

# What Kind of Education for Democracy and Peace?

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## Democracy as a moral ideal

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"The cause of democracy is the moral cause of the dignity and the worth of the individual."

John Dewey, 1968, p. 44

# Overview

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- How I became interested in democracy and peace
- Democracy as a way of living requires discourse competence
- Sources of learning democratic competencies
- What education can foster democracy and peace?

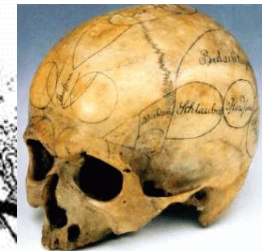
# How I became interested in democratic competence

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- The poor fiddler dilemma: Can helping be immoral?
- The fate of my parents: Doing wrong for good reasons
- “Deutschstunde” (German lesson): How can we protect democracy



KZ Mauthausen



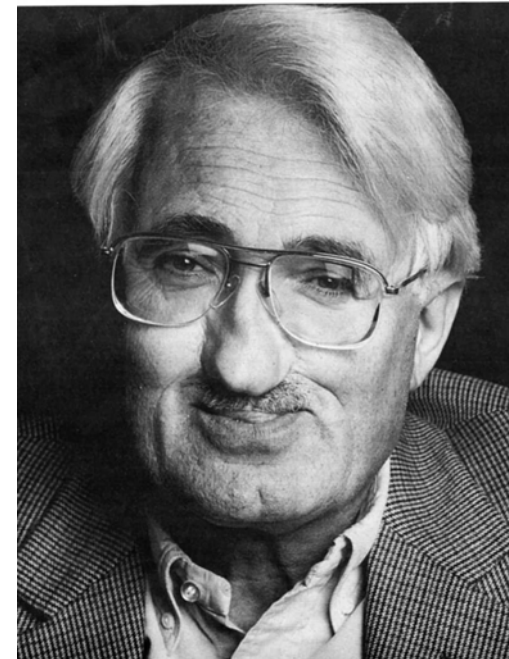
Physiognomie



## Democratic Discourse Competency...

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Is the ability to solve a conflict between people and group of people through moral discourse rather than violence and power.



According to: Habermas, J. (1990). Moral Consciousness and Communicative Action

# Moral & democratic competencies are important for the ability

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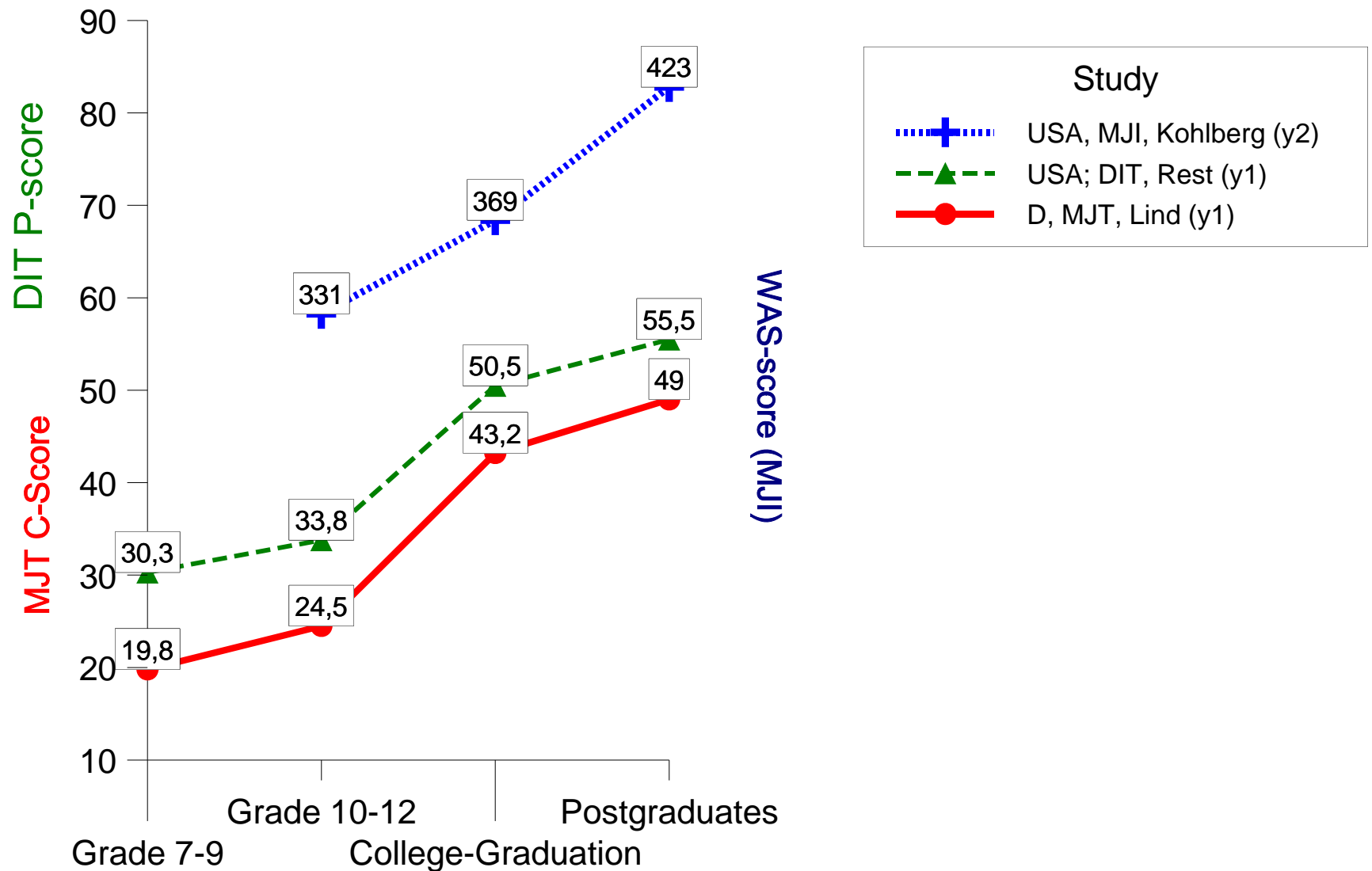
- To abide by just laws and social norms
- To help people in distress
- To defend democracy
- To engage in a dialogue with opponents for solving conflicts, rather than use violence or oppression against others or oneself
- To resist drug consumption as a means for problem solving
- To be able to decide quickly
- To acquire, understand, apply and take up responsibility for one's own learning

# Sources of learning democratic competencies

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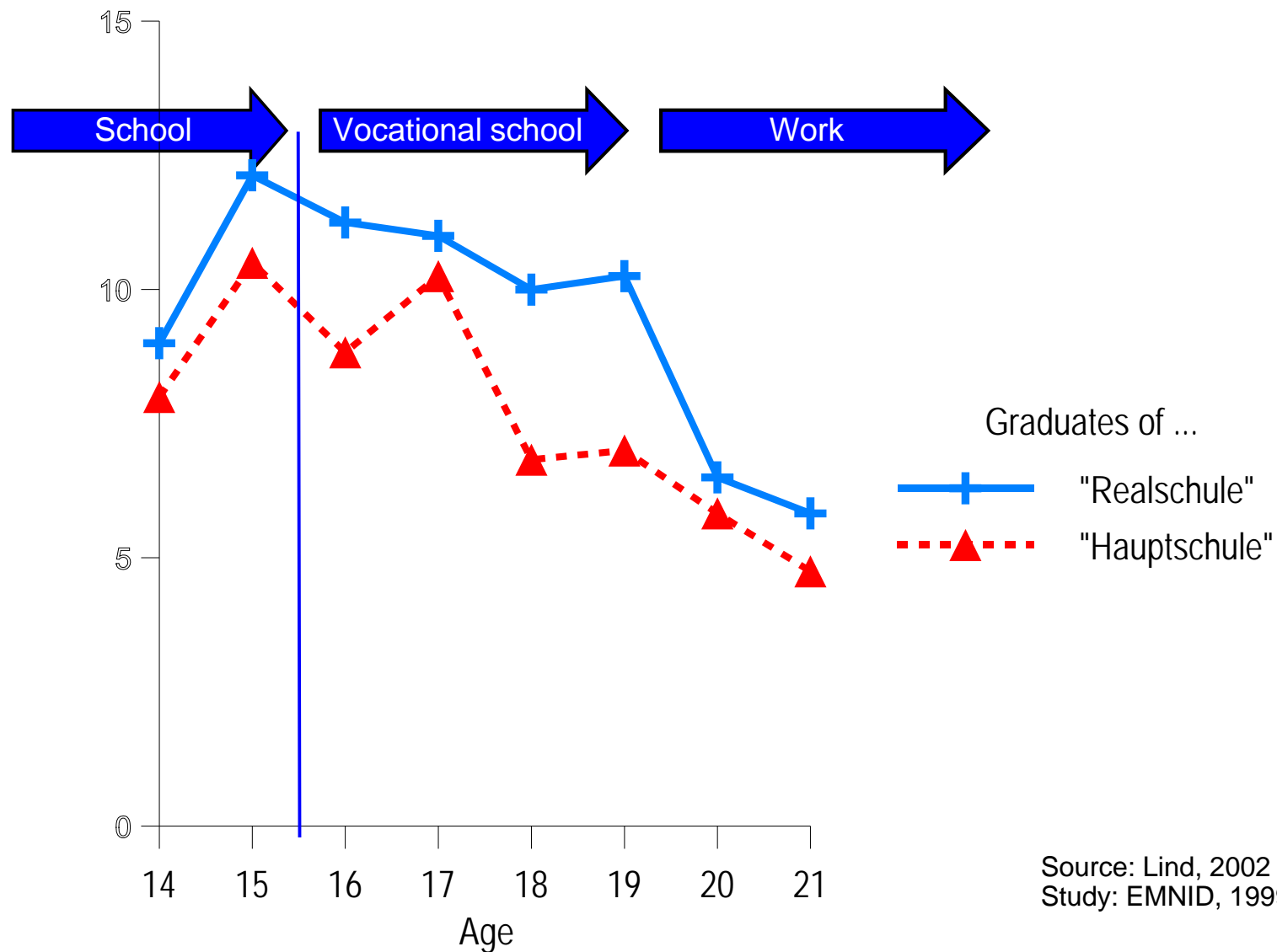
- Parents
  - Positive impact: Respectful communication with their children
  - No impact: Parents' moral judgment competence
- Level of formal education
  - High impact on moral judgment competence (but not observed in all educations and all countries; regression, e.g., in vocational, medical schools)
- Quality of the learning environment
  - Opportunities for responsibility-taking and guided reflection
- Taking part in a democratization process
- Taking part in a purposeful teaching event
  - The Konstanz Method of Dilemma Discussion (KMDD)

# Moral development & level of education

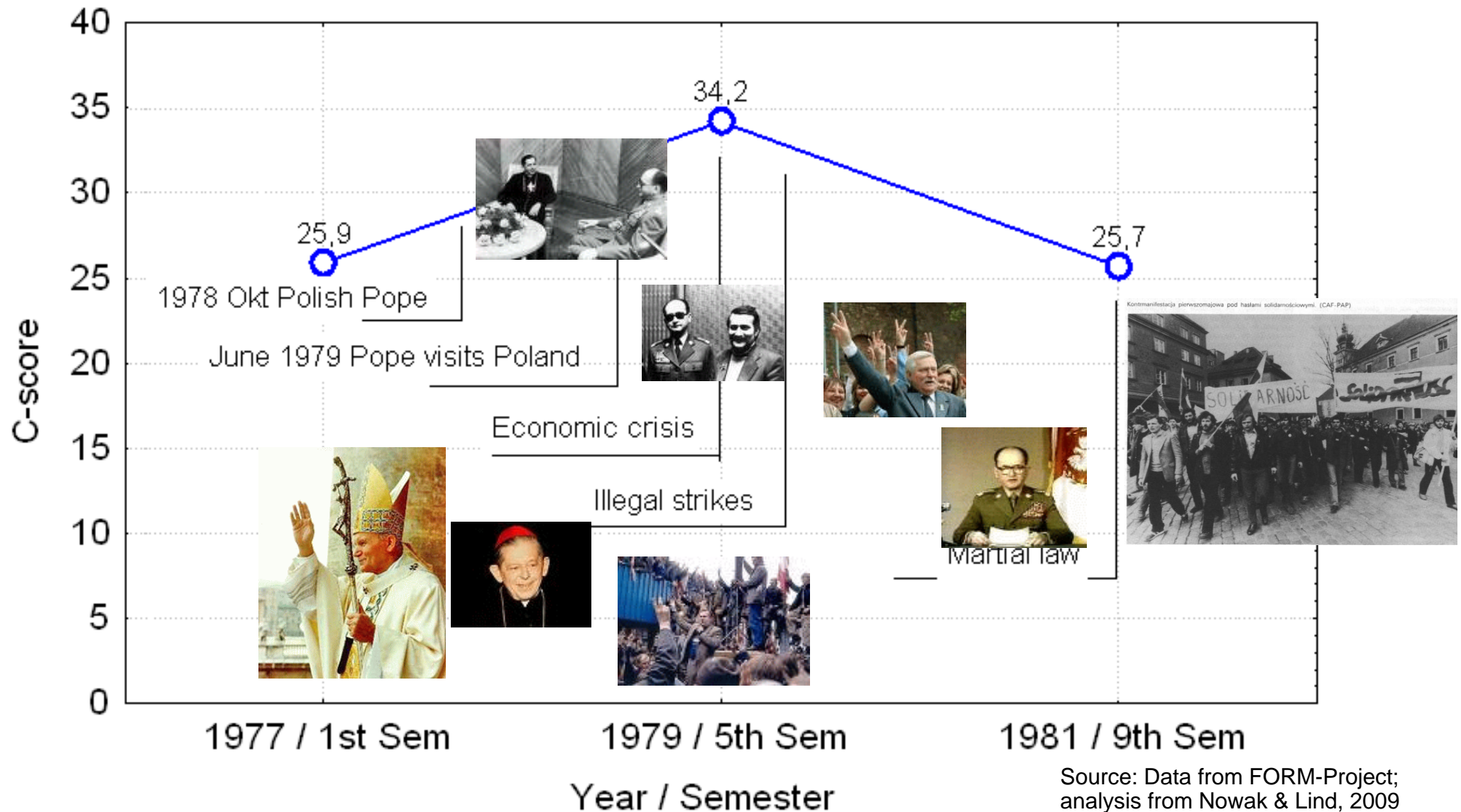




# What happens if schooling was too short?



# Learning democratic competencies through democratic action



# The aims of the *Konstanz Method of Dilemma Discussion* (KMDD)

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- Moral Judgment Competence (Lawrence Kohlberg)
  - The ability to make decisions in accordance with one's own moral principles.
- Democratic Discourse Competence (Jürgen Habermas)
  - The ability to participate in a discourse with opponents for solving interpersonal conflicts *peacefully* on the basis of shared moral principles, without using force or violence.

## The four teaching principles of the KMDD:

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- *Free Discourse*

which is governed only by shared moral principles (justice, mutual respect) rather than by power and force.

- *Constructivism*

Learning is stimulated with challenging moral-democratic tasks and guided reflection

- *Affect regulation*

through alternating cycles of challenge and support

- *Quality Management*

Continuous self-evaluation of the learning outcomes through objective tests and subjective observations

## Example: Affect regulation

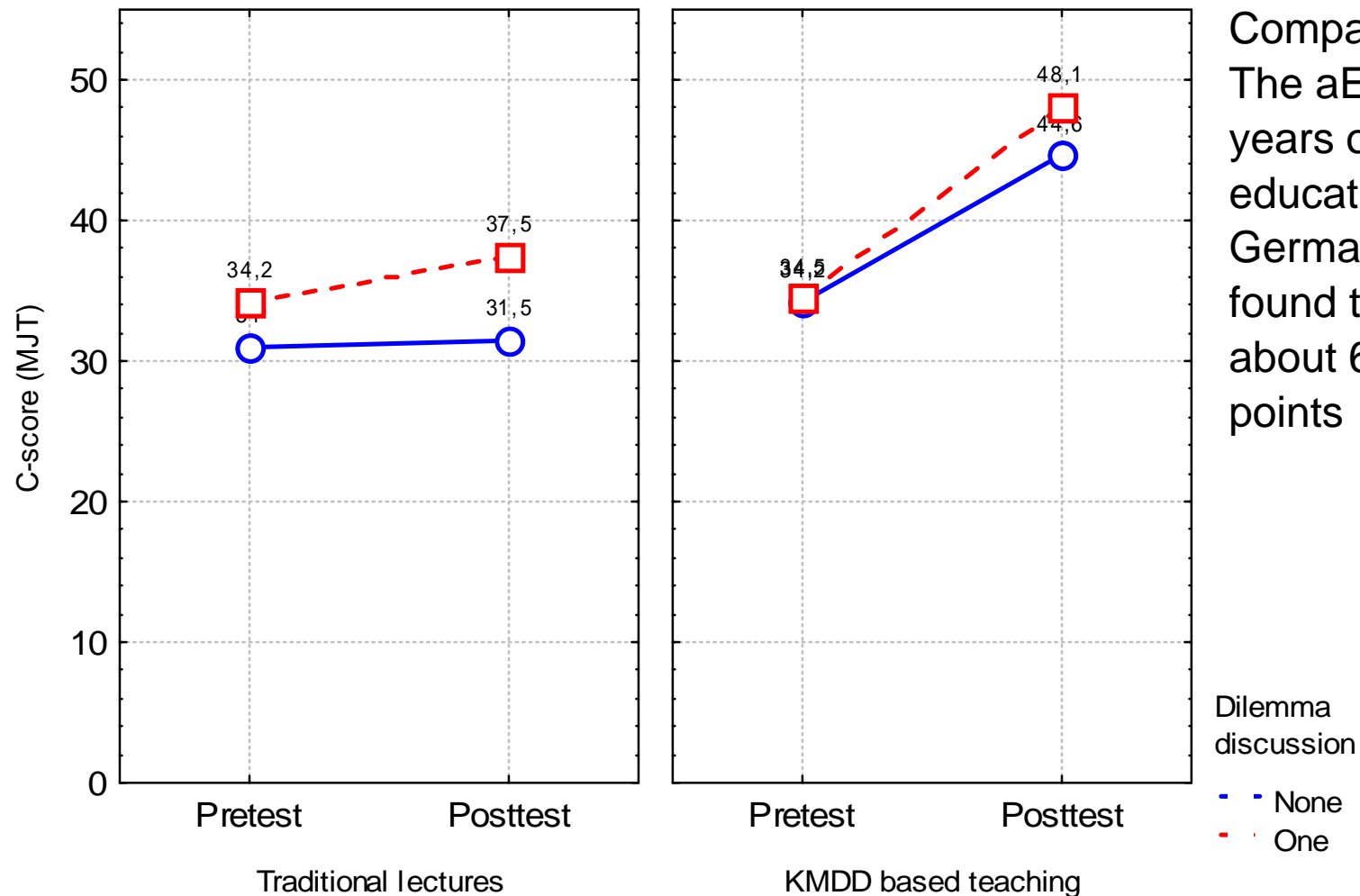
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- Fostering learning by alternating cycles or phases of challenge and support foster an optimal level of excitement
  - Time for thinking and mutual support
  - Increasing the challenges as the participants become more self-confident
- Fostering the internalization of the affect control by withdrawing the authority (teacher), without showing disrespect
  - Self-moderation of the discussion group (ping-pong-rule)
  - The teacher reminds the groups of the rules, if necessary
- Self-reflection
  - Making the participant aware of his/her moral achievements in the session

# Learning democratic competencies through KMDD and KMDD-based teaching

Eight-year study with 3102 university students

N = 3102; aES (KMDD-based) = 9.9; aES (DiIDisk) = 3.2; aES (total) = 13.1



Comparison:  
The aES of four years of higher education in Germany was found to be about 6 C-points

## Democracy cannot do without education

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“Educate, then, at any rate; for the age of implicit self-sacrifice and instinctive virtues is already flitting far away from us, and the time is fast approaching when freedom, public peace, and social order itself will not be able to exist without education.”

Alexis de Tocqueville, 1846: *Democracy in America*, vol. 2, chapter viii

# What kind of education for democracy and peace?

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- Transmission of democratic values?
  - ▶ Most people value democracy very high. It is important to talk and to reflect upon the moral ideal of democracy. Yet, this is not enough and it is not urgent.
- Knowledge about democratic institutions?
  - ▶ Most people know little about democratic institutions and procedures. People would want to learn more about them if they would see democracy as a way of life.
- Democratic schools and teachers?
  - ▶ It would be an unsolvable paradox to make this ideal endpoint of democratic development a prerequisite for democratic education.
- Training of democratic competencies?
  - ▶ Yes, because democracy depends on the individuals, they must be made helped to develop the ability to live a democratic life.



End

## Democracy as a way of living

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"A democracy is more than a form of government; it is primarily a mode of associated living, a conjoint communicated experience."

John Dewey, 1916: Democracy and education, p. 101

## K MDD-session with 4th-graders

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## K MDD-Seminar with teacher students & more

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# K MDD with prisoners

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See: Hemmerling, K., Scharlipp, M., & Lind, G. (2009).



# K MDD-training with military officers

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## K MDD in Cali, Kolumbien, with teachers

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## K MDD in Mexiko (UNESCO)

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# References

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- Tocqueville, A. de (1960/1848). Democracy in America. Vol. 2. New York, NY. Vintage Books. Also: Project guttenberg: <http://www.gutenberg.org/files/816/816-h/816-h.htm>

## Demokracy as a Task

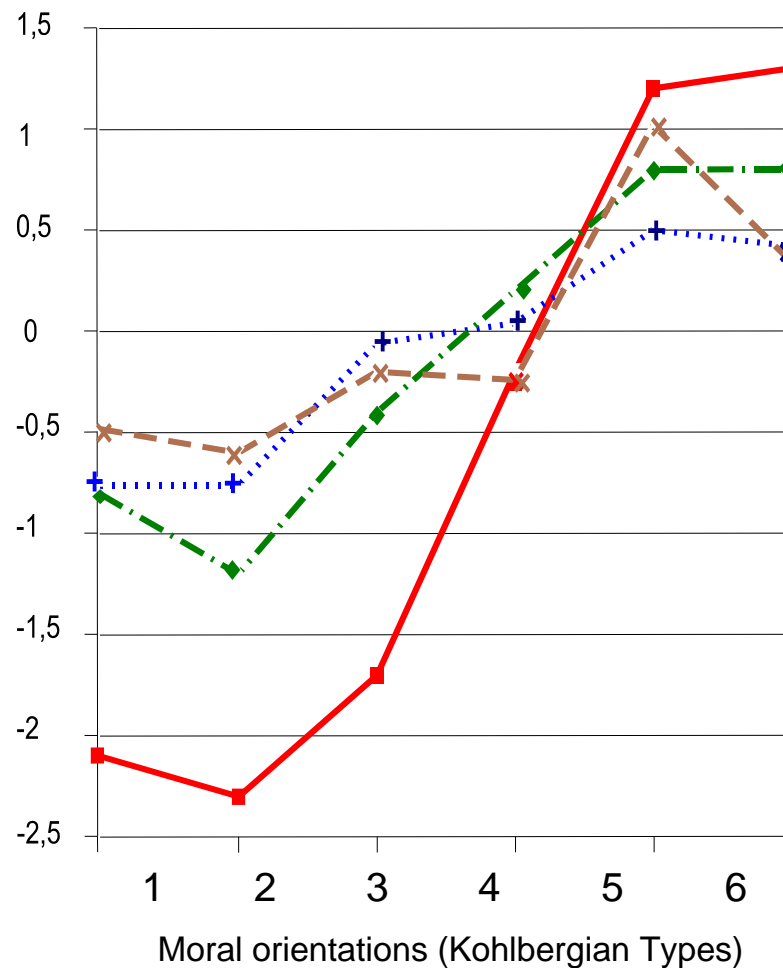
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"The greates mistake we can make about democracy is to conceive of it as something fixed, fixed in idea and fixed in its outward manifestation.

The very idea of democracy, the meaning of democracy, must be continually explored afresh; it has to be constantly discovered, and rediscovered, remade and reorganized; while the political and economic and social institutions in which it is embodied have to be remade and reogranized to meet the changes that are going on in the development of new needs on the part of human beings and new resources for satisfying these needs...."

Dewey, 1968, p. 46

# Moral Ideals and (Immoral) Behavior



Univ Students 1st Sem, N=1288 (Md.)

Male Prisoners (1), N=58 (mean)

Male Prisoners (2), N=122 (mean)

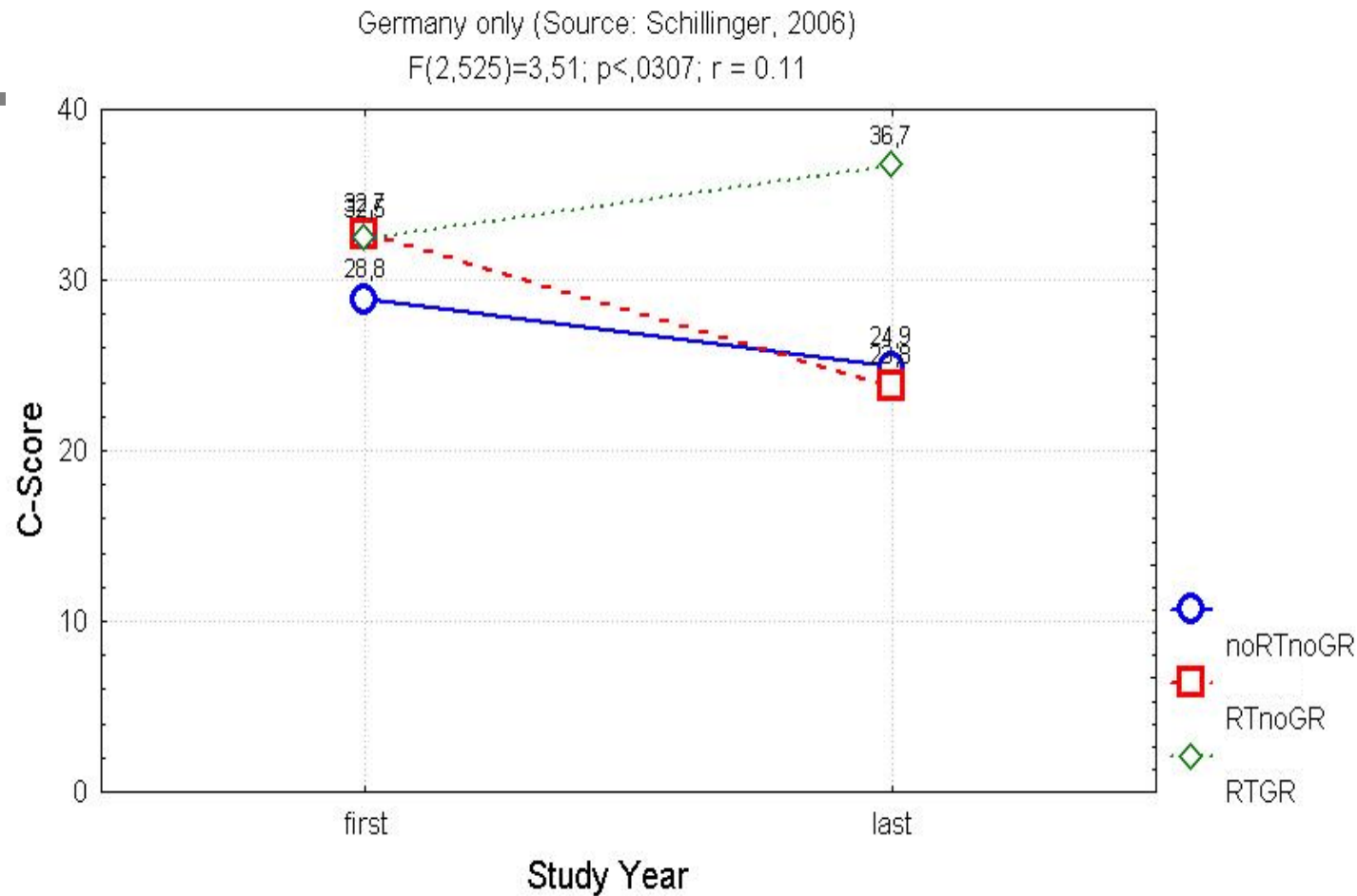
Young male pris. (3), N= 42 (mean)

Sources: Univ.Stud, Lind, 2002;

① Wischka, 1982

② Scheurer, 1993

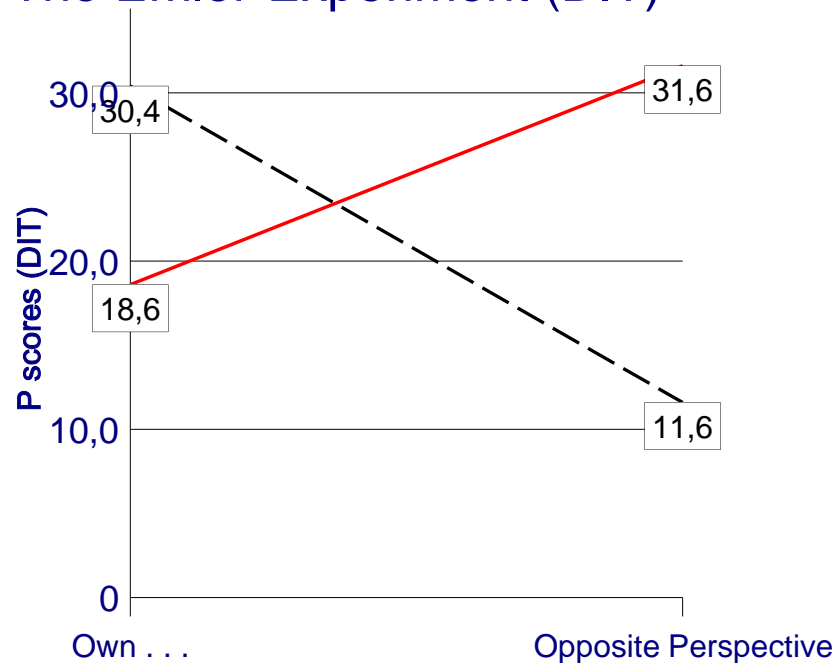
# Entwicklung der moralischen Urteilsfähigkeit in Abhängigkeit von Gelegenheiten zur Verantwortungsübernahme (RT) und angeleiteten Reflexion (GR): Deutschland



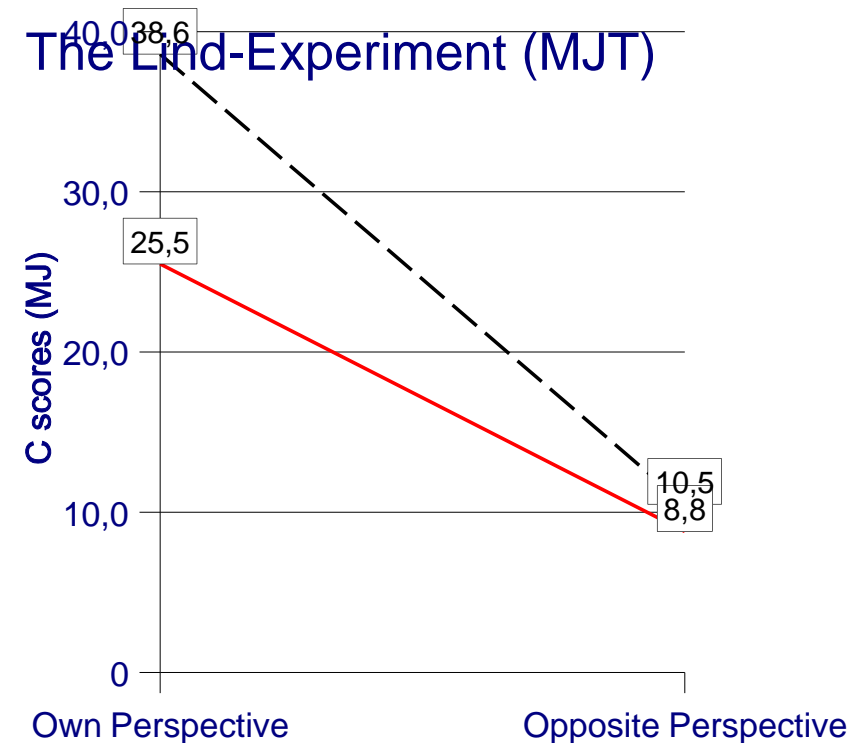
# Moral orientations can be simulated upward, but not moral judgment competence

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The Emler-Experiment (DIT)



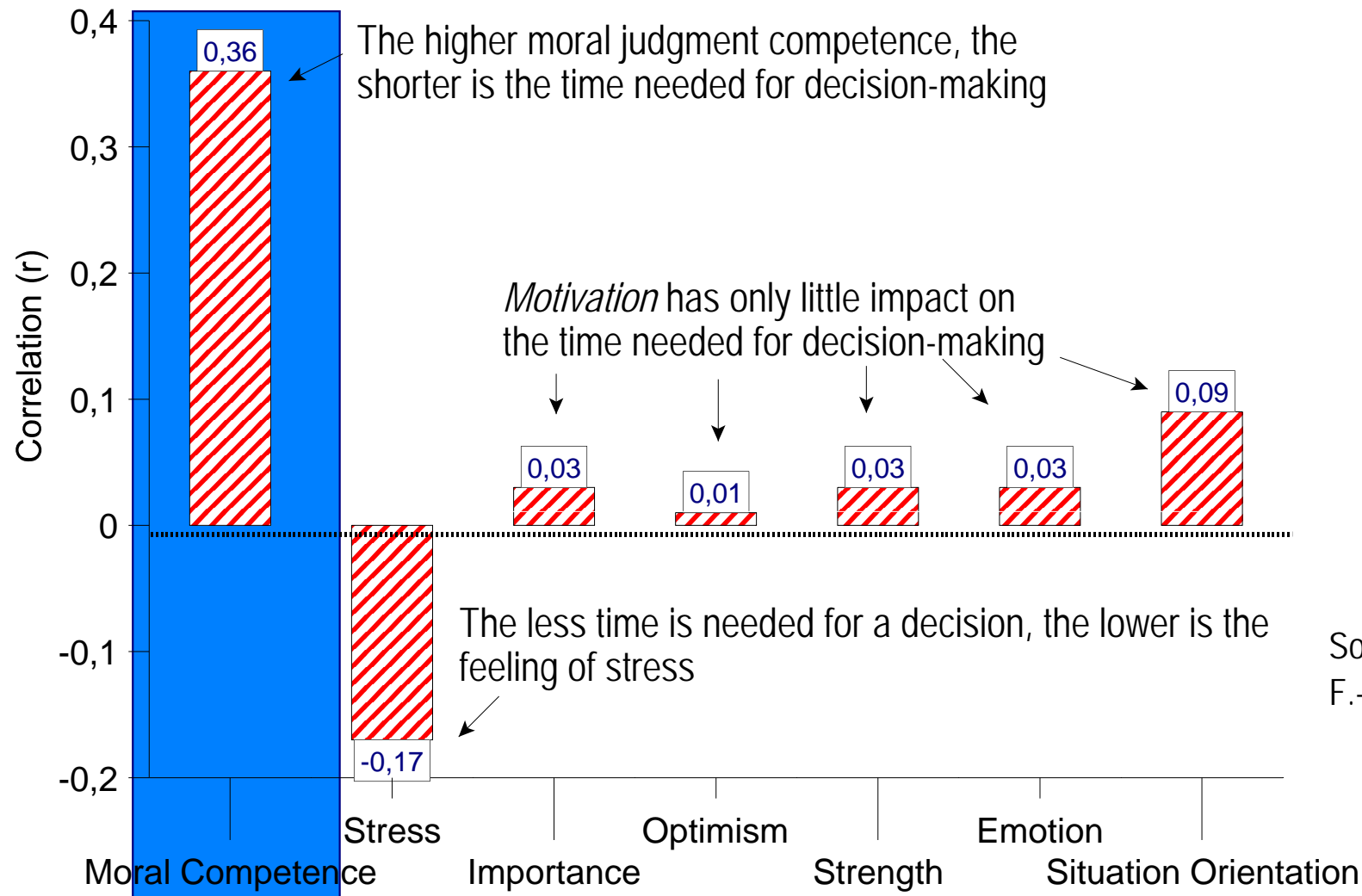
The Lind-Experiment (MJT)



Emler, N., Renwick, S. & Malone, B. (1983). The relationship between moral reasoning and political orientation. *Journal of Personality and Social Psychology*, 45, 1073-80.

Lind, G. (2002). *Ist Moral lehrbar? Ergebnisse der modernen moralpsychologischen Forschung.* [Can morality be taught? Research findings from modern moral psychology.] Berlin: Logos.

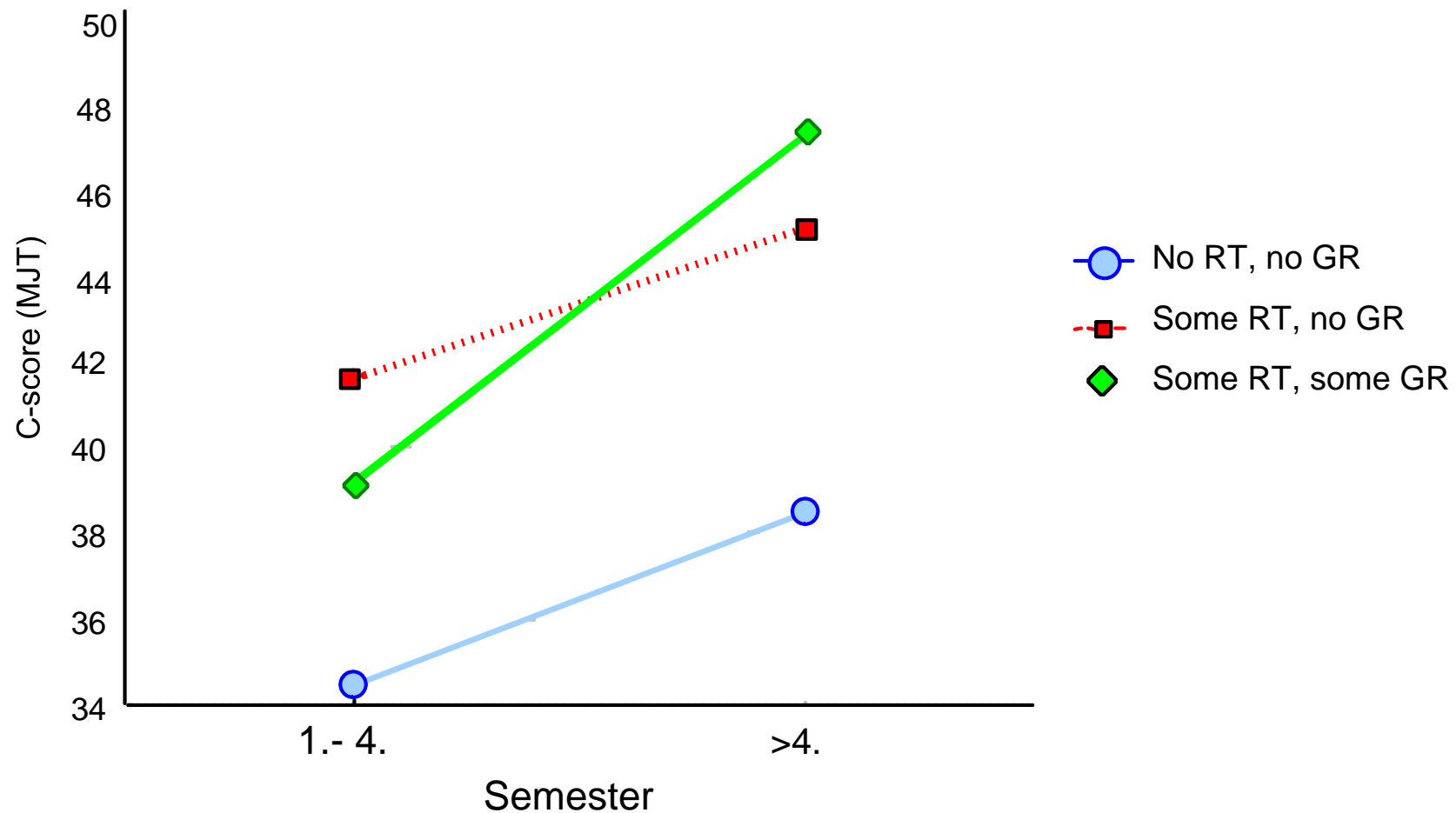
# Decision-making ability: Moral judgment competence cannot be substituted by motivation



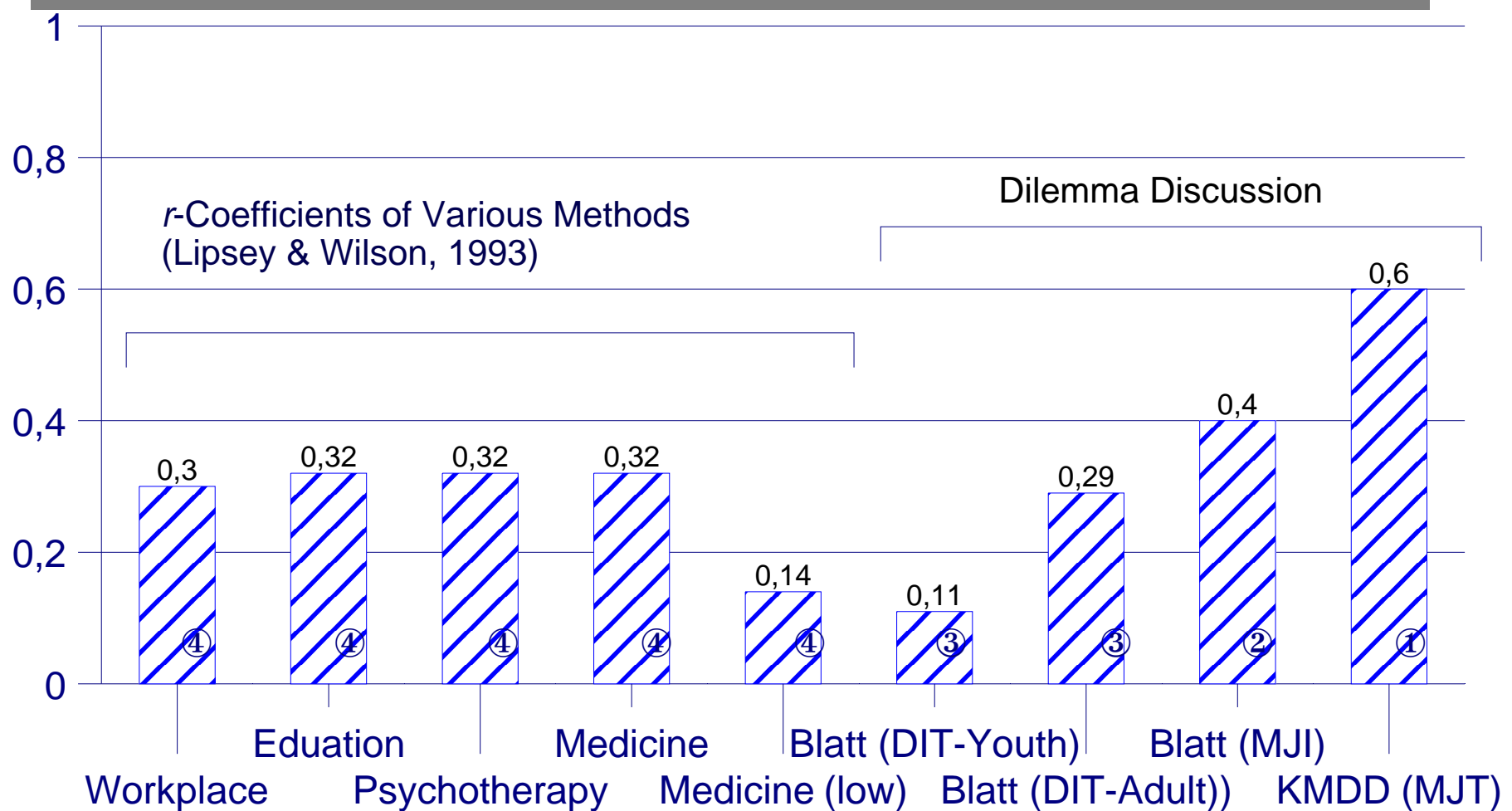
Source:  
F.-J. Mansbart (2001)

## Development of moral judgment competence through opportunities of responsibility-taking (RT) and guided reflection (GR)

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# The Relative Effect Size $r$ of the KMDD in Comparison to Other Methods and Other Fields



See next slide for the references ① to ④



## References for the previous figure

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- ① The effects of the Konstanz-method on moral judgment competence (MJT) of university students: Unpublished analyses of pretest-posttest intervention study by Lind (unpublished; N = 42), and Lerkiatbundit et al., 2006.
- ② The effects of the Blatt-Kohlberg-method on stage of moral reasoning (Moral Judgment Interview, MJJ): Re-analysis by Lind, G. (2002).
- ③ The effects of the Blatt-Kohlberg-method on moral preferences (Defining-Issues-Test, DIT): Schläfli, A., Rest, J.R. & Thoma, S.J. (1985).
- ④ The effects of medical, psychological, educational & vocational interventions (to the right of the line): Lipsey, M.W. & Wilson, D. B. (1993).

# Can morality be taught?

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## Socrates: dialogue with Meno

We shall ask: 'What attribute of the soul must virtue be, if it is to be teachable or otherwise?'

... Isn't it plain to everyone that a man is not taught anything except knowledge? ...

If on the other hand virtue is some sort of knowledge, clearly it could be taught.

## A dilemma for discussion \*

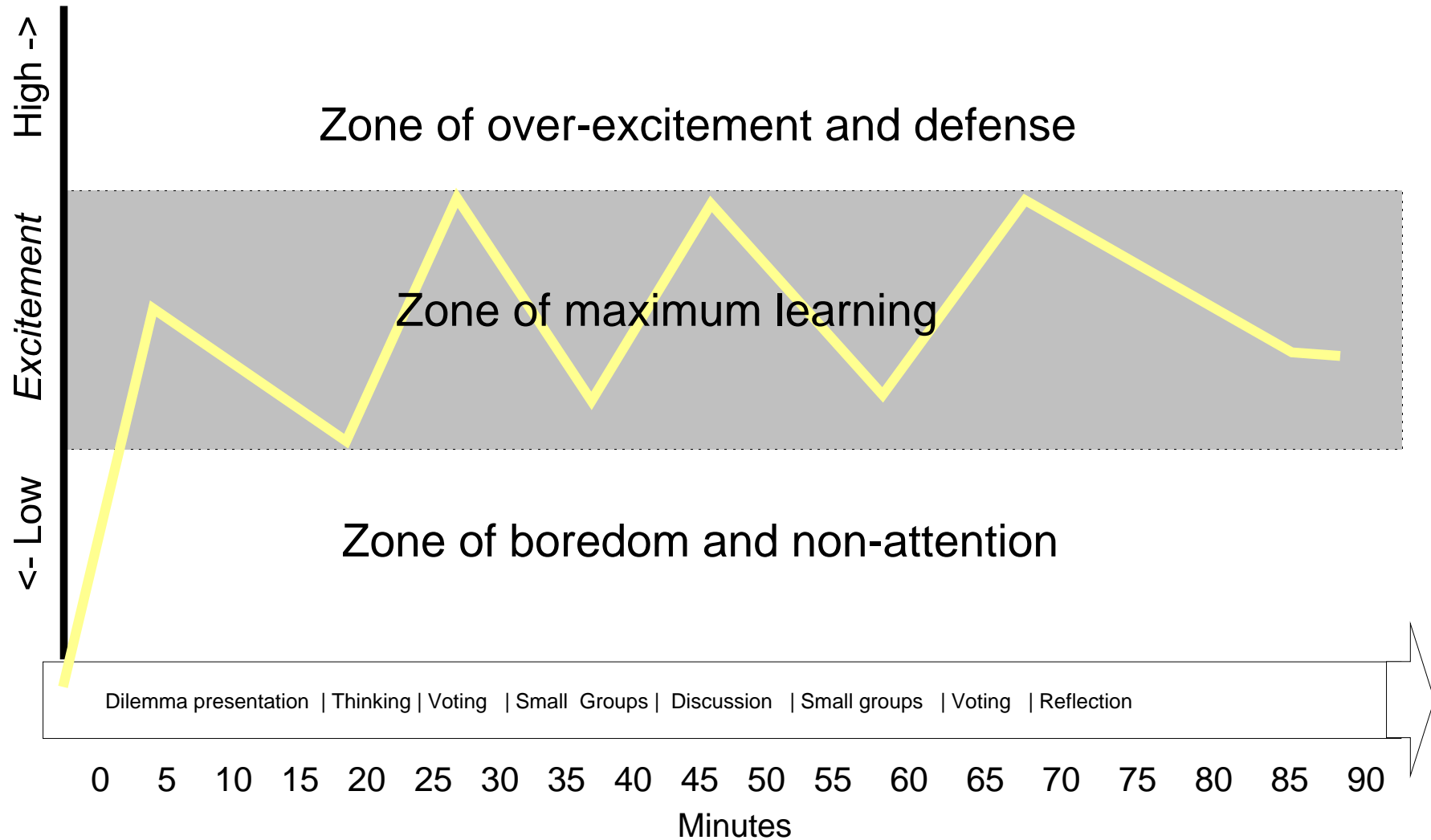
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Judge Steinberg must decide whether the secret service is allowed to torture a terrorist suspect, in order to prevent a deadly assault on a bus. Torture is not legal, yet he gives his permission to torture the prisoner.

- ▶ How difficult, do you feel, was this decision for him?
- ▶ What may have crossed his mind before he made his decision?

\* The actually used dilemma is somewhat more extended

# Cycles of support and challenge



# Education and Democracy

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"Democracy thus depends on democratic education for its full moral strength."

Gutman, Amy (1999). *Democratic Education* (2nd edition). Princeton, NJ: Princeton University Press, p. 289

# The FORM-Panel

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- Longitudinal & cross-sectional study (1976 -1985): “University Graduates: Their Training and Conceptions of Life” (FORM-Panel)
- In five European countries, three *capitalist democracies* (Austria, Germany, Netherlands) and two *communist systems* (Poland, and former Yugoslavia/Slovenia)
- Core panel: four (4) waves; 1st, 5th, 9th, and 13th semester (in Poland only 3 waves)
- Co-directors: Prof. Hansgert Peisert (Konstanz) and Prof. Wladislav Markiewicz (Poznan)
- References: Bargel et al. (1982); Lind et al., (1985).

## The Basis of Peace: Moral Self-Direction

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(20) "Now, seeing that we have the rare happiness of living in a republic, where everyone's judgment is free and unshackled, where each may worship God as his conscience dictates, and where freedom is esteemed before all things dear and precious, I have believed that I should be undertaking no ungrateful or unprofitable task, in demonstrating that not only can such freedom be granted without prejudice to the public peace, but also, that without such freedom, piety cannot flourish nor the public peace be secure."

(48) "I start from the natural rights of the individual, which are co-extensive with his desires and power, and from the fact that no one is bound to live as another pleases, but is the guardian of his own liberty."

Baruch Spinoza, 1670: Theological-political treatise.

“That capacity is difficult to develop without exercise”

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“Justice needs abstraction of two kinds: it has to empathize with the situation of others and to generalize it. The generalization requires not only the sense of fairness, but also the capacity to make judgments. That capacity is difficult to develop without exercise.”

Gustav Radbruch, 1993, p.264