 2009.

Moral Regression In Medical Education: Germany

Longitudinal Study of German Medical Students, N = 592, 1977 -1983

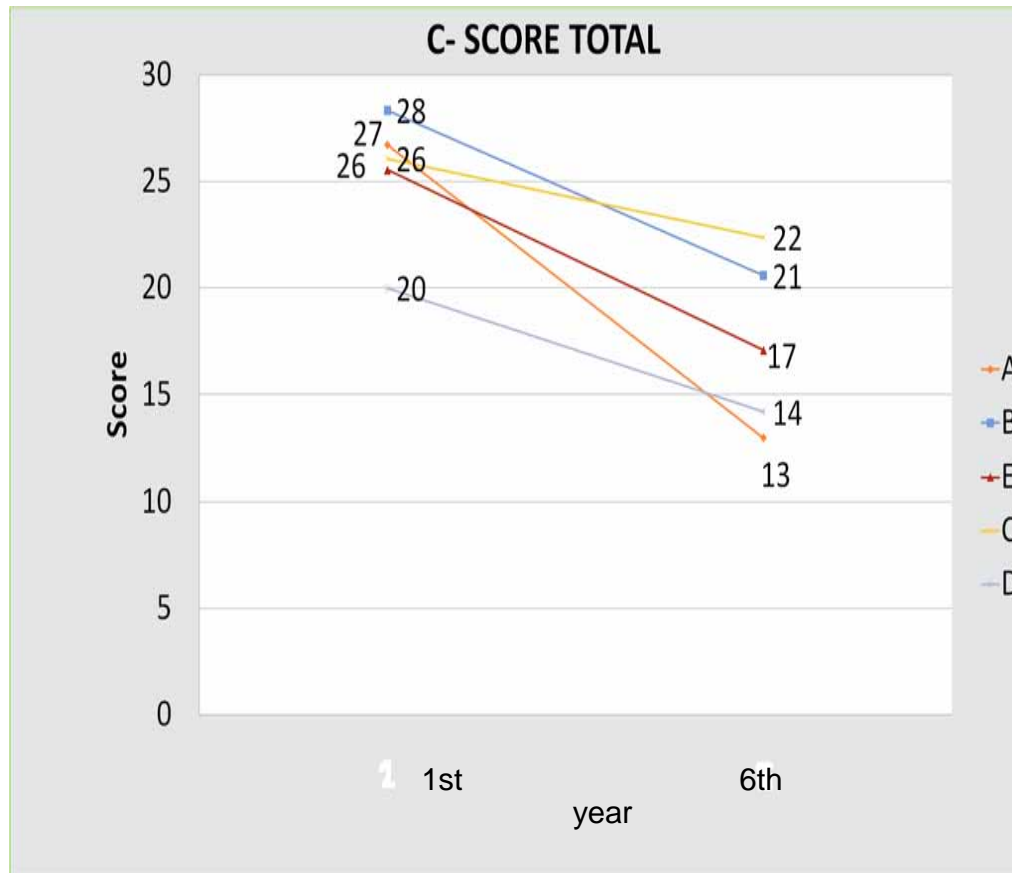


Moral Regression in Medical Education: Czech Republic



Source: Slovackova, B. (1999). personal communication. N = 380; cross-sectional survey of 1998.

Moral Regression in Medical Education: Brazil



Measurement: C-scores (MJT)

Samples: Cross-sectional studies of 1st and 6th year medical students in five Brazilian universities; N = 451.

The teaching unit **A** uses “strong pedagogical integration.”


The teaching units **B**, **C** and **D** are traditional curricular.

The unit **E** bases its teaching on problem-based learning.

Finding: Neither traditional teaching nor new teaching methods (“pedagogical integration”, “problem-based learning”) can prevent regression of moral competence.

Source: Rego, S., Palacios, M., Martins, C.D., Bataglia, P., Silva de Oliveira, M., & Bernardino, M., (2011). Avaliação da competência moral entre estudantes de medicina e ambiente de ensino na graduação em medicina: estudo comparativo entre três escolas -Resultados parciais II.

How can Moral-Democratic Competence be Fostered Effectively?

- Fresh look at learning and teaching
- The *Konstanzer Methode der Dilemma-Diskussion*.  ®
- Workshop-seminars, on-the-job-training, certification as “KMDD-Teacher”

Effective Learning: Praise of Follishness

“The wise man takes to books of the ancients and does not learn anything from this but to rummage about words; the fool tackles freshly the things themselves and deals with them, and thus gains something which I call true wisdom.” (p. 55)

Erasmus (1511)

Lob der Torheit [Praise of foolishness]. Übersetzung von Alfred Hartmann, 1929. Basel: Birkhäuser. (English my transl., GL)

Effective Teaching: A Modern Statement

Moral-democratic competence develops best through challenge and support, that is,

- ▶ when we are challenged by situations in which moral-democratic competence is required (“vaccination principle”),
- ▶ and when we feel free to think and discuss all options that come to mind without interference by authority.

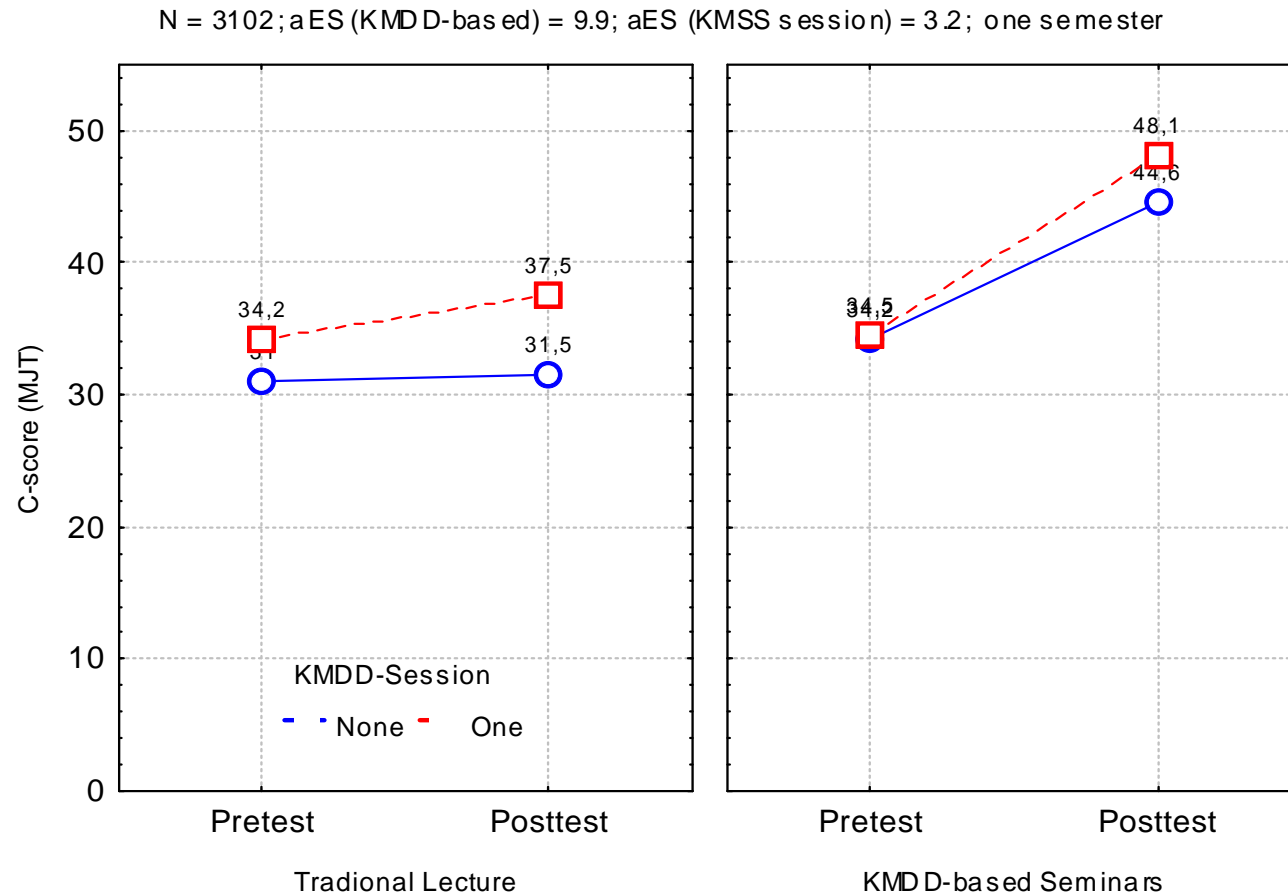
(See publications by Lind, 1979 - 2011)

The *Konstanzer Methode der Dilemma-Diskussion*®

KMDD



Effect of KMDD-Sessions and KMDD-Didactic



Data:

Eight year intervention study at the University of Konstanz.

Sample:

3102 University students, education and psychology.

Measurements:

Before and after each semester with the Moral Judgment Test, MJT (C-score).

Findings:

A single KMDD-session fosters moral-democratic competence by 3.2 C-points.

KMDD didactic is even more effective: 9.9 C-points.

Source: Lind, G. (2009). Favorable learning environments for moral development – A multiple intervention study with nearly 3.000 students in a higher education context. Paper presented at the annual meeting of AERA in San Diego, April 13 -17, 2009.

It Can be Done: Fostering Moral-Democratic Competence in Higher Education

P Competence

- ▶ We need a wider focus on the outcomes of higher education. Instead of focusing only on attitudes and book knowledge, we must foster *competencies*, that is, the ability to acquire, understand, apply, and accept responsibility for knowledge.

P Teaching

- ▶ To become more effective, teaching must proceed in a reverse order: namely from practice to theory, i.e., from accepting responsibility for knowledge to applying, to understanding, and to acquiring knowledge.

P Self-Evaluation

- ▶ Accordingly, adequate measures for complex forms of competence must be developed,
- ▶ self-evaluation on all levels as a means for securing best practice in higher education, rather than top-down-evaluation (Campbell's law).

“You were so kind to allow me to file late the task
‘What did I learn from your course?’

When answering this question I noticed that I missed a lot in the course. Therefore I decided to retake it, because otherwise I would miss important things.”

Axel F. (Teacher student)

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More references are found on the slides and on my web-site: <http://www.uni-konstanz.de/ag-moral/>