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'Integri-ability'
Fostering Moral Competence as a Basis of Academic Integrity

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http://www.uni-konstanz.de/ag-moral/

Overview

- Experimental psychological pedagogy
- The moral ideal of integrity
- The abilit to be integer or moral: Integri-ability or moral competence
- How can we effectively foster moral competence?

Questions for you

- Do you wish to behave always morally? YES | NO
- Do you always behave morally? YES | NO
  - Definition 1:

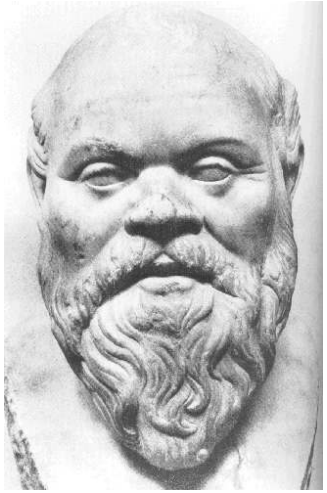
Moral competence is the ability to act as good as one wishes.

Integrity as a moral ideal and a competence

- If academics lack integrity it is not that they do not care about integrity and morality. It is because they lack moral competence, or ‘integri-ability.’
- Moral competence is highly relevant for behavior.
- How can we foster it?

Dual-Aspect-Theory of moral behavior: Ideals and competence

SOCRATES: And if one man is not better than another in desiring the good, he must be better in the power of attaining it?



MENO: Exactly.

SOCRATES: Then, according to your definition, virtue would appear to be the power of attaining the good?.

Source: Plato, Sokrates Dialog mit Menon

Moral competence (definition)

... is the ability to resolve conflicts on the basis of shared principles through thinking and discussion rather than violence, deceit, and power.

... es la capacidad de resolver los conflictos sobre la base de principios compartidos a través del pensamiento y la discusión en lugar de la violencia, el engaño, y el poder.

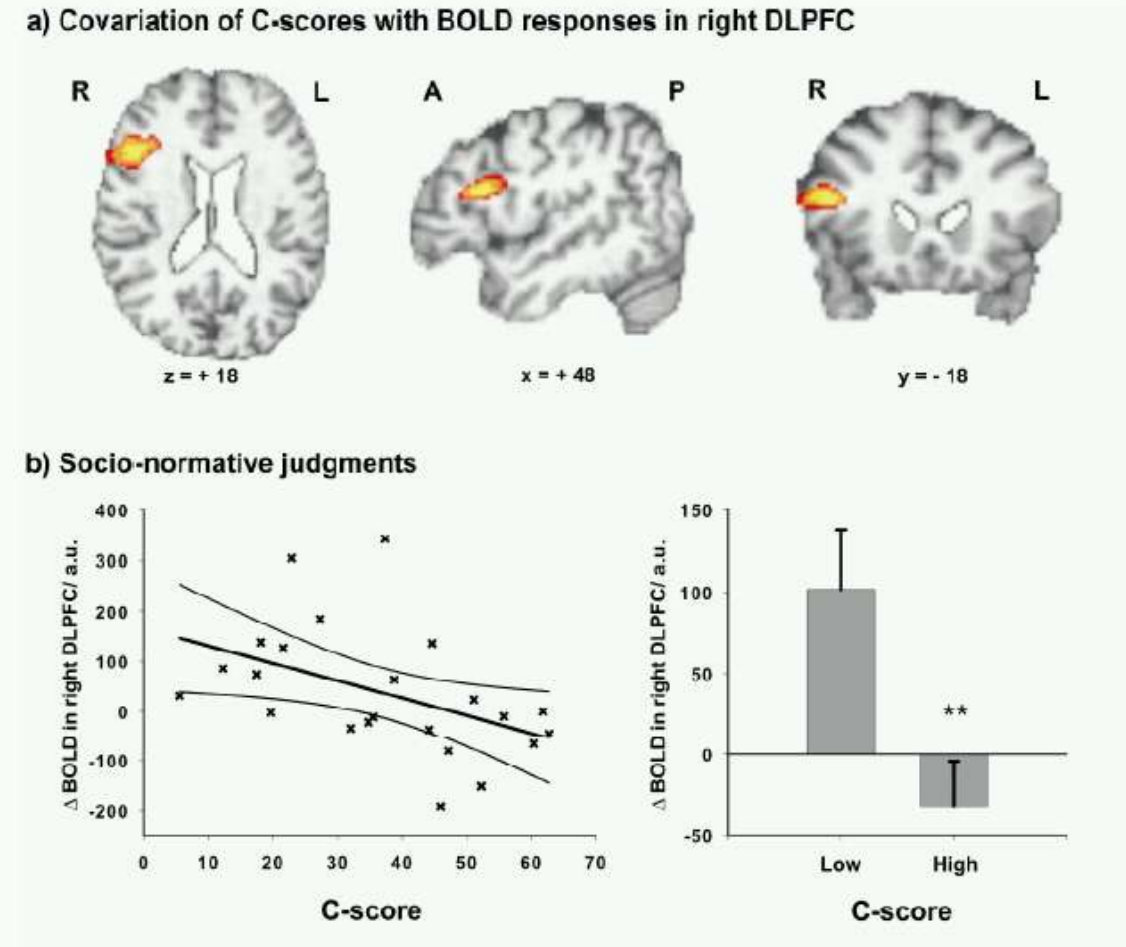
Related concepts:
Socrates: ‘Virtue’ or the ‘power of attaining the good’
Charles Darwin: ‘moral ability’
Immanuel Kant: ‘judgment power’ (Urteilskraft)
Lawrence Kohlberg: ‘moral judgment competence’

Moral competence is highly relevant for behavior. Findings from experimental studies:

- Less violence
- Less cheating
- Less use of power
- More helping behavior
- More activities for supporting democracy and human rights
- Better academic learning
- Faster decision making

References: http://www.uni-konstanz.de/ag-moral/ ☞ publications / slides
Access: ID = ‘kmdd kurs’, password = ‘kohlberg’

Moral competence and speed of decision-making



The Experiment

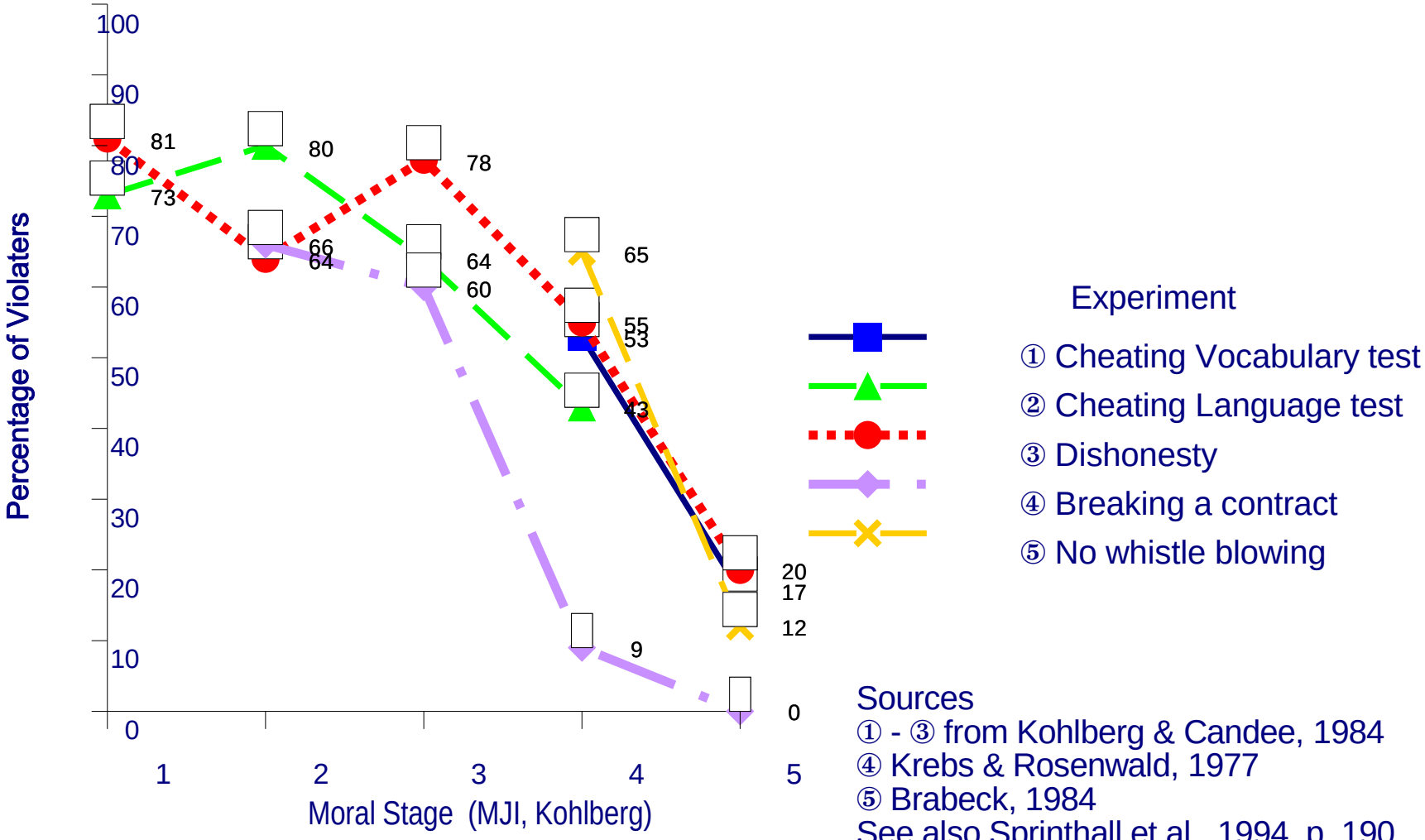
N = 23 women
Dependent variable: BOLD; Indicator for activity in the right DLPFC; Method: fMRI

Independent variabel:
a) Task: Judgment on the norm-conformity of statements (contrasted with judgments on the grammaticality of statements)
b) Moral Competence; C-score (MCT).

Finding: Persons with high C-score could solve the task with less activity in the right DLPFC than persons with low C-score. **Effect size r = .45**

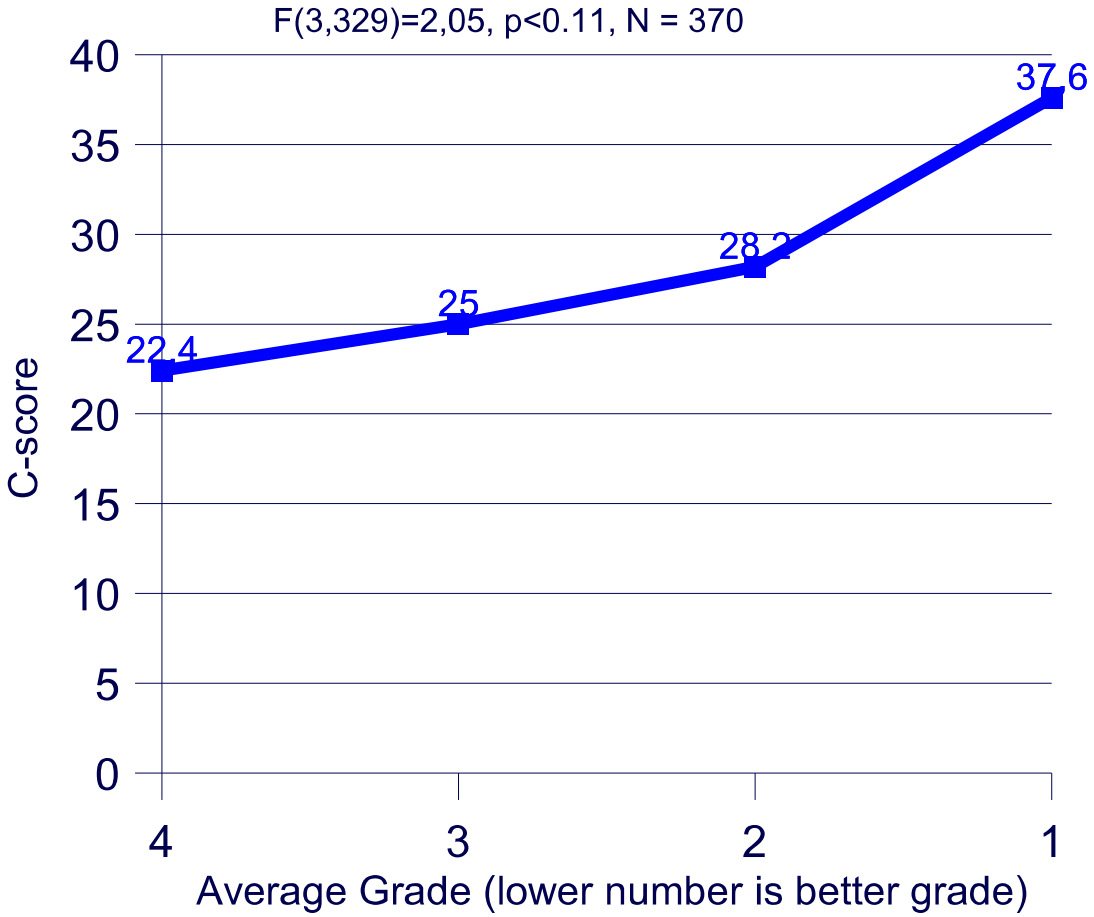
Prehn, K. (2013). Moral judgment competence: A re-evaluation of the Dual-Aspect Theory based on recent neuroscientific research. In: E. Nowak, D. Schrader & B. Zizek., eds., Educating competencies for democracy, pp. 9 -22. Frankfurt am Main: Peter Lang Verlag.

Breaking legal and social norms: Cheating, dishonesty, breaking a contract, not whistle blowing



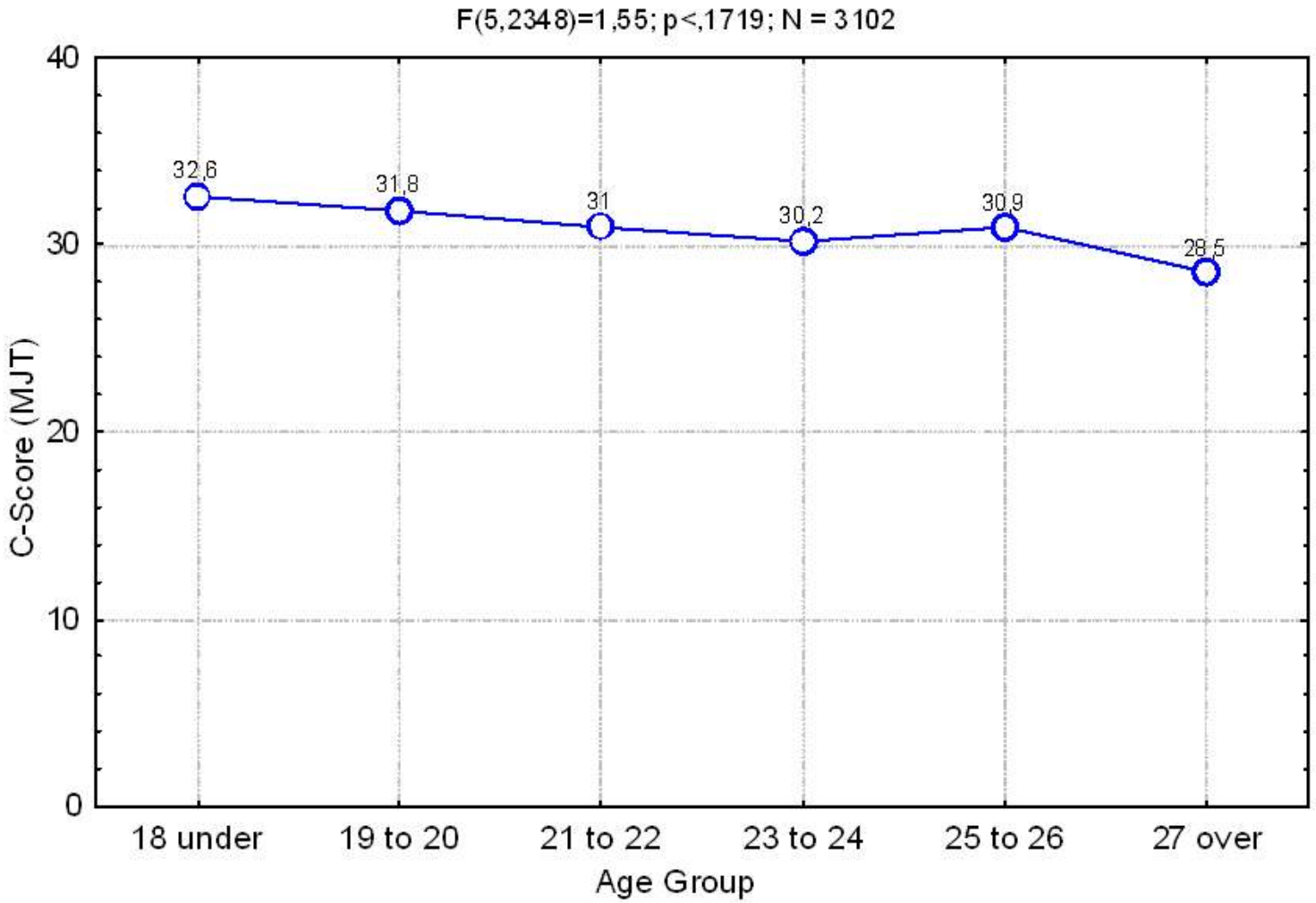
Sources
① - ③ from Kohlberg & Candee, 1984
④ Krebs & Rosenwald, 1977
⑤ Brabeck, 1984
See also Sprinthall et al., 1994, p. 190.

Moral competence and grades in high school students



Source: Data from Polish high school students; Ewa Nowak (personal communication)

Moral competence does not come with age

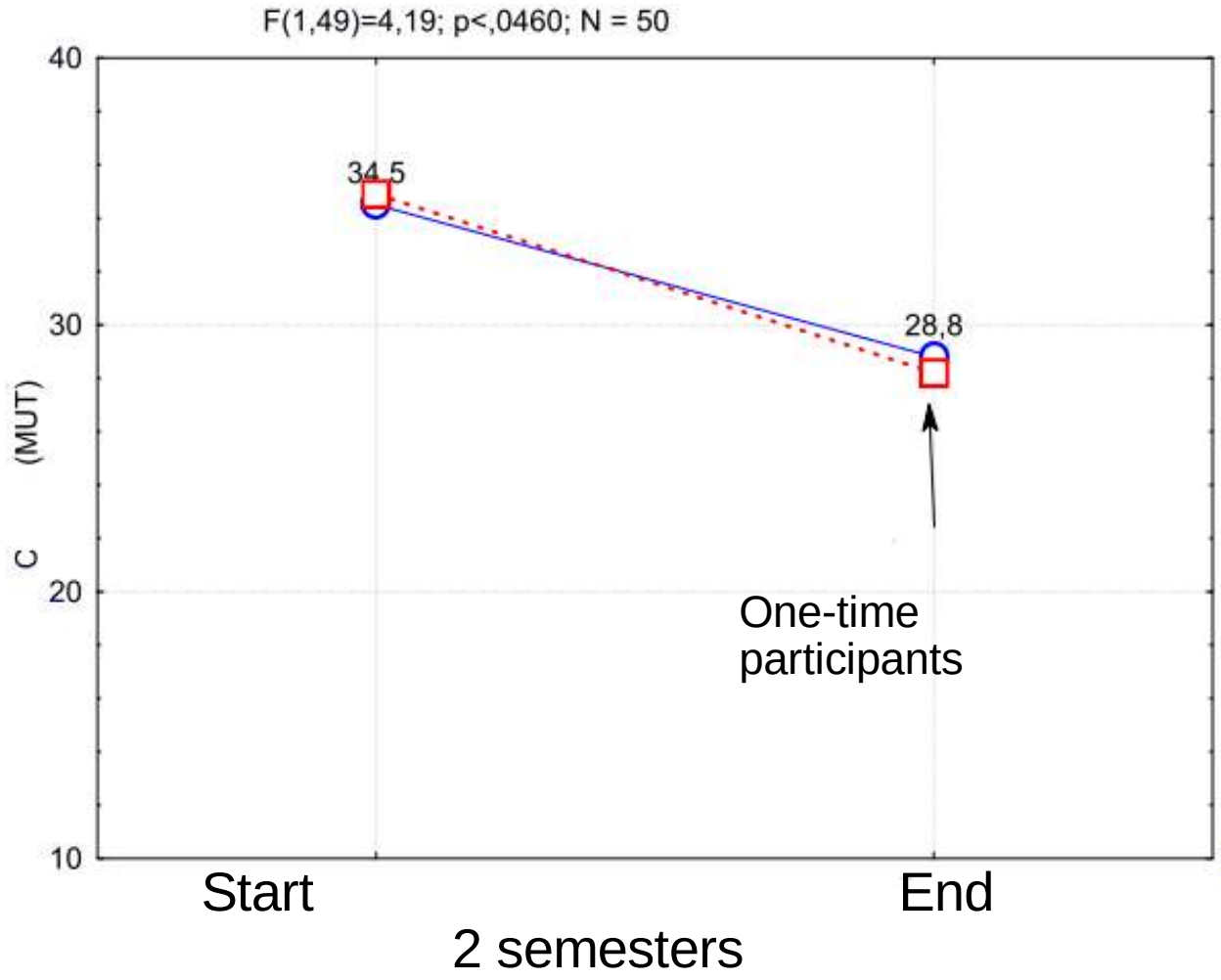


Sample:

German university students

Source: Lind, G. (2009).

No effect of problem-based ethics teaching



Gommel, M. & Kessler, H. (2006), Medical Ethics Seminars,Moral Judgement Competence and Authoritarianism. Presentation at the AME conference in Fribourg.

The *Konstanz Method of Dilemma Discussion* (KMDD)®

- Training method: Participants are confronted with moral tasks; by trying to cope with these tasks they grow more moral competence (stimulation of growth of dentrites and synapses in their DLPFC).
- KMDD-sessions assist moral-democratic learning through several teaching principles.

For more information see:
Http://www.uni- kontanz.de/ag-moral/

The phases of the KMDD

1. Dilemma clarification
   a. Telling the story
   b. 5 minutes of quiet thinking about the story by oneself
   c. Clarifying the ‘dilemma’ in the group
2. Vote on the protagonist’s decision
3. Discussion between the opponents
   a. Small group preparation
   b. Plenum discussion /2 rule)
4. Reconciiation
5. Second Vote
6. Feed-back: What have we learned?

KMDD Phase 1: Dilemma-Clarification

John's Evaluation

John is an economist; he works for a state government division. His task is to evaluate applications to international organizations for financial resources. He has just married and got a child. He is happy about his first job. Yet, since yesterday he feels high pressure.

His boss told him to evaluate a big project for helping disadvantaged minority groups in the state. The deadline is end of the week.

John knew that within such a short time it is impossible to collect reliable statistical information to make a sound judgment.

Don't worry, said his boss. Collect as much data as you can, and fill the voids with hypothetical data. If we miss the deadline, the funds will be given to another state. It is essential for us – and for you. Otherwise, you would loose your work.

John could not sleep last night. – Finally he decides to present hypothetical data.

Question

- What made this decision difficult? Which thoughts may have kept John awake ?

What can be learn from dilemma-clarification?

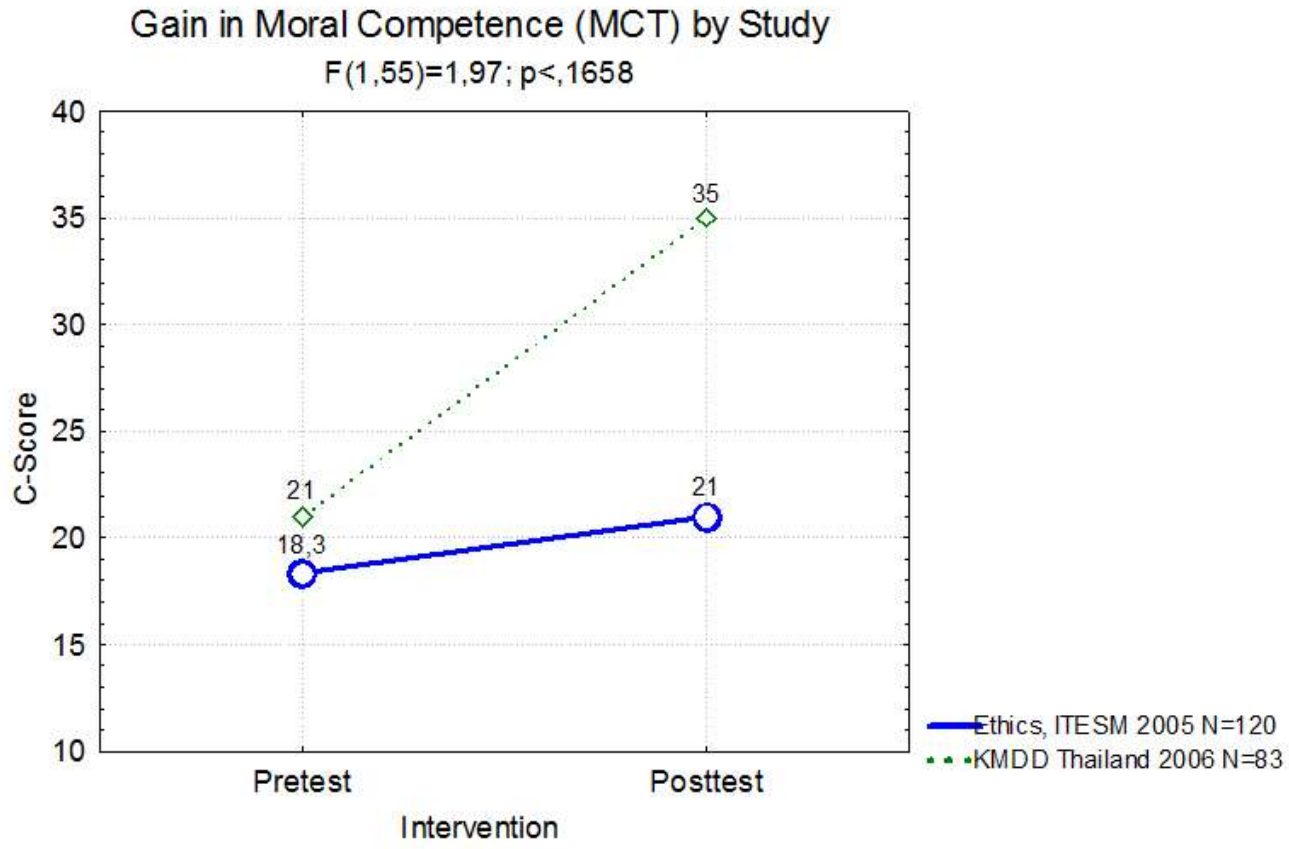
- Hence, we may not only disagree on a dilemma-solution but we may disagree already about the question whether this is a dilemma at all, and if yes what makes it a dilemma:
- A ‘dilemma’ does not exist like an object: A dilemma lies in the eyes of the beholder.
- It starts with a strong feeling: whatever we will do is morally wrong.
- To be able to think and discuss about a moral dilemma, we need to put our feelings into words.
- These words are abstract: ‘morality,’ ‘justice,’ ‘responsibility,’ etc., not concrete like ‘chair’, table’ etc.
- People define moral words in different ways depending on their personal experiences and upbringing.

Special features of the KMDD®

- The KMDD fosters *moral-democratic competence*, not only ethical rethoric.
- The KMDD is objectively evaluated through pretest-posttest and comparison group studies, not just subjectively or not at all.
- The KMDD is highly effective (r > 0.50).
- The KMDD is very efficient: Already one or two 90-minute-sessions per year produce measurable effects.
- However, it is only effective if the KMDD-Teacher ist well trained and certified.

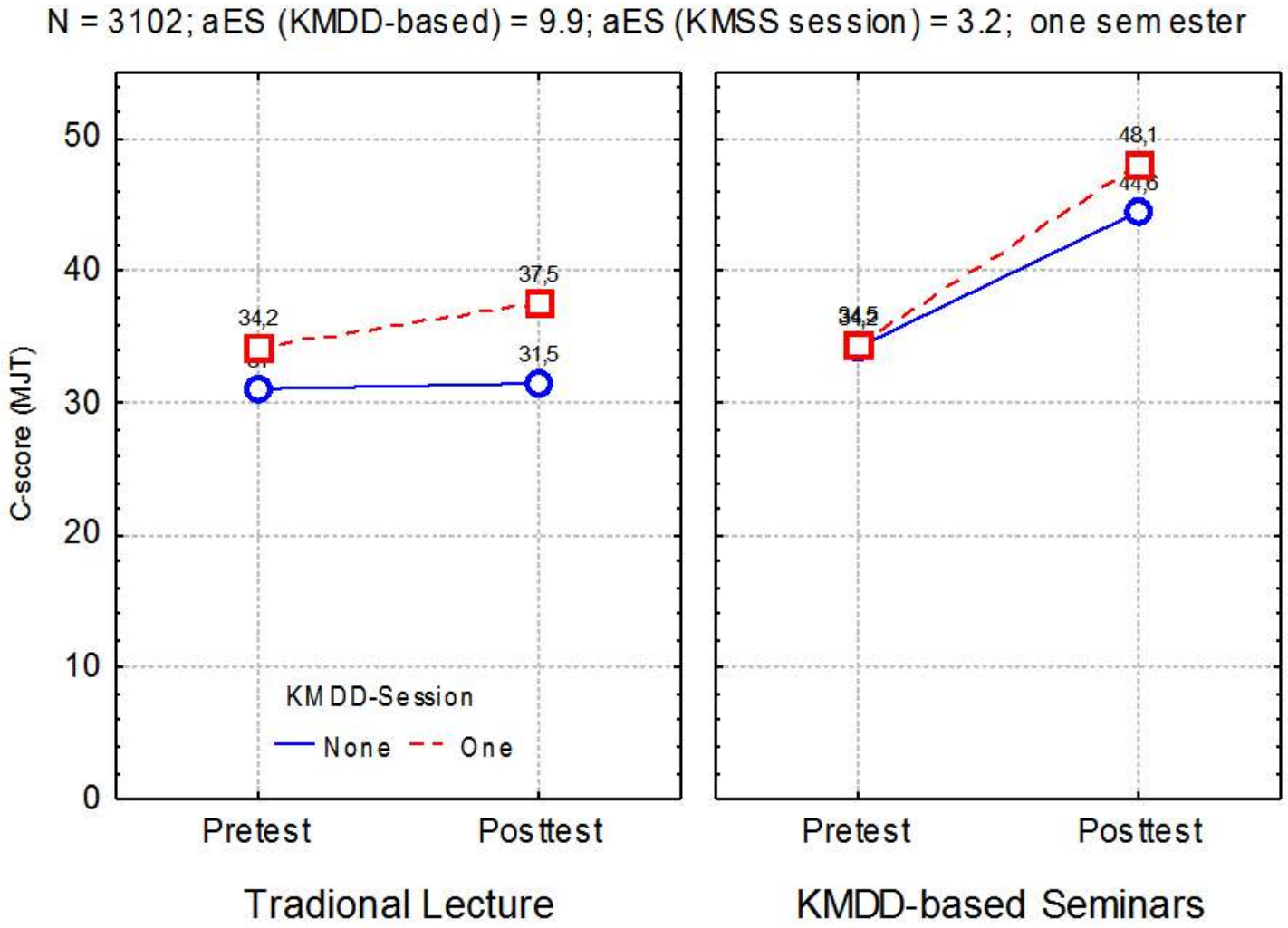
KMDD® is registered as an international mark

The effect of the KMDD compared with ethics courses (university students)



Sources:
- “Ethics ITESM” study: Lind, G. (2005). Does Online-Teaching have an Effect on the Outcomes of Ethics Courses? Evaluation study for the Instituto Tecnologico de Monterey (ITESM), Mexico.
- “KMDD Thailand”: Lerkiatbundit, S., Utaipan, P., Laohawiriyanon, C., & Teo, A. (2006). Randomized controlled study of the impact of the Konstanz method of dilemma discussion on moral judgement. Journal of Allied Health, 35(2), 101 -108.

Lectures have no impact, only KMDD didactics



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 to be presented at the annual meeting of AERA in San Diego, April 13 - 17, 2009

The KMDD is used in many places

- Grade school (age 8 years upward, basic writing ability required).
- Middle and secondary school. (Best time!) All subjects.
- Colleges, universities and professional schools (e.g. Medical School of Monterrey/Tec) All fields of study.
- Military academies
- Prisons
- Elderly homes
- ... and public events

K M D D-Seminar with teacher students & teachers

KMDD Intervention at the Medical School of Monterrey

Escuela de Medicina

Medical students feedback about moral dilemmas

" It´s one of the best learning activities for us"

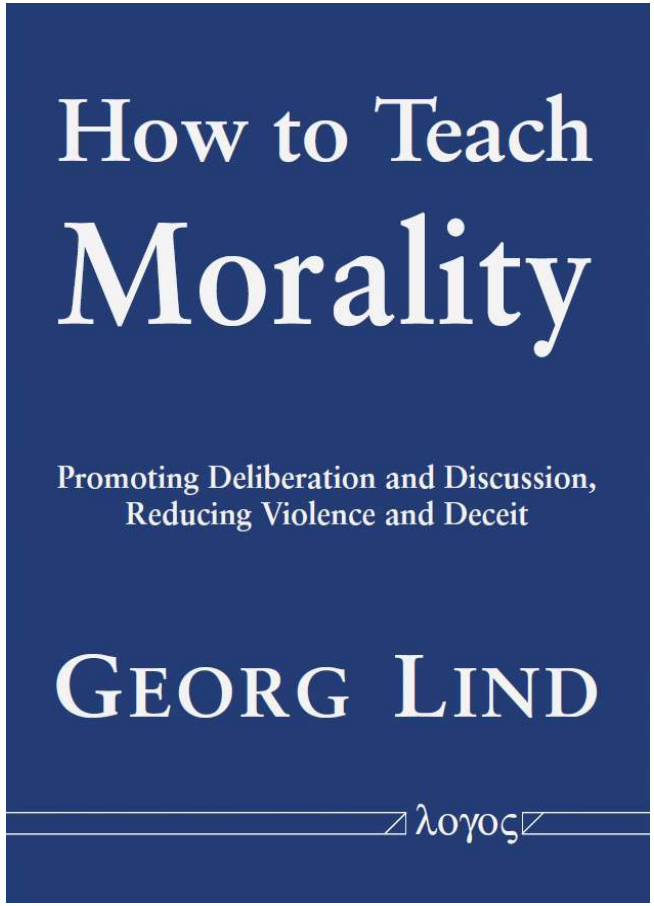
" It´s an activity that should be applied each semester"

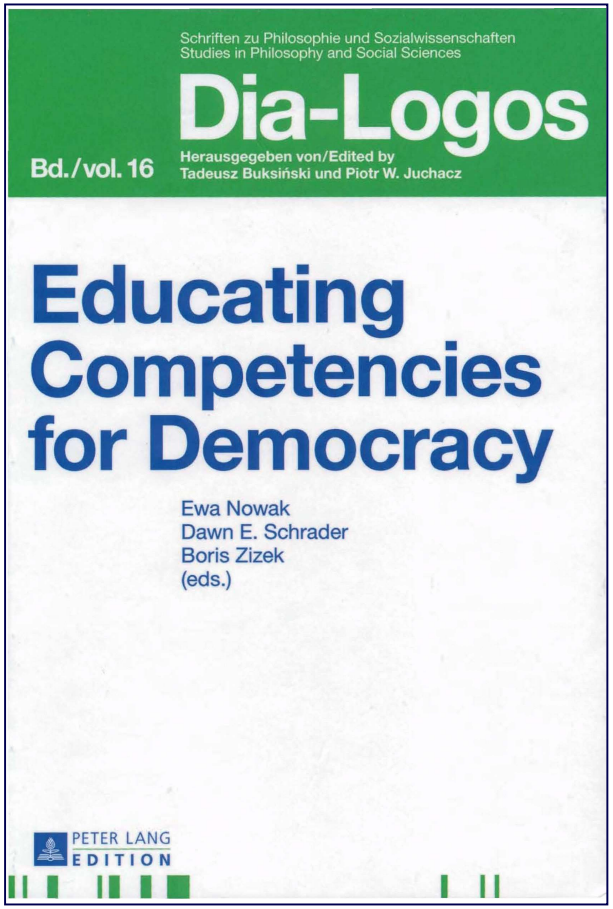
" The time of discussion should be prolonged to let express the arguments of all the participants"

" The lecture at the end of the discussion about some ethical, legal and medical issues has a great value for us"

5th year medical students, 2004

Books on the Dual-Aspect-Theory of moral behavior and the *Konstanzer Methode der Dilemma-Diskussion* (KMDD)®





Academic integrity and integribility

- The moral ideal of integrity is widely accepted by academics; there is no need to transmit ideals to them — though sometimes they need to be reminded.
- However, ideals are not enough. Moral integrity-competence is also required. ☞ *Integribility*
- This competence is not inborn, but needs to be fostered.
- The *Konstanzer Methode der Dilemma-Diskussion* (KMDD) has shown to be a very effective method for fostering moral competence....
- ... if the KMDD-Teacher is well trained.

What needs to be done?

- Training KMDD-Teachers
  - Curriculum exists; small training-programs are in place in many countries: e.g., Germany, Switzerland, Italy, Poland, Greece, Chile, Brazil, Colombia, China, Mexico (UdeM Monterrey 1999; Tec Guadalajar 2004; Webinar Mexico 2005; Tec Monterery 2007; UNESCO Monterrey 2007; Formus School 2007; Instituto Mater 2014). First public KMDD-event in Dresden, Germany.
- Educating Trainers of KMDD-Teachers (master program)
  - Curriculum plan exists, yet no program; negotiations with universities in Bogotá and Nanjing are under way.

References

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- Sen, A. (2010). The ideal of justice. Cambridge, MA: Harvard University Press.