"INCLUSION AND MORAL COMPETENCE. HYPOTHESES ABOUT TWO CLOSELY RELATED TASKS OF THE SCHOOL."

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Moral Competence as a condition of success of inclusion View project
"INCLUSION AND MORAL COMPETENCE. HYPOTHESES ABOUT TWO CLOSELY RELATED TASKS OF THE SCHOOL."

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Abstract

Inclusion means a dynamic process of continuous conflict resolution between the right to equal participation on the one hand and the claim to diversity on the other hand. In addition to the diagnostic competences of teachers and educators and other various ‘conditions of success’, the establishment of moral education in the educational process is urgently required. In this context, morality is not to be understood as education of our pupils to convert them to good men and women. We have to educate children and adolescents to become self-conscious people who are able to represent their opinions openly and honestly according to their actual inner attitude or principles, and who possess the ability to solve conflicts in a fair and nonviolent manner. Therefore, inclusion first requires a behaviour that esteems both the diversity of all and dignity of each individual so that no one is excluded and anyone can identify with his or her group.

Keywords: inclusion, inclusive behaviour, moral education, moral competence

Martina Reinicke (08.11.2017)
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HISTORICAL OVERVIEW OF INCLUSION EFFORTS

The following short overview of the history of inclusion does not claim to be complete and focuses solely on the relationship between inclusion and morality.

The first endeavours to educate children both with and without disabilities go back to the 17th century, when Johann Amos Comenius represented the approach ‘Teach everybody everything as a whole!’ in his book ‘Didactica magna’.

‘During years of growth, the whole youth, of both genders, without neglecting anyone, should be instructed in the sciences, trained in the virtues and fulfilled in piety—in such a comprehensible manner in all things of the present and future life [...] extensively, cheerfully and thoroughly.’

Comenius also was one of the first to stress the need for moral education (in sense of “mores” and “religio”) in schools. Moreover, he gives the following thesis:

‘The seeds of virtue lie in nature of man from birth.’

He justifies this thesis as follows: ‘[…] each human enjoys harmony [...]’ and ‘[…] this itself is nothing but harmony in the interior as in the exterior [...]’ (Comenius, 1657).

In course of enlightenment, Marquis de Condorcet also calls for generally accessible educational institutions for men and women and for blacks and whites. Moreover, Condorcet points out the tense relation between the universal claim to equality and the need for differentiation:

‘Upbringing and education [should be] so equal and so general, but there again so for each individually as complete as possible’ (Feuser, Prinzipien einer inklusiven Pädagogik, 2001).

Diderot links the attitudes of humans and their morals with the term of disability in his essay ‘Letter on the Blind for the Use of Those who See’ from 1749:

‘The state of our organs and our senses has a great influence on our metaphysics and morality’ (Diderot, 1916).

According to Pöhlmann, this ‘direct linking of moral norms with sensuous perception’ leads to a relativization of ideas of morality (Pöhlmann, 2016).

Diderot's friend Rousseau—as well as Pestalozzi and, later, Wilhelm von Humboldt—also supports the ideal of complete education. In the course of industrialization, Humboldt argues that the weak and the poor must also be included in the educational process:

‘What is demanded of a nation, an age, of the whole human race, if one should give them his respect and admiration? It is demanded that education, wisdom, and virtue should be so powerful and general as possible that they should be able to increase his inner value so much that the concept of humankind [...] would be achieved great and worthy content.’
According to Humboldt, comprehensive and holistic education thus requires and promotes moral behaviour. Elsewhere, he justifies this as follows:

‘No matter how good he is, every human bears actually an even better human in himself, who is his much more real self’ (Humboldt, Briefe an eine Freundin, 22.12.1822).

Furthermore, Comenius and Pestalozzi, as well as Jean Paul (1763–1825) and Friedrich Fröbel (1782–1852), emphasize the importance of such comprehensive education from early childhood. At the beginning of the 20th century, the Italian doctor and pedagogue Maria Montessori took up this idea and evolved the healing pedagogical approach named after her. The German scientist Jacob Muth spoke in the 1970s of the human right to education and the right to a joint education of the disabled and the non-disabled from early childhood. According to Muth, communication with the other is fundamental in this context.

‘How else should non-disabled people be able in everyday life and from early childhood to correct their prior knowledge and prejudices and to be tactful to disabled people? And how should differently disabled people gain the strength to cope with tactlessness of the non-disabled without communicating with them from the early age? For every human, even for the handicapped, the acceptance of himself is not to win in a space without communication, but always in the be-together with others, in handling fellow humans, in respect for the dignity of the others.’

In his remarks, Muth highlights the necessity of individualization of learning requirements and the necessity of constant discussion on a moral basis, because exclusion and stigmatization are always immoral:

‘Integration is indivisible. That means it applies to all. It is not possible to aim for similarities of young people in general school, and exclude simultaneously a part’ (Muth, 1986).

This approach also is often referred to as the German hour of birth of integration. Thereupon, Germany opened itself up to international research.

In the mid-1990s, the national scientific discourse on early-childhood development and education began, which was soon supplemented by a political debate. Almost at the same time, inclusion became the subject of international and national political debate. The Salamanca Declaration of the UNESCO was adopted in 1994. Tony Booth and Mel Ainscow published the ‘Index for Inclusion’ in 2002 (Booth & Ainscow, 2002). Furthermore, the ‘Convention on Rights of people with disabilities’ was adopted in 2008. As early as 2009, Germany ratified the UN Disability Equality Convention and the ‘Index for Inclusion’ was translated into German (Boban & Hinz, 2003). Since then, the Index has been translated into several languages.
In 2015, UNESCO, together with UNICEF, the World Bank, and other organizations organized the World Education Forum in Incheon, Republic of Korea. The outcome of this meeting was the Incheon declaration—also entitled as Education 4.0 or Education 2030. Over 120 ministers for education from around the world adopted the Incheon Declaration. The declaration, which sets out a new vision for education for the next 15 years, says: ‘Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.’ (Education 2030_Framework for Action, 2016)

This is an ambitious goal. But what is happening currently in scientific research in terms of inclusion? What does inclusion look like in practice?

CURRENT STATE OF INCLUSION RESEARCH

In my opinion, the current inclusion debate and consequently inclusion itself lack an important aspect—the debate on morality and on the role of morality in inclusion. To implement the mentioned Incheon declaration as well as inclusion in general, the introduction of moral education in schools is required. I try to prove this in this article.

‘The scientific discourse about integration and inclusion […]’ pointed out by Wocken (2009), a popular German scientist of Integration ‘[…] is colourful and controversial; it’s like a Babylonian language confusion’ (Wocken, 2009).

This observation made by Wocken applies both to the scientific discourse regarding the concept of inclusion in general and to the theories about inclusion. The reasons for such a complexity of discourse about inclusion are manifold. In the meantime, the different disciplines deal with theme of ‘inclusion’. As a result of the developments outlined above, some scientists have pragmatically replaced the notion of ‘integration’ with the term ‘inclusion’. Non-scientists as well as some scientists use the term inclusion in an inflationary manner, similar to a fashion concept. In addition, there are inaccuracies in the translation of texts from English or American into German, for example.

Therefore, it is almost impossible to determine trends or directions. Nevertheless, at this point, I attempt to sketch the state of research or developments in regard to inclusion/integration.

SCIENTIFIC LINES

In my view, three scientific lines can be identified:

INCLUSION UNDERSTOOD AS PROCESS OF PROGRESSIVE ADJUSTMENT WITH THE GOAL TO CREATE EQUAL CONDITIONS FOR ALL
(APPROACH OF INCREASING EQUALITY)

Some scientists understand inclusion as a process of adjustment. The focus of this approach is on equal participation. Inclusion is understood as a goal that could be achieved one day. The representatives of this direction assume that someday all students will face equitable conditions.
In 1997, Bürli developed a stepwise model for the development of special education: exclusion, separation, integration, and inclusion. Sander understands inclusion as ‘Phase 4’ of this process of development. This phase:

‘differs quantitatively and, above all, qualitatively from the previous phases, as long as inclusion is understood as an optimized and extensively extended integration’ (Sander A., 2006).

Speck emphasizes:

‘Therefore, inclusion can be understood as a model of integration which has been thought through till the end’ (Speck, 2010).

INCLUSION UNDERSTOOD AS08/11/2017 APPROACH, WHICH IS IN ACCORDANCE WITH THE REAL CONDITIONS OF HETEROGENEITY

(APPROACH OF INCREASING DIVERSITY)

Another scientific approach understands inclusion as a maximization of diversity. Scientists, who represent this position also understand inclusion as a goal.

Hinz represents a ‘[…] general educational approach that argues on the basis of civil rights, opposes any social marginalization, and thus seeks to assure all people of the same full right to individual development and social participation, regardless of their personal support needs’ (Antor & Bleidick, 2006).

Albers states: ‘Inclusion is based on the approach of a pedagogy of diversity—the diversity of all people is not a problem to be solved, but a normality; to this normality the system is adapted and not reversed’ (Albers, 2014). Feuser represents the point of view that inclusion only is achievable ‘through a profound transformation of the entire school and teaching system as well as through a [social] value change’ (Feuser, Integrative Heilpädagogik-eine Fachdisziplin im Wandel, 2013). ‘Inclusion expresses the educational policy objective to transform the whole support system into non-selective structures,’ argues Preuss-Lausitz (Preuss-Lausitz, 2011).

INTEGRATION/ INCLUSION UNDERSTOOD AS DYNAMIC BALANCE BETWEEN EQUALITY AND DIVERSITY

(‘THEORY OF INTEGRATIVE PROCESSES ‘)

But the Frankfurt Group of Deppe-Wolfinger, Klein, Prengel, Reiser, Hinz, and others assumes that inclusion is a dynamic process between the described goals and between equality and diversity.

These scientists consider integrative processes to be characterized by a dynamic balance of equality and diversity. The Frankfurter Group continues in the tradition of Piaget, with the ‘theory of integrative processes’ (Wocken, 2009).

In sum, regarding above statements and also in accordance with Geißler (Geißler, 2004):
I would define *inclusion as a continuous and dynamic process, where everyone is equally participating on the one hand, and on the other hand, there is a claim to diversity.*

**EMPIRICAL RESEARCH**

**EFFECTS OF INCLUSIVE EDUCATION**

The empirical research of inclusion particularly focuses on the effects of inclusion in different types of schools, especially in primary schools and particularly on students with learning problems. Other impairments such as blindness, multiple or mental disability, socioeconomic peculiarities, and cultural background have seldom been researched (Lindemann, 2016). Nevertheless, the effects of the joint teaching of children both with and without disabilities were examined. For this purpose, school projects (such as the ERINA project in Saxony) were scientifically carried out (Schmidt, Kolke, & Liebers, 2015), and accompanying statistical surveys were conducted.

In summary, it is indisputable that the joint teaching of disabled and non-disabled children has good learning effects for both groups. But the social behaviour does not always improve. Although students work and learn together, disadvantaged students often still remain excluded (Ellinger & Stein, 2012) (Huber, Inklusive Forschung? Handout, 2012). It is particularly noticeable that a lot of students with special needs have social acceptance problems as well as problems with their academic self-concept. There are bullying problems in schools and classes even though disabled and nondisabled students know each other.

<table>
<thead>
<tr>
<th></th>
<th>Learning development</th>
<th>Social behaviour</th>
<th>Social acceptance</th>
<th>Self-concept</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Students without disabilities</strong></td>
<td>no disadvantages</td>
<td>positive classroom climate</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td><strong>Students with disabilities</strong></td>
<td>learning success</td>
<td>good single-integration if high heterogeneity</td>
<td>2–3x more mobbing risk</td>
<td>in-conspicuous negative academic self-concept</td>
</tr>
<tr>
<td></td>
<td>high dropout rate</td>
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**CONDITIONS FOR SUCCESS**

Despite these problems, a number of conditions for the success of inclusion have been developed. In this context, most scientists are convinced that inclusion basically depends on the attitudes of teachers and parents towards inclusion. These conditions for the success of inclusion were derived from several nationalities (Germany) among others (Hennemann, Wilbert, & Hillenbrand, 2014) and (Huber, Inklusion wirkt?!- Ein Forschungsüberblick, 2011) as well as international research results, for example (Ferguson, 2008) and (Dyson, 2004).
ATTITUDE RESEARCH

Attitudes are regarded as the key factor of successful inclusion.

‘As many international studies have already confirmed, a positive attitude towards inclusion is a prerequisite for a transformation of the school system towards inclusion. Against the will and conviction of the individual, this path cannot be successful’^{26} (Hennemann, Wilbert, & Hillenbrand, 2014).

However, the aforementioned observation regarding scientific discourse about integration and inclusion by Wocken is also my observation in regard to attitude research:

It is assumed that there are currently around 200 definitions of the term attitude and just as many theories^{27} (Six, 2000).

Amongst many scientists, the opinion prevails that an attitude comprises either one (Fishbein&Ajzen, 1975), two (Stroebe, 1980), or three (Triandis, 1975) components: an affective and/or cognitive and/or behavioural component (see also Güttler, 1996; Hartung, 2000).

But in 1985, Georg Lind emphasized that behaviour has several aspects—affective (attitudes) and cognitive^{28} (Lind, 1985). Neither the behaviour nor the attitudes of a person, can be split into components. Moreover, Lind, in the 1980s, offered the opinion that (moral) attitudes are nothing more than the moral orientation of a person.

Most of the scientific investigations of attitudes towards inclusion refer to the attitudes of teachers, learner students, educators, and parents. The attitudes of children and adolescents have rarely been examined.

The obtained research results pertaining to the relation between attitudes and inclusion are as follows:

1. Attitudes toward inclusion depend on several factors:
   - type of disability (Stoiber, Gettinger, & Goetz, 1998); (Avramidis & Kalyva, 2007); (Kopp 2009; Janz 2012)
   - social and cognitive factors, well-founded expert knowledge, possibilities of reflection, multi-professional team structures, human resources (Jordan et al. 2010; Urton et al. 2014)
   - experience and good training (Götz, Hauenschild, Greve, & Hellmers, 2015)

3. Attitudes of most of students towards peers are neutral (Trauntschnig, 2015).

However, I assume that attitude tests often do not measure what should be measured. What is often criticized about classical test theory in general, in my opinion also applies to attitude tests:

- These tests can be simulated upwards.
- Some effects (social desirability effects, Halo effect, Hawthorne effects, etc.) that could distort results cannot be excluded.
- A lot of statements on inclusion are not relevant to interviewees. They relate only to queried verbal statements, i.e. to the external standards, but not to the inner attitude of respondents. But actual attitudes—not lip service—are essential for the realization of inclusion.
- Attitude tests regarding inclusion measure aspects that are not clearly defined.
- Attitudes are measured in isolation without any situative context.

Tests which are based on classical test theory define and measure morality [or attitudes towards inclusion] in terms of external standards [...]. Otherwise, the test scores can be simulated in every direction [...]. Simply asking people about their moral competence [or their attitudes towards inclusion] overwhelms them. Firstly, they often have only a vague idea of their own moral competence [or of their own attitudes towards inclusion]. Secondly, they are tempted to respond in a way which they think is expected from them. Thus, such questions measure more social desirability than moral competence [or genuine internal attitudes towards inclusion].

In summary:

1. Attitudes are aspects and not components of behaviour.
2. A measurement instrument is necessary which is able to measure all these aspects simultaneously.

[...] it is not enough if we only capture [...] [the] moral orientation (attitudes, values, etc.). We must also analyse the relation between attitudes and behaviour.

In my opinion, the debate about attitudes towards inclusion runs in a circle: it is necessary to change the so-called attitudes towards inclusion. But this is very difficult if many people either are not able or do not want to change their attitudes, or both.

In accordance with Tony Booth, I assume that real inclusion means something more:

'inclusion means to establish a connection—a connection between our practical action and the values which we have represented for a long time, and which are dormant in us' (Booth, 2011).

Tony Booth is one of the authors of the Index for Inclusion, an instrument that can help to determine the next steps for institutions in developing inclusive settings. Institutions that want to install inclusive settings can answer these main questions by using the Index for Inclusion:
1. What do we do?
2. What do we need?
3. What do we want to do in regards to inclusion?

But in my opinion, it is more crucial to answer the following question first: ‘What are we capable of doing?’

What do I mean by that?

**DUAL-ASPECT-DUAL-LAYER MODEL**

We get more clarity if we use the Dual-Aspect-Dual-Layer Model by Georg Lind. Lind assumes that the human behaviour has a conscious and an unconscious layer. It is not crucial what we reflect about our behaviour but how we are really oriented morally and whether we behave corresponding to our moral orientation.

Moral orientation ‘are rules, principles, ideals [attitudes, values—in my opinion, inclusion itself is an ideal] etc. which guide a person's pattern of behaviour’ (Lind, 2015).

Only if we are able to act in accordance with our moral orientation—i.e. in accordance with our inner-favoured moral principles or our so-called inner voice, can we behave with moral competence.

Moral competence ‘is the ability to solve problems and conflicts on the basis of moral principles through deliberation and discussion instead of violence and deceit’ (Lind, How to teach morality. Promoting deliberation and discussion, Reducing violence and deceit, 2016).

<table>
<thead>
<tr>
<th>Ethical reflection</th>
<th>Affective aspect</th>
<th>Cognitive aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Conscious layer</strong></td>
<td>Articulated ethical principles</td>
<td>Ethical judgment and reasoning</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Unconscious layer</th>
<th>Moral orientation (Attitudes…)</th>
<th>Moral competence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overt moral behaviour</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Let us now have a look at the situation in my vocational school centre in this context.
Most of my students favour the higher Kohlberg Stages of moral orientation. This means that most of my students want good for the others. They are, so to speak, morally well-oriented. This implies that their attitudes towards inclusion are presumably also good.

**But what is about their moral competence?**

Moral competence can be measured with the Moral Competence Test (MCT) given by Lind. This experimental questionnaire is an innovative new measurement instrument that allows the measurement of the internal structural dispositions of moral judgment in an objective way.

‘The MCT produces what is called C-score’, writes Lind in his book ‘How to Teach Morality’. He writes further: ‘the C stands for competence. The C-score indicates to which degree a participant rates the argument of the test by their moral quality rather than by other factors like opinion agreement’ (Lind, 2016).

![Histogram](image)

In a C-score scale of maximum 100 (maximum of moral competence), 82% of my students have a C-score less than 30%. The average C-score is less than 18%.

As a precondition for successful inclusion, I assume that an inclusive behaviour is necessary.
Inclusive behaviour is a behaviour that esteems both the diversity of all and dignity of each individual so that no one is excluded and anyone can identify with his or her group. 36

In accordance with Lind, I assume that an average C-score of 30 is necessary for this. This C-score is necessary to ensure that inclusion participants are able to constantly solve the central conflict of inclusion in both its facets—the conflict between the right to equal participation and the claim to diversity. Consequently, an important relevant factor for inclusion is moral competence.

It is not necessary to change attitudes, as assumed by a lot of scientists—it is necessary to improve moral competence.

In sum, it can be said that at present, we are missing the moral basis for inclusion itself as well as for the debate about inclusion.

RESEARCH PROJECT

RESEARCH QUESTION AND HYPOTHESIS

The following question now arises:

Does inclusive behaviour depend on moral competence?

I assume that if I carry out two KMDD-sessions annually in diverse classes, the moral competence of these teams will improve. Furthermore, I suppose that an improved moral competence leads to a better inclusive behaviour, which in turn leads to the progress of inclusion.

MEASUREMENT INSTRUMENTS AND VARIABLES

In order to prove this, I measure three variables:

1) Moral Competence, with the above mentioned MCT

2) Inclusive Behaviour: To measure inclusive behaviour, students were asked to answer the following questions with the help of a questionnaire: ‘Next to whom would you like to sit?’ and ‘Next to whom would you not like to sit?’

Based on the gained data, I drew and analysed sociograms of several classes. Thus, I was able to determine the following seven indicators: rejection, coherence, cohesion, cliques, alliances, isolation, and centrality. 37

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Finally, I measured the **Progress of Inclusion** by means of an instrument called Inklumat. The Inklumat is an electronic questionnaire based on the aforementioned ‘Index for Inclusion’.

**Research Process**

But prior to all the data collection, I carried out KMDD sessions in four classes with 16–35-year-old students. In all other classes in which I teach ethics, I did not carry out KMDD sessions. Apart from this, I measured the C-score and inclusive behaviour in classes both with and without KMDDs. Furthermore, I measured the progress of inclusion in a school where KMDD was installed and in another school where KMDD sessions were not carried out.

**Research Results**

1. In the class in which I carried out KMDD sessions (retailers), the **moral competence** or the C-score increased more than in the class without KMDDs (social assistants).

2. The survey with questionnaire, with which we measure the **inclusive behaviour** of students, shows the following:

   a) the class of social assistants (SO16) consists of 22 students (four males, 18 females). The following voting categories regarding the seating arrangement were taken into account: Category 1 (acceptance) and Category 2 (rejection). The number of votes was limited to three in each case. There are clear signs of splitting and disintegration in this class. To be more exact, there are five isolated students, three relatively isolated subgroups with high-level alliance structures, and one negative figure in this class.

   b) The group of retailers (KEH16) comprises 17 members (seven males, 10 females). As shown, this class attended three KMDD sessions. After these sessions, the
survey shows that the indicator of the coherence in this class is average. Furthermore, cohesion in this class is relatively high and increased extremely during the KMDD intervention. The mutual rejection is also average. The value of indicator for isolation decreased considerably. In this class, two subgroups exist with a tendency towards isolation. But before introducing of KMDD, there were four relatively isolated subgroups in this class. Moreover, nine students were non-integrated. After three KMDD sessions, there were one positive and three negatives central figures in this class but no more isolated students. Regarding the indicator ‘alliances’, it can be said that in this class high-level structures of alliances also exist in subgroups.

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Trends of Inclusion (without KMDD)</th>
<th>KEH16 (1xKMDD)</th>
<th>KEH16 (3xKMDD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rejection</td>
<td>0,52</td>
<td>0,55</td>
<td>0,52</td>
</tr>
<tr>
<td>Coherence</td>
<td>0,48</td>
<td>0,29</td>
<td>0,64</td>
</tr>
<tr>
<td>Cohesion</td>
<td>0,52</td>
<td>0,10</td>
<td>0,52</td>
</tr>
<tr>
<td>Alliances</td>
<td>1,00</td>
<td>0,57</td>
<td>0,86</td>
</tr>
<tr>
<td>Cliques</td>
<td>0,93</td>
<td>0,87</td>
<td>0,86</td>
</tr>
<tr>
<td>Isolation</td>
<td>0,57</td>
<td>0,88</td>
<td>0,43</td>
</tr>
<tr>
<td>Centrality</td>
<td>0,82</td>
<td>0,57</td>
<td>0,80</td>
</tr>
</tbody>
</table>

The results so far show us that the inclusive behaviour is better in classes in which KMDD sessions are carried out. That is possible in a vocational school. If it is like that, what might be possible if we would foster morality starting with the primary school, from an age of 8, or even earlier—beginning with kindergarten?

Finally, we used the Inklumat for measuring the progress of inclusion. As we used this measurement instrument, we noticed that the school part in which the students periodically had KMDD sessions has a better inclusive setting. I exemplarily show only the outcomes of one subcategory: ‘Anchoring of values of inclusion’. In my opinion, it is an indication of the success of inclusion efforts with the help of the KMDD teaching method.

OUTLOOK
In the coming years, we seriously have to implement inclusion in Saxony. From the school year 2023/24, children both with and without disabilities will learn together from the first class onwards.

For this ambitious goal, the introduction of moral education in schools is urgently needed.

Starting this school year, I will carry out KMDD sessions at two schools of our school centre. Furthermore, I will continue to compare development of these classes with the development of classes without KMDD.
You can find out more about the KMDD and the MCT in the book ‘How to teach Morality’ by Georg Lind. If you are also interested in the practical application of this theory and in efforts of inclusion at our vocational school centre, feel free to pick up a copy of my book: ‘Moral Competence Reloaded’.

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21 Working definition by Martina Reinicke
35 ibid. p.69
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