

Thematic Paper on Ethics in Higher Business Education – Educational Design Research Need

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Abstract:

Higher education encompasses a lack of a comprehensive approach to education regarding ethics topics. Educational interventions appear to be needed. Educational design research can be of assistance. The article describes theoretical backgrounds, as well as a suggestion for practical educational design research aimed at developing ethics education for higher education students. Next to theoretical backgrounds, applied practical advice on implementation of an educational intervention on assisting students self-development on ethics, including the role of the educator, are provided. Interventions based on educational design research appear crucial. These assist the theme of Education for Good, Truth, and Beauty as a Current Challenge (not only) for Contemporary Pedagogy, for instance, within higher education on ethics, as well as in creating a better world.

Keywords:

Bildung, business, creating a better world, decolonising, educational design research, ethics, higher education, teaching and learning process, virtues, worldviews

Introduction: Connecting Educational Design Research to Ethics

Systemic education on ethics is not perceived as important, thus, not provided. When provided, it may not be given consequent and/or ongoing attention.^{1 2 3 4} That may probably result in surface learning, and does not last. As a result, deep-learning, and preferably transfer learning, touching the ‘thrill’ or self-motivation, is not achieved.⁵ When learners do not learn, execution of what is not learned cannot take place, as nothing is learned. However, providing attention, without adequate educational content, may still result in outcomes. However, these outcomes may be insufficient. Thus, it hardly assists long-term societal needs, like achieving and maintaining

1 Jelle van Baardewijk, *The Moral Formation of Business Students. A Philosophical and Empirical Investigation of the Business Student Ethos*. (PhD Diss., Amsterdam Free University, 2018).

2 Jelle van Baardewijk, *Morele grip Een theorie en agenda voor de bedrijfsethiek*. (Rotterdam: Hoge School Rotterdam Uitgeverij, 2020.) (*Moral grip – A theory and agenda for business ethics*).

3 Lieke van Stekelenburg, Chris Smerecnik, Wouter Sanderse, and Doret De Ruyter. “What do you mean by ethical compass?” Bachelor students’ ideas about being a moral professional. *Empirical Research in Vocational Education and Training* 12 (2020):11.

4 Transparency International. *Verkennd Onderzoek Educatie in Ethiek en Integriteit in het Hoger Onderwijs*. (Den Haag: Transparency International, 2021.) (*Exploratory Research into Education for Ethics and Integrity in Higher Education*).

5 John Hattie, and Gregory Donoghue, ‘Learning strategies: a synthesis and conceptual model.’ *Nature Partner Journals Science of Learning* (2016).

‘sustainable development goals’.⁶ As a result, for ‘Creating a Better World’, educators must assist the self-development of learners. This approach assists the theme of Education for Good, Truth, and Beauty as a Current Challenge, however, not only for Contemporary Pedagogy.

According to Meister Eckhart (1260-1327/28), an ‘emptied mind’ (*Ledic Gemüete*) is needed for one’s learning. ‘Gemüete’, the ‘mind’ is like ‘the totality of the spiritual powers of the soul’. The ‘*ledic*’, ‘emptied’ is like emptiness. Thus, the emptied mind is deprived of soul powers. This means a change of mind can occur.⁷ The openness to inspiration, provided by a higher power as present in virtues, is like ‘understanding’ within worldviews.⁸ A gradual growing cooperation among worldviews remains needed, as already stated by Comenius in 1657, while creating a better world.⁹ By means of *Bildung*, educators can assist learners’ self-development.¹⁰ At the same time, ‘*scholè*’ (*Muße*), in the connotation of ‘to study’, or ‘to act by a quiet treatment of matters’, is considered necessary, and relates to establishing an educational foundation.¹¹ By doing so, for instance, enables perception of what is not clearly visible. One may think about ethics topics, associated to virtues, as the nature of law (Tao) present among worldviews.¹²

However, utilising or not carrying out an educational intervention may show no significant difference. The view that learners are significantly more effectively virtuous in business ethics may then not be applicable. Applying or not applying an educational intervention then could lead to differences between both groups of learners. There could be a causal relationship between cause – an educational intervention – and effect – the learning. Applying or not applying the intervention may lead to a difference. Intervention then may show a difference between both groups of learners. As a result, one may claim that an interpretation of signs within the interventions to be executed may hold. These signs are fundamental to the educational design research intervention. As a result, interventions may assist ethics education within higher education learners, and assist the theme of Education for Good, Truth, and Beauty as a Current Challenge.

The challenge addressed in this article is that educational interventions appear needed. To achieve this, educational design research can be of assistance. The article describes theoretical backgrounds, as well as a suggestion for practical educational design research aimed at business ethics towards higher education students. The significance of educational design research and focusing on guiding ideas for research on educational intervention regarding business ethics is touched upon. Both theoretical and at the same time practical contexts are addressed. Prior to operational execution, theoretical concepts for practice are referred to. The paper ends with a discussion, followed by conclusions and recommendations.

1. Educational Design Research – Significance

Within educational design research, statistical significance may, according to Gravemeijer and Cobb, be of less importance.¹³ Educational design research means ‘experiencing the cyclic process

6 ‘Transforming our world: the 2030 Agenda for Sustainable Development’, United Nations, accessed 26th January 2023, <https://sdgs.un.org/>.

7 Gerard Visser, *Gelatenheid – Gemoed en Hart bij Meister Eckhart – Beschouwd in het Licht van Aristoteles’ Leer van het Affectieve*. (Amsterdam: Boom, 2018.) (*Resignation – Mind and Heart at Meister Eckhart – Considered in the Light of Aristotle’s Doctrine of the Affective*).

8 Romano Guardini, *Learning the Virtues That Lead You to God*. (Manchester: Sophia Institute Press, 1967).

9 Jan Amos Comenius, *Allesomvattende Onderwijsleer – Didactica Magna*. trans. Henk Woldring (Eindhoven: Damon. 2019). (*Comprehensive Education*).

10 Wilhelm von Humboldt, ‘Theorie der Bildung des Menschen’, in *Werke 1, 1785 - 1795*. (ungekürzt) Ges. Schriften. Hrsg. v. d. Preuß. Akademie der Wissenschaften. Bd. I., Berlin: A. Leitzmann. Berlin, 1903: 282-87. (*Theory of the Education of Man*)

11 Josef Pieper, *Rust en Beschaving*, trans. Timo Slootweg. (Soesterberg: Aspekt, 2003). (*Muße und Kult; Education, the Basis of Culture*).

12 Mark Pike, *Onversneden Onderwijs*. (Zoetermeer: Free Musketeers, 2015.) (*Mere Education*).

13 Koeno Gravemeijer and Paul Cobb, ‘Design research from the learning design perspective’, in *Educational design research*, eds. T. Plomp

of development and research so consciously, and reporting on it so candidly that it justifies itself, and this experience can be transmitted to others to become like their own experience.¹⁴ The results of the educational design research can be restricted to providing an impression. An impression is based on a holistic attitude. The objective aim then is to develop a more covering description.¹⁵ Although an important impression and description, it may be one of the first times students are systematically influenced and consequently researched upon. In line with Gravemeijer and Cobb, general background theories as well as state-of-the-art professional knowledge of the domain are considered and covered.¹⁶

2. Guiding Ideas for Research

An educational design research question within higher education on ethics can be: ‘What educational interventions stimulate self-development of virtues among international business students, representing world views, and effectively influence their business-ethical virtuous behaviour?’

Learning targets for innovation

The learning targets for innovation can be: a. Achieve development of business ethics education among international students within international business studies higher education; b. Confirm that the universal nature of virtues offers points of contact for approaching students from different worldviews legitimately and ethically equal within educational interventions; and c. The educational design research within higher education connecting comparable virtues among, by origin differing, international business students appears feasible.

In this manner the gap identified will be filled. The need expressed for learning business ethics within international higher business education is covered while the research tradition is continued.

To what extent can the design embody the theoretical model?

Based on Sandoval’s conjecture mapping, in Bakker,¹⁷ and Plomp and Nieveen,¹⁸ see Figure 1: ‘Argumentative grammar belonging to conjecture mapping’; theoretical ideas by Cheng and Chu,¹⁹ Pearce II,²⁰ Shakeel,²¹ Theunissen,²² and Winkler,²³ are included in this educational design research. The design characteristics may lead to dependent processes.

This connects the aforementioned 1. higher education insights towards ethics, 2. connection between virtues in relation to different worldviews, 3. pedagogic concept of *Bildung*, and

and N. Nieveen. *Part A: An Introduction* (Enschede: SLO, 2013.), 72-113.

14 Tjeerd Plomp and Nienke Nieveen. *Educational Design Research Part A: An Introduction*. (Enschede: SLO, 2013), 102.

15 Koeno Gravemeijer and Paul Cobb. “Design research from the learning design perspective.” In *Educational design research*, eds. T. Plomp and N. Nieveen. *Part A: An Introduction*. (Enschede: SLO, 2013), 107.

16 Ibid.

17 Arthur Bakker, *Design Research in Education*. (London: Routledge, 2018), 104.

18 Tjeerd Plomp and Nienke Nieveen. *Educational Design Research Part A: An Introduction*. (Enschede: SLO, 2013). 30.

19 Pi-Yueh Cheng and Mei-Chin Chu, ‘Behavioral Factors Affecting Students’ Intentions to Enroll in Business Ethics Courses: A Comparison of the Theory of Planned Behavior and Social Cognitive Theory Using Self-Identity as a Moderator’, *Journal of Business Ethics* 124 (2013):35–46.

20 John Pearce II, ‘Using Social Identity Theory to Predict Managers’ Emphases on Ethical and Legal Values in Judging Business Issues.’ *Journal Business Ethics* 112 (2013): 497-514.

21 Fahad Shakeel, ‘*Ethical leadership: a broader definition, conceptualization and measurement scale*’ (PhD Diss., Radboud University, 2021).

22 Nicolet Theunissen. ‘The Virtues Mirror: A new online self-evaluation questionnaire to support moral development.’ (Barcelona: 44th Annual Association for Moral Education Conference, 2018).

23 Pierre Winkler, *Organisatie-ethiek*. (Amsterdam: Pearson, 2005) (*Organisation Ethics*).

4. interconnected didactic interventions, however, the dependent processes may lead to intended outcomes.

According to Van Baardewijk,²⁴ Van Stekelenburg,²⁵ and Transparency International,²⁶ these dependent processes do hardly or not take place in practice, and intended learning outcomes appear to be achieved without adequate interventions. The design embodies particular theoretical ideas. The dependent variable is virtues. On the other hand, the independent variables are worldviews, age, gender, country of origin, education. When the design will be used the expected dependent process may take place.

As a result, one may claim that the interpretation of signs within the interventions to be executed may hold. As a result, interventions may assist business ethics education within higher education.

Figure 1: Argumentative grammar belonging to conjecture mapping

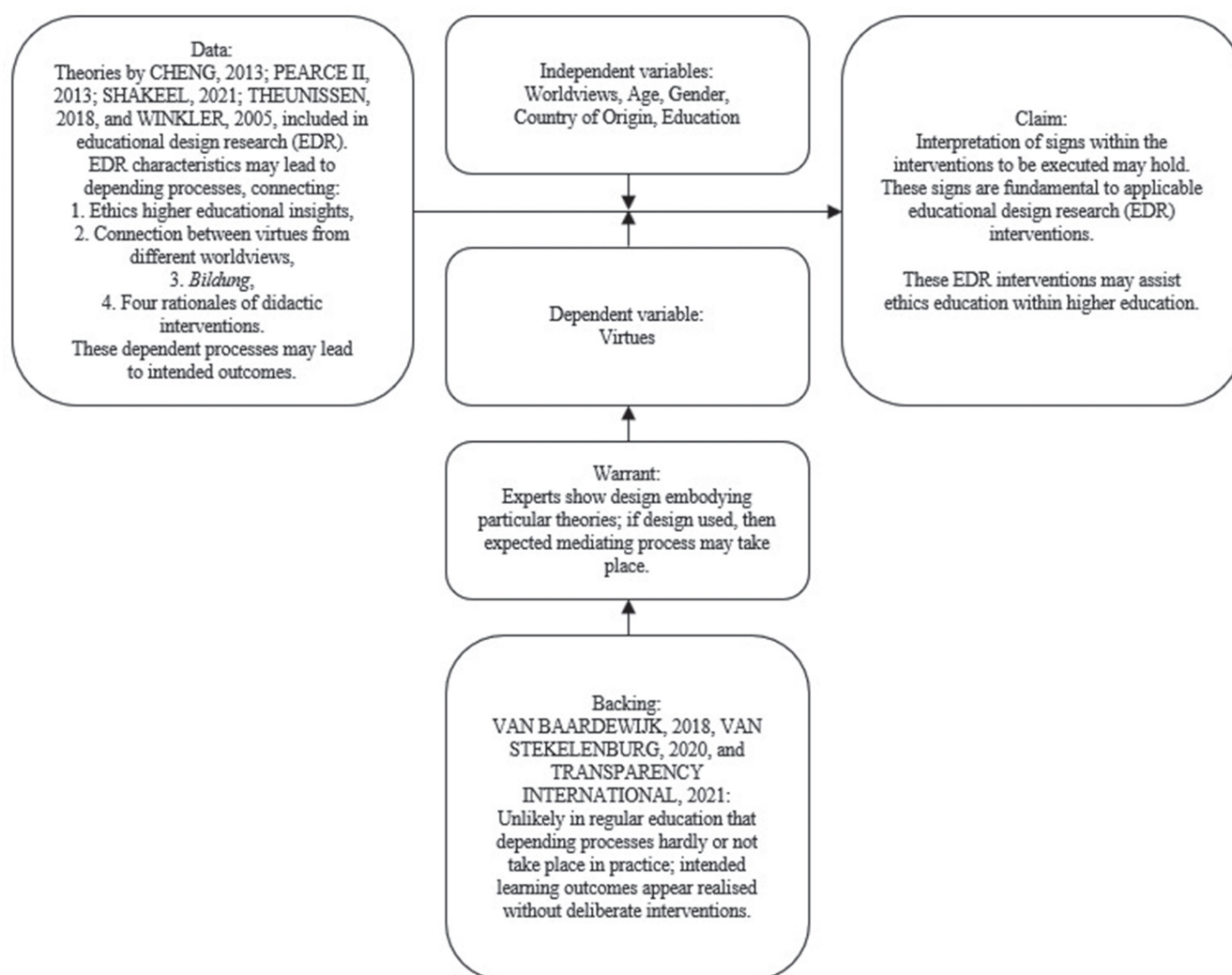


Image based on Sandoval, in Bakker.²⁷

²⁴ Van Baardewijk, 'The Moral Formation'.

²⁵ Lieke van Stekelenburg, Chris Smerecnik, Wouter Sanderse, and Doret De Ruyter, "What do you mean": 11.

²⁶ Transparency International, *Verkenndend*.

²⁷ Arthur Bakker, *Design Research*, 104.

3. Theoretical, and at the Same Time a Practical Context

To understand theories in the practice of educational intervention in relation to practical business ethics intervention, so-called 'dependent processes' are essential. There appears to be relationships between four task environment dependent processes: A. higher education insights towards ethics, B. connection between virtues in relation to different worldviews, C. pedagogic concept of *Bildung*, and D. interconnected didactic interventions. Each of the dependent process contexts are addressed.

A. Higher education insights towards ethics

This higher education encompasses the lack of an integrated holistic approach to education regarding business ethics topics.²⁸ Van Baardewijk made clear that an ethics curriculum should be present throughout the educational curriculum. This is missing and ethics is at best offered as a separate module. As a result, this makes it difficult to achieve desired behavioural change. A different approach on ethics higher education was advised.²⁹ Within higher education in the Netherlands findings were confirmed by Van Stekelenburg,³⁰ and Transparency International.³¹

B. Connection between virtues in relation to different worldviews

The universal nature of virtues offers starting points for approaching students with different world-philosophical backgrounds equally within educational interventions. The universality makes learning interventions practical, efficient, and effective. Feasibility and realisation of desired learning objectives benefit education. The hegemony of the Euro-North-American centric epistemology of the Enlightenment, due to colonisation,³² influenced worldwide education. In recent decades decolonising the curriculum, while addressing local epistemology, cultural synthesis, and applied- and fundamental scientific cross-fertilisation is applicable.^{33 34 35} Within international higher business education, students can originate from almost all over the world. They bring their own worldviews to a local university's cross-cultural environment. Notably, studies' environments offer business studies originating from the Enlightenment. Students meet other cultures and can connect to their own and others' backgrounds.^{36 37 38} Dahlsgaard revealed this similarity regarding six core virtues: courage, humanity, justice, temperance, transcendence, and wisdom. These can be surveyed within different worldviews: Athenian, Buddhism, Christianity, Confucianism, Hinduism, Judaism, and Islam.³⁹ Louw connects Ubuntu to worldviews, as it is

28 Van Baardewijk, 'The Moral Formation'.

29 Ibid.

30 Lieke van Stekelenburg, Chris Smerecnik, Wouter Sanderse, and Doret De Ruyter, "What do you mean": 11.

31 Transparency International. *Verkennd*.

32 Mary Wiesner-Hanks, Patricia Ebrey, Roger Beck, Jerry Dávila, Clare Crowston, and John McKay. *A History of World Societies – Volume 2: Since 1450*. (London: Macmillan, 2018).

33 Walter Mignolo and Catherine Walsh. *On Decoloniality: Concepts, Analytics, Praxis*. (Durham: Duke University Press, 2018).

34 Marlon Moncrieffe, ed., *Decolonising Curriculum Knowledge – International Perspectives & Interdisciplinary Approaches*. (London: MacMillan, 2022).

35 Gina Wisker, 'Decolonising the Curriculum: Some thoughts', in *Decolonising the Curriculum. Teaching and Learning About Race Equality*, ed. Marlon Moncrieffe (Brighton: University of Brighton, 2020), 19-21.

36 Geert Hofstede, 'Dimensionalizing Cultures: The Hofstede Model in Context'. *Online Readings in Psychology and Culture* 2(1) (2011).

37 Daryl Koehn, 'East Meets West: Toward a Universal Ethics of Virtue for Global Business'. *Journal of Business Ethics* 116(4) (2013): 703-715.

38 Erin Meyer, *The Culture Map*. (New York: Public Affairs, 2014).

39 Katherine Dahlsgaard, Christopher Peterson, and Martin Seligman, 'Shared Virtue: The Convergence of Valued Human Strengths Across Culture and History'. *Review of General Psychology* 9, no. 3 (2005): 203-213.

described as religious.^{40 41} Virtues appear universal, as do laws by nature (*Tao*).⁴² Guardini writes regarding virtues: 'Then, what does it mean? It means that the motives, the powers, the reactions, and the being of man are gathered at any given time into a characteristic whole by a definitive moral value, and ethical dominant, so to speak'.⁴³ For Guardini 'Virtue is also a matter of our attitude to the world'.⁴⁴ The universal nature of virtues offers points of contact for approaching students from different worldviews legitimately and ethically equal within higher educational interventions. As a result, a research attempt within higher education to connect comparable virtues among, by origin differing, international students appears feasible. By doing so, the gap identified can be filled, and the need expressed of learning ethics within international higher business education can be covered. At the same time higher educational design research tradition is continued. This benefits feasibility and realisation of (international) higher business education's desired learning objectives.

C. Pedagogic concept of Bildung

Based on Nordenbo,⁴⁵ Taylor,⁴⁶ and Von Humboldt,⁴⁷ *Bildung* relates to social-constructive support provided by educators to the self-development of students. A connection is made between 'educator' and 'learner'. The former stimulates the latter to such an extent that the latter starts to work on himself. The learner's desire to learn, that is, self-motivation, must be stimulated by the educator. As a result, desired learning effects occur and learning goals are achieved. This is related to high effective 'transfer' learning and achieving a 'thrill', towards self-motivation.⁴⁸ Education, based on *Bildung*, goes beyond technical subject matter education only. It encompasses ethical consciousness and subsequent action. It broadens and deepens educational and moral insights.⁴⁹ The educator as a result assists the self-development of learners.⁵⁰

D. Interconnected didactic interventions

Didactic rationales based on *Bildung* can be characterised by 1. Active participation by students,⁵¹ 2. Creation of formative change,⁵² 3. By means of the Theory of Planned Behaviour (TPB). In the TPB, students are recognised, motivated, by means of making them aware of their needs regarding business ethics,⁵³ and learning ethical tools,⁵⁴ and 4. Students' willingness to realise their personal

40 Dirk Louw, *Ubuntu: An African Assessment of the Religious Other*. The Paideia Archive: Twentieth World Congress of Philosophy, 1998.

41 Dirk Louw, 'Rethinking Ubuntu', in *Ubuntu and the Reconstruction of Community*, ed. James Ogude (Bloomington: Indiana University Press, 2019), 114-30.

42 Mark Pike, *Onversneden Onderwijs*. (Zoetermeer: Free Musketeers, 2015). (*Mere Education*).

43 Romano Guardini, *Learning the Virtues That Lead You to God*. (Manchester: Sophia Institute Press, 1967).

44 Ibid.

45 Sven Erik Nordenbo, 'Bildung and the Thinking of Bildung'. *Journal of Philosophy of Education*. 36(3) (2002).

46 Carol Taylor, 'Is a posthumanist Bildung possible? Reclaiming the promise of Bildung for contemporary higher education'. *International Journal of Higher Education Research* 74 (2017): 419-435.

47 Wilhelm von Humboldt, 'Theorie'.

48 John Hattie and Gregory Donoghue, 'Learning strategies: a synthesis and conceptual model'. *Nature Partner Journals Science of Learning* (2016).

49 Wilhelm von Humboldt, 'Theorie'.

50 Carol Taylor, 'Is a posthumanist Bildung possible? Reclaiming the promise of Bildung for contemporary higher education'. *International Journal of Higher Education Research* 74 (2017): 419-435.

51 Jonathan Gifford, *Action learning: Principles and Issues in Practice*. (Brighton: Institute for Employment Studies, 2005).

52 John Biggs and Catherine Tang, *Teaching for Quality Learning at University*. (Maidenhead: Open University Press, 2011).

53 Pi-Yueh Cheng and Mei-Chin Chu, 'Behavioral Factors Affecting Students' Intentions to Enroll in Business Ethics Courses: A Comparison of the Theory of Planned Behavior and Social Cognitive Theory Using Self-Identity as a Moderator'. *Journal of Business Ethics* 124 (2013): 35-46.

54 Fahad Shakeel, 'Ethical leadership'.

learning effect or result. Within higher education, didactic concepts like ‘active learning’,⁵⁵ ‘transformative reflective learning’,⁵⁶ ‘transfer learning’ appear effective to secure the student’s inherent ‘thrill’.⁵⁷ The latter is the learner’s self-willingness to learn. However, ‘meaning-oriented reflection’ assists being aware of having learned and willingness to continue.^{58 59} Theme-Centered Interaction is a group-pedagogical method, developed by Cohn,⁶⁰ and addressed by Kaiser.⁶¹ The method designs and analyses events in groups, involving conscious and subconscious learning. Group or collaborative learning appears to be an underused learning method, and should be designed using challenging and relevant tasks that build shared ownership among students.⁶² The didactic rationales consist of active participation by students and the creation of a formative change in which the student himself is recognised, motivated, and wants to realise and continue the learning effect.

4. Addressing Theoretical Concepts for Practice

Chun describes ‘Kantian’ approaches, such as ‘don’t lie’, and ‘Utilitarian’, that is, ‘cost/benefit’ relations, to business ethics, whereas virtue ethics looks at ‘what do we want to be?’. Virtue ethics increasingly became more popular, however, with regard to complimentary.⁶³ Shakeel developed a Broad Ethical Leadership Scale-questionnaire (BELS). BELS, the tool, is based on public, private, and not-for-profit sectors. The tool considers the relationship between multiple styles of leadership, and is open to adaptation to multiple needs. In terms of the broader definition on ethics, BELS is a new tool. Shakeels defines:

Ethical leadership is the implicit and explicit pursuit of desired ethical behaviour for self and followers through efforts governed by rules and principles that advocate learning motivation, healthy optimism and clarity of purpose to uphold the values of empowerment, service to others, concern for human rights, change for betterment and fulfilling duty towards society, future generations, and the environment and its sustainability.⁶⁴

Pearce II addresses: ‘Improving ethical judgment in business has been a “front burner” issue for several decades. Yet executives continue to encounter decisions by their managers that are inconsistent with local laws, or with the expressed ethical values of the organisation they are part of. Even when managers act legally, their value-driven judgments are often the source of internal and external conflicts.’⁶⁵ Based on the social environment in which people have grown-up, approaches

55 John Biggs and Catherine Tang, *Teaching for Quality Learning at University*. (Maidenhead: Open University Press, 2011).

56 Ibid.

57 John Hattie and Gregory Donoghue, ‘Learning strategies: a synthesis and conceptual model’. *Nature Partner Journals Science of Learning* (2016).

58 Fred Korthagen, ‘Inconvenient truths about teacher learning: towards professional development 3.0’. *Teachers and Teaching* 23(4) (2017): 387-405.

59 Bert Meeuwssen, ‘One Triangle and More – MORE3.1.2: Meaning-Oriented Reflection 3.1.2’. *Theology and Philosophy of Education* 1(1) (2022): 13-17.

60 Ruth Cohn, ‘Theme-Centered Interaction’, in *Experiential Groups in Teaching and Practice*, ed. Kjell Erik Rudstamm (Monterey: Brock Cole Publishing Company, 1982), 187-205.

61 Franz Kaiser, ‘Theme Centered Interaction in Critical Vocational Teacher Education: An Introduction Into an Ethical Founded Method and Model to Strengthen Self-reflexive Autonomy and Socially Responsible Action’, *International Journal for Research in Vocational Education and Training* 5(3) (2018): 191-207.

62 Karin Scager, Johannes Boonstra, Ton Peeters, Jonne Vulperhorst, and Fred Wiegant, ‘Collaborative Learning in Higher Education: Evoking Positive Interdependence’, *CBE—Life Sciences Education Winter* 15(4) (2016): 69.

63 Rosa Chun, ‘Ethical Character and Virtue of Organizations: An Empirical Assessment and Strategic Implications’, *Journal of Business Ethics* 57 (2005): 269-284.

64 Fahad Shakeel, ‘Ethical leadership’.

65 John Pearce II, ‘Using Social Identity Theory to Predict Managers’ Emphases on Ethical and Legal Values in Judging Business Issues’,

towards dealing with these conflicts may differ. Pearce II's twelve dilemma scenarios can be provided as part of an educational intervention.⁶⁶

5. Addressing Operational Execution

A prerequisite could be to use first both the questionnaires on Theory of Planned Behaviour,⁶⁷ in relation to ethics, and Broad Ethical Leadership Scale (BELS),⁶⁸ in relation to leadership. By doing so seeds students' awareness and willingness to participate in a higher education business ethical dilemma solving programme. During lectures, the educator provides knowledge on six core virtues of courage, humanity, justice, temperance, transcendence, and wisdom, and their order as well as similarities among different worldviews. Theoretical information on virtues, for example, by Dahlsgaard,⁶⁹ Guardini,⁷⁰ Havard,⁷¹ and Pieper⁷² can be used for preparation of educational interventions.

Connecting Winkler's Moral Dilemma Analysis Tool (MDAT)⁷³ to Pearce II's Twelve Dilemma Scenarios, on judging business ethical dilemmas⁷⁴ as subsequent intervention may appear effective. This is based on students' perceptions, and results expressed afterwards, by using meaning-oriented reflection. Winkler provides MDAT,⁷⁵ dealing with ethical dilemmas (Appendix 1). This method appears analytical and practically adequate. To ensure whether the method can be used within future interventions, this method was compared to methods provided by two textbooks^{76 77} used within higher education in the Netherlands. MDAT differs from these two. During analysis of the three methods, the following questions were addressed as part of step 6 of MDAT (See: Appendix 1): 'Balancing of interests and conclusion.' Step 6 provides, in comparison to the other two methods, additional questions by means of two questions: 'Am I using Fallacies?', and 'Can I defend my conclusion based on: a. Three ethical principles?, b. Principle of Reciprocity?, and c. Principle of Universality?'

Both of the other methods to a lesser extent provide comparable assessments. Within MDAT this can be regarded as a triangular check. These extra questions are additional angles towards analysing ethical dilemmas. It is suggested to use MDAT as tool towards solving ethical dilemmas. Meeuwse's meaning-oriented reflection-model (MORE3.1.2) can be used to have students reflect on their learning path.⁷⁸ Korthagen addressed 'meaning-oriented reflection',⁷⁹ which can be seen

Journal Business Ethics 112 (2013): 497-514.

66 Ibid.

67 Pi-Yueh Cheng and Mei-Chin Chu, 'Behavioral Factors Affecting Students' Intentions to Enroll in Business Ethics Courses: A Comparison of the Theory of Planned Behavior and Social Cognitive Theory Using Self-Identity as a Moderator.' *Journal of Business Ethics* 124 (2013): 35-46.

68 Fahad Shakeel, 'Ethical leadership'.

69 Katherine Dahlsgaard, Christopher Peterson, and Martin Seligman, 'Shared Virtue: The Convergence of Valued Human Strengths Across Culture and History', *Review of General Psychology* 9, no. 3 (2005): 203-213.

70 Romano Guardini, *Learning the Virtues That Lead You to God*. (Manchester: Sophia Institute Press, 1967).

71 Alexandre Havard, *Virtuous Leadership An Agenda for Personal Excellence*. (New York: Scepter Publishers, 2007).

72 Josef Pieper, *Über die Tugenden – Klugheit, Gerechtigkeit, Tapferkeit, Mass*. (München: Kösel Verlag, 2004). (*On the virtues - prudence, justice, fortitude, temperance*).

73 Pierre Winkler, *Organisatie-ethiek*. (Amsterdam: Pearson, 2005). (*Organisation Ethics*).

74 John Pearce II, 'Using Social Identity Theory to Predict Managers' Emphases on Ethical and Legal Values in Judging Business Issues', *Journal Business Ethics* 112 (2013): 497-514.

75 Pierre Winkler, *Organisatie-ethiek*. (Amsterdam: Pearson, 2005). (*Organisation Ethics*).

76 Jan de Leeuw and Jacinta Kannekens, *Bedrijfsethiek en MVO voor Hoger Onderwijs*. (Eindhoven: Damon, 2020). (*Business Ethics and Corporate Social Responsibility within Higher Education*).

77 Van Baardewijk, *Morele grip*.

78 Bert Meeuwse, 'One Triangle'.

79 Fred Korthagen, 'Inconvenient truths about teacher learning: towards professional development 3.0', *Teachers and Teaching* 23(4) (2017):

in Figure 2: Schematic steps of The Lift. Korthagen connects the task verbs 'think' and 'feel' with an activity that has taken place. The two verbs are followed by two more: 'want' and 'do'. By looking first at the past and then at the intended future, a continuous feedback-loop (FBL) is applicable. During the reflection, the reflector may feel that insufficient information is available. One then can consider going forwards or backwards within a series of terms: 'think' ('thought'), 'feel' ('felt'), 'want' ('wanted') and 'do' ('did'). In a way, one applies a going-up or -down, etc., of the terms, until all the information needed is regarded as present. Therefore, this form of reflection is called 'The Elevator', or 'The Lift'. Ultimately, this methodology results in a meaning-oriented reflection.

Figure 2: Schematic steps of The Lift

Reflection by steps on 'Past' ('Did'), and 'Future' ('Do')

1. What did/do you Think?
2. What did/do you Feel?
3. What did/do you Want?
4. What Did you/are you to Do?

Two stages: 'Past' & 'Future', i.e. 'Did' and 'Do'

1. One looks at what one 'Did', and reflects on the 'Past' activity. Appear steps less clear, one goes backwards (BWD). When aspects are clear, one goes forwards (FWD) again. This BWD and FWD, is like an 'Elevator', until reflection on the 'Past' is concluded. Then, learning is at hand.
2. While one was reflecting on the Past ('Did'), a learning path towards the Future ('Do') commences. With respect to what one wants to 'Do' in the 'Future', steps are taken. When less clear, use the 'Elevator'. Finally, what to 'Do' in the 'Future' becomes clear.

The feedback-loop on 'Past' & 'Future', i.e. 'Did' and 'Do', continues.

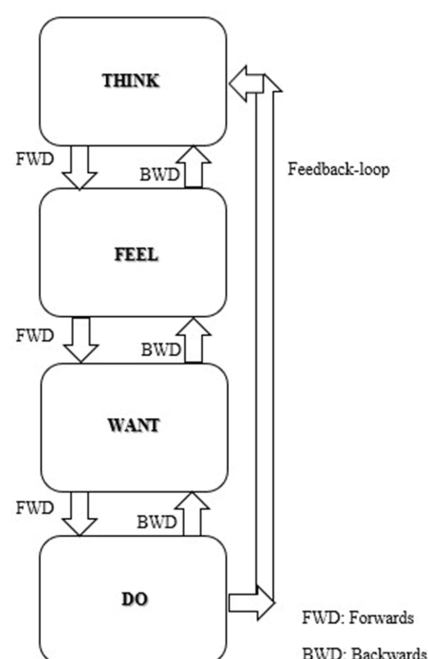


Image based on Korthagen⁸⁰

The model by Korthagen⁸¹ was redesigned by adding, next to the existing angles of 'thinking' and 'feeling', a third angle: 'being – spiritually – inspired'. See Figure 3: Schematic steps of MORE3.1.2. Educational reflection leads to 'Meaning-Oriented Reflection 3.1.2' (MORE3.1.2).⁸² The '3.1.2' stands for: '3' for 'thinking', 'feeling' and 'being inspired'; '1' for 'being aware' ('sensing'); and '2' for 'wanting' and 'doing'. MORE3.1.2. can be used for reflection towards what has been done in the past, as well as towards what one in the future intends to do. The continuous feedback-loop (FBL) remains applicable.

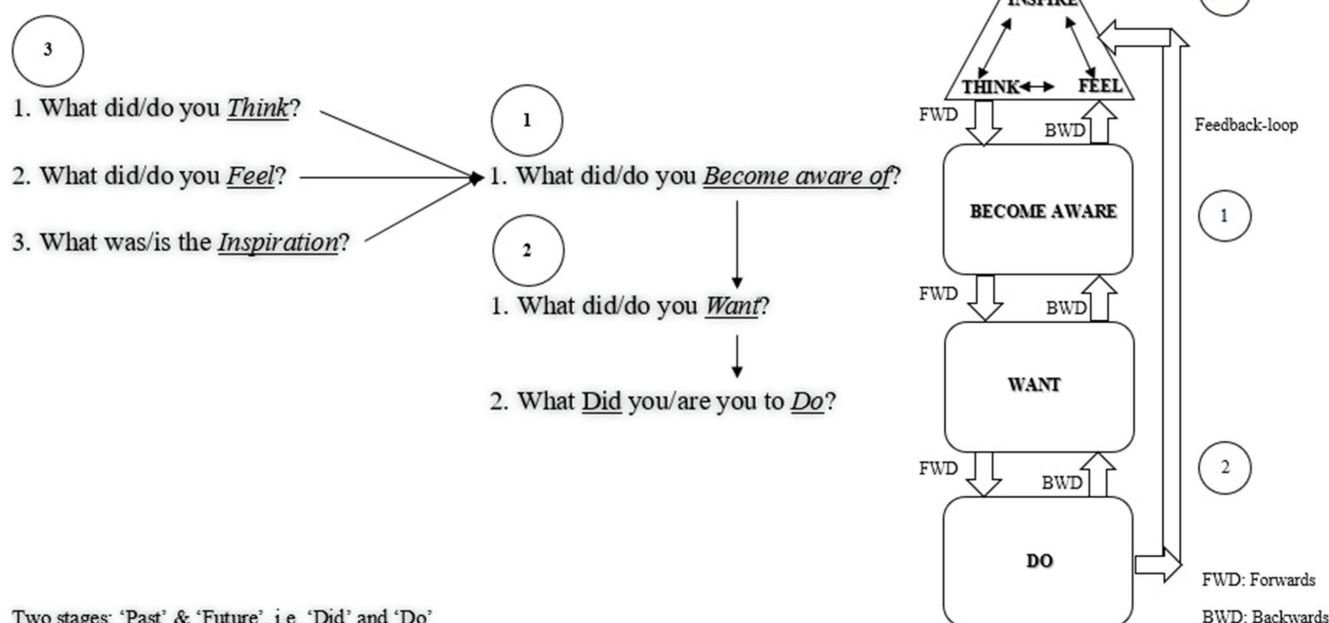
387-405.

80 Ibid.

81 Ibid.

82 Bert Meeuwssen, 'One Triangle'.

Figure 3: Schematic steps of MORE3.1.2

Reflection by steps on 'Past' ('Did'), and 'Future' ('Do') - 'MORE3.1.2'

Two stages: 'Past' & 'Future', i.e. 'Did' and 'Do'

1. One looks at what one 'Did', and reflects on the 'Past' activity. Appear steps 3, or 1, or 2 less clear, one goes backwards (BWD). When aspects are clear, one goes forwards (FWD) again. This BWD and FWD, is like an 'Elevator', until reflection on the 'Past' is concluded. Then, learning is at hand.
2. While one was reflecting on the Past ('Did'), a learning path towards the Future ('Do') commences. With respect to what one wants to 'Do' in the 'Future', steps 3, 1, and 2 are taken. When less clear, use the 'Elevator'. Finally, what to 'Do' in the 'Future' becomes clear.

The feedback-loop on 'Past' & 'Future', i.e. 'Did' and 'Do', continues.

Image based on Meeuwssen⁸³

Justification is based on 12th century thoughts by Meister Eckhart,⁸⁴ Thomas Aquinas,⁸⁵ and Bernard of Clairvaux.⁸⁶ Additionally, actual literature emphasising other epistemologies, other than the Enlightenment alone, addresses the intervention based on educational insights on 'decolonising knowledge'.^{87 88} The intervention legitimises the importance of the factors of emotion and spirituality within an organisation. From this perception, the MORE3.1.2. meaning-oriented reflection can support decision-making as part of the learning cycle, or the management cycle, too. By becoming aware of these three angles, the existing final steps towards 'will'⁸⁹ and ultimately, a continued, 'do', stimulating 'a life-long learning', can be addressed in line with incrementally developed broad and deep considerations.

⁸³ Ibid.

⁸⁴ Gerard Visser, *Gelatenheid – Gemoed en Hart bij Meister Eckhart - Beschouwd in het Licht van Aristoteles' Leer van het Affectieve*. (Amsterdam: Boom, 2018.) (*Resignation - Mind and Heart at Meister Eckhart – Considered in the Light of Aristotle's Doctrine of the Affective*).

⁸⁵ Josef Pieper, *Hinführung zu Thomas von Aquin*. (München: Kösel Verlag, 1958.) (*Guide to Thomas Aquinas*).

⁸⁶ Gueric Aerden, *Bernardus van Clairvaux – Meester in School van de Liefde*. (Eindhoven: Damon, 2020.) (*Bernard of Clairvaux – Master of the School of Love*).

⁸⁷ Marlon Moncrieffe, ed., *Decolonising Curriculum Knowledge – International Perspectives & Interdisciplinary Approaches*. (London: MacMillan, 2022).

⁸⁸ Ngũgĩ Wa Thiong'o, *Decolonising the Mind*. (Nairobi: James Currey, 1986).

⁸⁹ Hannah Arendt, *The Life of the Mind*. (San Diego: Harcourt, 1971).

Discussion

Educational design research appears to present a structured approach on judging business ethical dilemmas. It is advised to prepare students by making use of questionnaires based on the Theory of Planned Behaviour,⁹⁰ and Broad Ethical Leadership (BELS),⁹¹ for seeding awareness and increasing effectiveness of educational interventions. Prior to dilemma-analysis, addressing theories regarding virtues in connection to worldviews is recommended. Connecting Winkler's Ethical Dilemma Analysis Tool⁹² to Pearce II's Twelve Dilemma Scenarios,⁹³ as a practical intervention tool, deepens learners' development. Finally, meaning-oriented reflection⁹⁴ is needed to assist transfer learning, while achieving students' self-motivation, therefore their 'thrill'.⁹⁵

Attention is drawn to the role of the educator, and creating feelings of mutual trust and mutual respect within lectures given. This suggests that the role and tasks of the educator, next to stimulating interest and attention among students, and providing adequate knowledge and tools, are of importance. As a result, the responsibilities of the interventionist, the educator, appear key too.

Conclusion, Leading to a Recommendation on Using Educational Design Research

The educational design research intervention suggested appears to be, based on literature studies, useful in relation to education for ethics in higher business education. Executing the intervention on judging business ethical dilemmas, and the subsequent meaning-oriented reflection, as part of the intervention, may appear effective towards stimulating transfer learning and achieving a self-motivating 'thrill'. Special attention is drawn to the importance of the role of the educator. Next to stimulating interest and attention, the educator provides knowledge and tools, besides stimulating and creating feelings of trust, and respect among students. Educational design research leading to potential interventions is recommended. This type of research appears crucial, as it assists the theme of 'Education for Good, Truth, and Beauty as a Current Challenge (not only) for Contemporary Pedagogy' within higher education on ethics, as well as towards creating a better world.

Appendix – Moral Dilemma Analytical Tool (MDAT) based on Winkler⁹⁶

Seven basic principles

1. Mapping interests of all those involved.
2. Discuss, have a dialogue with others; offering differing angles.
3. Execute a total analysis before deciding; do not jump to conclusions.

90 Pi-Yueh Cheng and Mei-Chin Chu, 'Behavioral Factors Affecting Students' Intentions to Enroll in Business Ethics Courses: A Comparison of the Theory of Planned Behavior and Social Cognitive Theory Using Self-Identity as a Moderator', *Journal of Business Ethics* 124 (2013): 35–46.

91 Fahad Shakeel, 'Ethical leadership'.

92 Pierre Winkler, *Organisatie-ethiek*. (Amsterdam: Pearson, 2005). (*Organisation Ethics*).

93 John Pearce II, 'Using Social Identity Theory to Predict Managers' Emphases on Ethical and Legal Values in Judging Business Issues', *Journal Business Ethics* 112 (2013): 497–514.

94 Bert Meeuwssen, 'One Triangle'.

95 John Hattie and Gregory Donoghue, 'Learning strategies: a synthesis and conceptual model', *Nature Partner Journals Science of Learning* (2016).

96 Pierre WINKLER. *Organisatie-ethiek*. (Amsterdam: Pearson, 2005). (*Organisation Ethics*).

4. Avoid fallacies, e.g., 'Everyone does it anyway'; 'We had no choice'; 'It is an incident'; 'We do obey the law'; 'Business is business'; 'It is a matter of survival of the fittest'.
5. Use the principle of reciprocity: 'Do not do unto others as you would not have them do unto you'.
6. Use the principle of universality: 'Same decision in comparable situations'.
7. Reason from the perspective of three types of ethical principles: A. Teleological ethics or 'Impact ethics', positive or negative is based on the impact of an act; B. Deontological ethics or 'Ethics of principle', calibration by the current standard in relation to this or a comparable act; and C. Affiliative ethics, the actor's intention is the focal point.

Six steps to take

The order shows a kind of hierarchy, and describes interests in a constrained manner.

1. What is the moral problem? What situation or behaviour is disputable, whether being morally right or wrong?
2. Who are the stakeholders and what are their interests? Is it: a. Isolated self-interest or egoism; b. Included self-interest; related to general moral principles, e.g., 'justice'; c. Interests of others, e.g., charities, or. d. General interest of society as a whole?
3. Which different courses of action are present?
4. Which interests are affected positively or negatively?
5. Which standards or values are at issue in the case?
6. Balancing of interests and conclusion: A. Which interests are more important, and why? B. Am I using fallacies? C. What conclusion do I draw related to the dilemma? D. Can I defend my conclusion based on: a. The three ethical principles? b. Principle of reciprocity? c. Principle of universality?

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