NAVIGATING ON THE ETHICAL COMPASS

What it Means and Implies to Equip Students of Universities of Applied Sciences with an Ethical Compass

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To my sons
Sebastiaan en Floris

"The ultimate task of life is to endow the concept of 'humanity' in our person both in our lifetime and beyond it through the traces we leave behind by our activity with as rich a content as possible: this is only done by associating with the world in the most comprehensive, lively and free interplay possible."
(Wilhelm Von Humboldt)[1]

1 von Humboldt, W., & Giel, K. (1980). *Werke in fünf Bänden: Schriften zur Anthropologie und Geschichte* (Vol. 1). Cotta (p. 235-236).

CONTENT

1

General introduction

Years ago, I woke up in the middle of the night. No nighttime partygoers woke me, and no bad dream disrupted my sleep. Rather, a sense of urgency had set off my internal alarm. I asked myself: When I look back on my work in education at Fontys University of Applied Sciences a few years from now, will I have done the right thing? I will have educated students for a profession and equipped them with knowledge and skills, but will I have prepared them sufficiently for life itself and for carrying out 'good work', that is, meaningful work with a sense of calling that contributes to society? These questions refused to leave me.

In the days that followed, I began browsing a number of policy documents from Fontys and the overarching Netherlands Association of Universities of Applied Science (UASNL). I was not quite sure what I was looking for, but I wanted answers to the questions that had kept me awake. I went through a number of strategic agendas until I came across this definition of ideal future professionals:

> The future professionals are critical, enterprising, inquiring and have an international orientation. Above all, they have a moral compass to survive in a complex society and to bear responsibility. They are agile and resilient (Netherlands Association of Universities of Applied Science, 2015, p. 5).

The moral mission resonated with me, despite my initial assumption that the moral mission of UAS was primarily a superficial 'window dressing,' rather than a genuine aspiration to equip students with a 'moral compass'. However, I contemplated that if UAS could genuinely succeed in instilling a moral or ethical compass in students, they could empower them to not only navigate life successfully but also to make a positive impact, make ethical choices, and contribute to making the world a better place.

However, I found it difficult to imagine how a *metaphorical* compass could help professionals make ethical decisions and follow an ethical path in situations without clear answers or when they are confronted with ethical dilemmas. For example, a teacher may encounter the dilemma of whether to give extra care to a pupil with learning difficulties at the expense of the time for instruction this teacher can give to other pupils in the class. The value of care may then compete with the value of fairness if the two cannot both be satisfied. An ICT professional may face the dilemma of whether to ignore deliberate errors in a system to make more money with service contracts (deployed by the company as a kind of revenue model). The moral value of truthfulness may compete with a non-moral value, such as a professional's reliance on a good evaluation. Or think of a business professional who faces the dilemma of confronting

colleagues about their morally questionable business behaviour or remaining silent. Honesty may then compete with the value of loyalty to colleagues or the non-moral value of the professional's career prospects. In the literature, I found that metaphors can be persuasive and helpful in everyday life because of their ability to stimulate humans' poetic imagination, to structure how they think about certain issues and to help them make choices (Lakoff & Johnson, 2008). Still, I had no idea what to expect from a metaphorical compass in the situations described above.

I searched the academic literature for answers and I identified two gaps. First, with regard to the question of what the compass metaphor stands for, I found that the metaphor is used as an aside in articles on the moral development of professionals (Gibbs et al., 2007; Gill, 2012) and in various professional disciplines, such as law (Foley et al., 2012; Rothenberg, 2009), accountancy (Sunder, 2010) and healthcare (Bercovitch & Long, 2009; Peer & Schlabach, 2010; Webster, 2013). However, the divergent interpretations confused me and I could not find a clear description of the compass metaphor based on a *systematic* study in the literature.

Second, with regard to its formation, I found various studies that have investigated how students pursuing higher education understand their professions and related moral responsibilities (e.g. Fitzmaurice, 2013; Solbrekke, 2008; Solbrekke & Jensen, 2006; Solbrekke & Karseth, 2006; Wilson et al., 2013), as well as how students become moral professionals (e.g. Ronfeldt & Grossman, 2008). Other studies have examined the practical results of attempts to support the moral development of students by, for example, measuring the extent of their moral reasoning (Auvinen et al., 2004; Coleman & Wilkins, 2004; Craig & Oja, 2013; Jagger, 2011; Myyry et al., 2013; Thoma et al., 2008). However, how higher education might stimulate the moral formation of students in terms of their moral or ethical compass was quite a new theme because it has become a popular metaphor only relatively recently.

The two identified gaps in the academic literature confirmed my own sense of urgency that the compass metaphor needed to be thoroughly explored. I decided to start with an examination of the question of how moral or ethical compasses were defined in the literature. The results of this investigation are presented in Chapter 2 of this thesis. Because empirical research lacks perspectives on and approaches to developing a moral or ethical compass, students' and teachers' ideas and experiences concerning the metaphorical compass are discussed in Chapters 3–5 below.

In this thesis, I do not enter into the debate about the terms *moral(ly)*, often understood as "the everyday principles or habits with respect to right or wrong conduct", and *ethical(ly)*, often described as "the systematic study and

critique of moral concepts" (Sanderse & Cooke, 2021, p. 227). At the beginning of my research, I decided to use the term *ethical compass* because I intuitively expected that a compass would help professionals step back and *systematically* reflect on the path they should take (i.e., with regard to following everyday principles or habits of proper (professional) behaviour or when confronted with ethical dilemmas). Moreover, I expected the compass to consist of both a *deontic* dimension that addresses the question of what professionals ought to or must not do, and an *aretaic* dimension that comprises the kind of life to which professionals aspire, drawing on notions such as virtues and ideals (Alexander, 2016). I found that the term 'ethical' covered these two dimensions better than the term 'moral'. This was one more reason to use the term 'ethical compass' throughout this thesis, although the terms 'ethical' and 'moral' are often used interchangeably. In line with the literature, I also use the term 'moral(ly)' in this thesis when referring to professionals and professionalism (Freidson, 2001; Kole & De Ruyter, 2007; Kultgen, 1988).

In the remainder of this chapter, I first describe what is meant by professionals and professionalism, because universities of applied sciences (UAS) are profession-oriented higher education institutions in which students develop as professionals and learn how to apply their theoretical knowledge in professional practice. I will discuss what is meant by professionalism and how it relates to morality, and explain why the *moral* dimension of professionalism has come under pressure in recent years. Second, the influences of higher education on student development are described. Third, I discuss approaches that can be used in higher education to develop students' ethical compasses as well as the factors that may obstruct the performance of programmes. Fourth, the aim and goals of this thesis are presented, followed by a description of the methodologies used and an explanation of my roles and position as a researcher. Finally, I provide an overview of this thesis and briefly summarise the content of each chapter.

PROFESSIONALS AND PROFESSIONALISM

In this thesis, and in line with Kultgen's (1988) line of thought, I refer to 'professionals' broadly, not only those who have professions with histories (e.g. law and medicine) but also to members of the so-called 'learned professions' (e.g. accountants, business specialists, engineers, scientists, teachers). A common characteristic of professionals is their acquisition of a special body of knowledge through advanced academic degrees in specific disciplines that enable them to maintain high standards of work and sets of tasks (Freidson, 2001; May, 1996;

Pritchard, 2006). Another common characteristic of professionals is that they work in a professional discipline which permits them a high degree of autonomy and allows them to exercise control over their own work performance. Some professionals work primarily alone (e.g. psychologists), others more in a team (e.g. nurses) (Freidson, 2001; Kole & De Ruyter, 2007; Pritchard, 2006). Although a profession determines who is qualified or unqualified to perform a set of tasks, to control and evaluate performance and to create the circumstances in which the members work, individual professionals are "free of control by those who employ them" (Freidson, 2001, p. 12).

Freedom from control does not mean that professionals are free from obligations. In fact, securing *professionalism* is perceived as a professional obligation. Professionalism is seen as "a complex of attitudes and norms" by which a defined body of intellectualised knowledge and skills is practiced (Kultgen, 1988, p. 9; Pritchard, 2006; Sullivan, 2000). Securing professionalism is important because professionals use their expertise for others with less expertise. These patients, clients or customers rely on the knowledge, skills and (adherence to) ethical principles of the professionals they turn to for advice or assistance (Pritchard, 2006). Therefore, Campbell (2014) argues that professionalism should be a deep and internalised competence and should not be simply performing the work in 'a professional manner'. As professionals maintain and enhance the quality of life of their patients, clients or customers and – in light of this – improve and protect their own enterprises, professionalism always has a *moral* dimension (Brint, 1994; Freidson, 2001; Kole & De Ruyter, 2007; Kultgen, 1988).

To maintain the moral dimension of professionalism and regulate public accountability, professionals are expected to work according to the specific codes of conduct of their professional domains. Accepted by the members of each profession, these codes provide a basis for moral judgement and aim to safeguard the "reputation of the profession" and the "dignity of the professional" (Kultgen, 1988, p. 214). Codes of conduct can help professionals engage in moral action and perform and maintain high-quality work (Brint, 1994; Freidson, 2001; May, 1996; Pritchad, 2006). However, the rules and principles laid down in codes of conduct have their limitations. The worldwide examples of moral deviation, corruption and incompetence in accountancy, businesses, journalism, medicine, politics, sports and other professions show that personal desires (such as greed) cannot be controlled by rules, because rules are laid down by each profession and not necessarily completely internalised (Kole & De Ruyter, 2009).

Therefore, several scholars emphasise that the moral foundation on which professionals do their work should not only be rule-based or externally

imposed but also rooted in "a self-motivated aspirational stance" (see the above-mentioned *aretaic* dimension, drawing on notions such as virtues and ideals) (Gentile, 2010, p. 28; Kole & De Ruyter, 2007). According to Kole and De Ruyter (2007), aspirations are directed toward a "moral optimum" (p. 4). This moral optimum can be enhanced and articulated by ideals, which provide orientation, direction and inspiration. Therefore, ideals serve as powerful sources of motivation. Ideals also fulfil an anchoring function, based on which an individual's professional practice and its meaning can be independently and critically questioned (Kole & De Ruyter, 2007).

However, since the early 1980s, professionals have had less leeway in making decisions from an autonomous, personally and morally proactive position. The so-called new public management gradually influenced both businesses and non-profit organisations (Hall et al., 2012) and changed the moral foundation on which professionals do their work. Market growth, competition, measured performance in management and entrepreneurial leadership in both the private and public sectors have become the norm (Sullivan & Benner, 2005). In turn, these developments have led to an increased control of public management norms for professionals and the replacement of implicit with transparent language, situated judgements with standardised contracts, internal evaluation with external auditing and negotiated standards with predetermined indicators (Solbrekke & Englund, 2011; Sugrue & Solbrekke, 2011). Due to the increased emphasis on the accountability of professionals, they have less time to perform their primary responsibilities. For example, teachers are increasingly required to prepare reports to monitor their pupils' development, thereby losing precious time to foster pupils' growth. Moreover, an increased emphasis on the accountability of professionals diminishes their freedom to make decisions from an autonomous, personal and moral stance and to consider, for example, ethical dilemmas, such as whether to adhere scrupulously to the norms of the job, to be collegial and trustworthy, or to violate these "in the name of something more important" (Kultgen, 1988, p. 3).

Professionals are often confronted with ethical dilemmas that I, following Cuban (1992), define as "conflict-filled situations that require choices" between competing moral values that cannot both be satisfied (p. 6). These ethical dilemmas cannot be eliminated by standardised contracts or resolved by predetermined indicators. For example, professional journalists may work for powerful editors whose goal is to prioritise competition over traditional journalistic values, such as objectivity, responsibility and fairness. As a result, professional journalists may feel pressure to "cut corners" or "sensationalise stories" for the sake of the company's economic growth or to secure their job or opportunity for promotion (Fishman et al., 2004, p. 58).

Professionals may also be challenged to resist tempting deals or to violate the moral standards of the profession for central personal values. Recently, some members of the European parliament in Brussels were arrested for suspected corruption: Qatari officials had been transferring sums of money as bribes to influence the parliament's political and economic decisions (The Guardian, 2022).[2] On a smaller scale, employees can violate the moral standards of their profession for personal gain, for example, by falsely calling in sick while on vacation to save their vacation time.

The above-mentioned picture of professionals who are increasingly challenged to secure moral work and to do what is expected of them in an "imperfect society" (Kultgen, 1988, p. 7) may illustrate an important reason for the growing call for (young) professionals as well as administrators, business leaders, entrepreneurs and managers to be equipped with and guided by an ethical compass that points in the direction of the ethical path.

HIGHER EDUCATION AND STUDENT DEVELOPMENT

In this thesis, I focus on universities of applied sciences (UAS). A characteristic of UAS is that they enhance students' learning through a range of structured activities oriented to professional practice and the transfer and application of knowledge about a particular trade or profession (also called a vocation) to the real world of work. While university studies are focused on academic education, UAS offer higher vocational education that is more profession-oriented. A characteristic of UAS is that they focus on *applied* research by which they seek to address regional societal challenges and collaborate with various (business) partners. Consequently, UAS focus on developing students' applied research skills through which students increase societal impact while ensuring the usability of practical innovations. The innovations range from, for example, computer game development to stimulate the brain functions of people with dementia to the creation of (vegetable) gardens where children can play together and their parents can learn to prepare healthy food.

2 For more examples, see Transparency International, an anti-corruption organisation. https://www.transparency.org).

UAS can be found all over Europe.[3] Although European UAS differ in various respects (e.g. history, establishment in the national system, student population, admission requirements, size of the institutions, subject areas and types of degree programmes), they share a larger social–political context through the overarching Qualifications Framework of the European Higher Education Area (EHEA). This framework, on which UAS throughout Europe base their national framework of qualification, was adopted in 2005 at the Bologna Conference on Qualification Frameworks and is grounded in several purposes: (1) it aims to prepare students for the labour market and for life as active citizens in a democratic society; (2) it seeks to build a broad, advanced knowledge base; and (3) it hopes to stimulate students' personal development. However, these aims are still under construction. For example, the last aim has not yet been explicitly addressed in the Bologna text, which states that *personal* development "is still an underlying assumption of education in Europe" (Bologna Working Group on Qualifications Frameworks, 2005, p. 25). Also, the *moral* development of students attending UAS in Europe is not explicitly elaborated in the Bologna documents. However, new goals were set in follow-up agendas such as the goals to transfer global values to higher education and to educate students to become responsible citizens of new societies while "aligning their competences with societal needs" (The Bologna Process Revisited: The Future of the European Higher Education Area, 2015, p. 7). Since morality is explicitly emphasised in academic literature as a characteristic of and a condition for being a professional, the lack of explicit attention to and elaboration of this purpose in EHEA strategies is surprising.

In general, there is consensus in the academic literature about the idea that higher education stimulates *personal* (and career) development and helps improve the quality of individual and community life (Mayhew et al., 2016). For example, empirical studies have shown that attending college can enhance both creativity and critical thinking skills (Huber & Kuncel, 2016; Park et al., 2021) and can lead to several forms of well-being during adulthood, including "personal growth, purpose in life, environmental mastery, and life satisfaction" (Bowman et al., 2010, p. 14). Other studies have revealed that "a college degree

3 In the Netherlands, the UAS population has grown to an estimated total of 499,100 students in academic year 2021–2022. UAS prepare these students for their chosen professions through four-year bachelor's programmes offered in 36 institutions, served by more than 31,000 lecturers/researchers in various sectors (e.g. agriculture and food, beta science, economics, healthcare, social studies, art, education, and information and communication technology). In Europe, more than 450 UAS are represented in UAS4Europe. Associated members include UAS in Germany, Austria, Sweden, Finland, France, Denmark, Estonia, Latvia, Lithuania, Ireland, Israel, Portugal, Belgium, Switzerland and the Netherlands. The European network has the twofold aim of embracing and expanding various knowledge traditions, for example, through applied research, on the one hand, and developing learning and professional practice in private and public sector companies and institutions, on the other (De Weert & Beerkens-Soo, 2009; Pfister et al., 2021).

pays off" in terms of career development and its economic outcomes because students develop knowledge and skills and more accurate perspectives about their future careers (Carnevale et al., 2011, p. 1; Long, 2010; Neumann et al., 2009). Moreover, students benefit from greater economic opportunities because they are building "social capital" by attending college, that is, gaining access to social networks that can enhance career development (Greenbank, 2009, p. 157).

While there is consensus on the idea that higher education stimulates personal development, there are different normative perspectives on the aims of higher education (Brighouse & McPherson, 2015; De Ruyter & Schinkel, 2017). Debates include discussions about how and if higher education should stimulate students' *moral* development to prepare them for professional workplace realities as well as for life in a complex society (De Ruyter & Schinkel, 2017; Mayhew et al., 2016; Sullivan & Rosin, 2008). The answers range from solely developing the student's cognitive capacities to encompassing the student as a whole –developing the student's body, mind and spirit in relation to the surrounding community and society (Miller, 2010). Scholars who advocate a holistic approach believe that universities should develop their students' academic skills (e.g. teach them to think critically) while also guiding them to reflect on what it means to live a good life and be a good citizen (Brighouse & McPherson, 2015; De Ruyter & Schinkel, 2017).

For example, De Ruyter and Schinkel (2017) propose that universities should pay attention to the moral development of their students in several ways: by teaching them ethics and theories of morality, encouraging them to become moral professionals and citizens, and allowing them to discover what it means to live a good life. According to De Ruyter and Schinkel (2017), the diverse ways in which students can be morally educated implies that teachers must exemplify what it means to be moral professionals (and work with ethical standards). In addition, they (2017) argue that universities must be organised in a way that cultivates students' moral development. However, some developments within higher education have raised the question of whether higher education institutions are still in a position to stimulate the moral development of future professionals (Judson & Taylor, 2014; Kromydas, 2017; De Ruyter & Schinkel, 2017). For instance, higher education has attracted an increasing student population (De Ruyter & Schinkel, 2017), has become international (Wit, 2017), and more competitive (Lynch, 2015). Universities set fixed time frames within which their students are expected to complete their studies and which put pressure on attention to (the analysis and discussion of) moral issues. De Ruyter and Schinkel (2017) argue that if universities did have the resources to encourage the moral development of future professionals, time constraints

would still turn universities into factories where uniformity and production take precedence over quality. This 'performativity-led governance' may also hinder UAS' attention to the aim of creating public value and equipping students with an ethical compass.

DEVELOPING STUDENTS' ETHICAL COMPASSES

As indicated earlier in this chapter, the development of students' ethical compasses is a relatively new topic in academic literature. In contrast, various approaches have focused on how higher education institutes can guide students in becoming moral agents, for example, by (1) teaching students ethics and ethical theories (e.g. Maxwell & Schwimmer, 2016), (2) offering students context-based learning experiences in which they are actively involved (Brook & Christy, 2013; Brown-Liburd & Porco, 2011; Craig & Oja, 2013; Foley et al., 2012; McLean & Holmes, 2016), and (3) allowing students to discover what it means to live a good life and be a moral professional with high ethical standards, at their own universities (De Ruyter & Schinkel, 2017; Hanson & Moore, 2014; Hernández-López et al., 2020). I will briefly explain these approached below.

First, *ethics education* seems important as an approach in developing moral agents because it can initiate students into the collective norms of their chosen profession, sharpen their sensitivity to the ethical issues arising in professional practice and challenge their cognitive moral judgements, enhancing their skills in coping with the ethical dilemmas encountered in their work (Maxwell & Schwimmer, 2016; Warnick & Silverman, 2011). These objectives can be achieved through, for example, a mixed approach of ethics education that focuses on: (1) codes of ethics that can serve students' socialisation into the moral dimension of their professional disciplines and help them engage in professional practices; (2) ethical theories that can be used by students to resolve ethical dilemmas; and (3) case analyses, by which students can develop an ethical knowledge base, analytical skills and deliberative abilities (Warnick & Silverman, 2011). However, professions may require varying forms of ethics education. For instance, in business schools new styles of ethics education and curricula with a focus on corporate social responsibility and sustainability have gained attention (Christensen et al., 2007; Stubbs & Schapper, 2011). In order to accommodate increasing complexity because of new technologies, scholars have stressed the importance of paying attention to ethical thinking, moral judgement and moral action of (future) ICT professionals (Grant & Grant, 2010; Lucas & Weckert, 2008).

However, to date, in various professional fields, several factors have influenced

the implementation of programmes negatively, for instance: (1) ethics education still competes for priority among many other teaching and learning objectives manoeuvring for space in the curricula (Maxwell et al., 2016); (2) teachers lack the skills and experience to teach ethics (Avci, 2017); (3) there is often a mismatch between what is taught and what is experienced in the workplace (Lucas & Mason, 2008; Lucas & Weckert, 2008; Sigurjonsson et al., 2015); and (4) most programmes cannot legitimise or explain what constitutes quality in ethics education or which teaching methods are the most effective in successfully delivering ethics education (Avci, 2017). Therefore, a wide variety can be found in how (and if) ethics programmes are offered in different professional disciplines. For example, a comparative study of courses and ethics requirements in undergraduate professional degrees (business, communication/ journalism, computer science, education, engineering, nursing and social work/criminal justice) offered by Christian colleges and universities revealed that most of these undergraduate majors required an ethics course (Glanzer & Ream, 2007). Notably, initial teaching education (ITE) lacked courses devoted to ethics education, as well as courses that addressed professional ethics (Glanzer & Ream, 2007). A five-country survey in the United States, England, Canada, Australia and the Netherlands on ethics education in ITE programmes confirmed that stand-alone ethics courses were less common, and ethics content was mainly integrated into the curricula (Maxwell et al., 2016).

Altogether, the lack of "explicit and adequate clues to draw a conclusion about what quality in ethics education is and which teaching method is the most effective" hinders the performance and implementation of ethics education programmes (Avci, 2017, p. 3). This is a problem, because empirical studies have revealed that 17–23-year-old students are vulnerable to influences that could have a detrimental effect on their moral attitudes. For example, young adults are not always able to recognise the ethical dilemmas and moral aspects of the situations they encounter, which hinders them from making sound moral judgements (Thoma et al., 2008). Other empirical research has found that students hesitate to express their own views (Chapman et al., 2013) and tend to renegotiate and transform their responsibilities after merely one year of work experience as a result of their peers' behaviours (Fitzmaurice, 2013) or the effects of their superiors' views on the quality of good work (Solbrekke, 2008).

Second, in the academic literature, there is growing consensus that *context-based learning*, such as action learning in the workplace (Brook & Christy, 2013), extracurricular activities (Brown-Liburd & Porco, 2011), internships (Craig & Oja, 2013; McLean & Holmes, 2016) and practicums and simulations (Foley et al., 2012), is an approach that can enrich learning and enhance students' moral development and preparation for professional practice. These activities

are described as work-integrated learning (WIL) (Trede, 2012). WIL activities provide students with transformative learning opportunities and strengthen the growth of their personal and professional identities through a range of meaningful work experiences. WIL activities and the influence of the learning environment seem crucial for introducing students to the complexities of work, daily realities and critical situations to raise their awareness of the values and norms of their chosen professions, with the accompanying skills, qualities and behaviours (Bruno & Dell'Aversana, 2018; Jackson, 2017). Moreover, WIL activities prevent attention from being directed only to a set of fragmentary moral competencies with decontextualised skills and attitudes in students' moral education. According to De Ruyter and Kole (2010), focusing on separate components can cause a "dwindling effect" and undermine students' formation into morally competent professionals (p. 24). Instead, it seems important to integrate context-based learning into ethics education in which students can reflect on realising values such as respect, inclusion and truthfulness, as well as examine and practise how best to uphold these values in the course of their work in the real world (Alsop, 2006; Boon, 2011).

Third, another approach is to use a university's ethical climate to develop students as moral agents. Empirical research has shown that *a university's ethical climate* can positively moderate students' attitudes towards ethics competencies and their acquisition of competencies, such as acting upon ethical reasoning and respecting diversity (Hanson & Moore, 2014; Hernández-López et al., 2020). Hanson and Moore (2014) found five institutional influences that, according to *students*, contribute to their moral development: (1) institutional reinforcement, which impacts students' ethical behaviours and thoughts (e.g. the atmosphere of the institution—its rituals, rules and routines—and context-related interventions by various institutional agents); (2) service activities (e.g. chapel attendance, community activities); (3) experiential challenges (e.g. experiences related to inclusion and confrontation); (4) moral amplifiers (e.g. university agents who positively influence students by being moral role models); and (5) the students' own evolving moral identity (e.g. acquiring a clearer understanding of one's own beliefs, maintaining a stronger daily moral focus and improving moral decisions).

However, the question remains whether current approaches and components intended to foster the moral development of future professionals are appropriate for realising the UAS' moral mission in terms of equipping students with an ethical compass in order "to survive" in a complex society and bear social responsibility (The Netherlands Association of Universities of Applied Science, 2015, p. 5).

AIM AND GOALS OF THIS THESIS

The aim of this thesis is to contribute to the knowledge about the *meaning* of an ethical compass. However, before UAS can turn the metaphor into a lived practice it is also appropriate to develop key insights regarding the *implications* of the development of an ethical compass. Therefore, the main research question asked in this thesis is: *What does it mean and imply to equip UAS students with an ethical compass?* To answer the central research question, I address the following sub-questions:

1. How are ethical compasses defined in academic literature and which can meaningfully assist (young) professionals and therefore become part of the aims and content of education in UAS?
2. How do students perceive their own ethical compass and its formation?
3. How do students use their ethical compasses during internships?
4. What and how do teachers think they contribute to the development of students' ethical compasses?

The theoretical goal of this thesis is to contribute to the current knowledge base in academic literature on *becoming* and *being* a moral professional in terms of developing and using one's ethical compass. To date, it is not entirely clear what an ethical compass comprises, and an overview of interpretations of what the metaphor stands for is missing. Additionally, empirical research on students' ideas of acquiring and using an ethical compass and on teachers' ideas about their specific task to equip students with an ethical compass has not been conducted in higher education. These studies may lead to new perspectives within the academic literature.

The practical goal of this thesis is to help UAS institutions across Europe and universities worldwide that offer professional academic education (e.g. law, medicine, psychology), with answering the question of how to enhance their students' moral development in terms of developing their students' ethical compasses.

METHODOLOGY

The inquiries in this thesis were interrogations of both theory and practice, the latter through empirical qualitative research on the ideas and experiences of students and teachers. Unlike survey interviews and questionnaires used

in quantitative research, qualitative interviews are more "a participant in meaning-making than a conduit from which information is retrieved" (DiCicco-Bloom & Crabtree, 2006, p. 314). By employing qualitative research, I sought to gain deeper insight into the ideas and shared experiences of students and teachers and the settings and contexts in which they were embedded (Cohen et al., 2002; Van Manen, 2016).

While designing this research, (re)considering the research questions, selecting methods, and reflecting on my choices, I was guided by the principles of the Netherlands' codes of conduct for research integrity. Honesty, scrupulousness, transparency, independence and responsibility were (and are) the leading principles in my work as a researcher. Additionally, I critically discussed my studies with an interdisciplinary research team consisting of two philosophers of education with experience in qualitative research and an experienced field researcher. They incessantly challenged me to think about the nature of the research problem and the choice of research questions and methods to be used (Davies & Dodd, 2002; Golafshani, 2003). Furthermore, I discussed my empirical studies with experienced researchers and critical peers during inspiring conferences.

This thesis presents two empirical studies and four sub-studies (Studies 1–4). The first sub-study provides a theoretical review and an examination of the ethical compass metaphor (Study 1). In addition, the thesis reports the findings of an empirical study among students (Studies 2–3) and an empirical study among teachers (Study 4).

In the empirical study among students, I examined their ideas about being a responsible professional with an ethical compass (Study 2) and how students use their ethical compasses during internships when confronted with ethical dilemmas (Study 3). I conducted 36 semi-structured interviews with fourth-year bachelor students from three programmes: Initial Teacher Education (ITE), Business Services (BS), and Information and Communication Technology (ICT) (Table 1), because these professional disciplines have their own spheres of professional activity and "dominant ethos", that is, different conceptions of social purposes, formal knowledge, responses to market situations and related expectations from society (Brint, 1994, p. 55; Freidson, 2001). For example, the dominant ethos in the ITE professional domain entails improving pupils' lives and opportunities, the BS professional domain may be characterised by its profit orientation and entrepreneurship, and the ICT professional domain is distinguished by its interest in problem solving (Brint, 1994). The students to be interviewed were chosen from four Dutch UAS with the highest enrolment rates in 2016. The UAS programmes were situated in the metropolitan cities of Amsterdam and Rotterdam and in the cities of Eindhoven, Arnhem and

Nijmegen. I conducted the interviews at the students' own institutions between September 2017 and February 2018. Prior to the interviews, the research was approved by the ethical committee of research at Fontys UAS (file number: FCEO19-05).

Table 1. *Empirical Study 1: 36 interviews with UAS students*

	ITE students	BS students	ICT students	Total
UAS Eindhoven	3	3	3	9
UAS Amsterdam	3	3	3	9
UAS Rotterdam	3	3	3	9
UAS Arnhem/Nijmegen	3	3	3	9
Total	12	12	12	36

In the empirical study among teachers, I examined their ideas about what and how they think they contribute to the development of students' ethical compasses. Therefore, I conducted six focus group interviews (Study 4). A focus group interview is an in-depth discussion about a certain topic held with participants representing a specific population (Guest et al., 2017). It is a method that uses group interactions to explore participants' experiences and knowledge (Kitzinger, 1995). The method is particularly useful for collecting "a range of ideas and feelings that individuals have about certain issues, as well as illuminating the differences in perspective between groups of individuals" (Rabiee, 2004, p. 656). During the focus group sessions, the process of mind mapping was employed because this has proven to be a useful tool for engaging focus group participants and ensuring free thinking while representing "concepts, ideas or tasks linked to and arranged radially around a central keyword or idea" (Burgess-Allen & Owen-Smith, 2010, p. 13).

I conducted six focus group interviews across the three distinct programmes (ITE, BS and ICT) in the cities of Eindhoven and Rotterdam. Since the recruitment of ICT teachers at UAS Rotterdam was unsuccessful for various reasons (e.g. teachers were not interested or lacked time), one focus group interview with ICT teachers was conducted at UAS The Hague (Table 2). The focus group interviews were conducted at the teachers' own institutions between October

2021 and March 2022.[4] The sessions were moderated by me and observed by co-promotor Chris Smerecnik, who took detailed notes about the content of the discussion and the dynamics of the focus groups. Prior to the interviews, the research was approved by the ethical committee of research at Fontys UAS (file number: FCEO 07-07).

Table 2. *Empirical Study 2: six focus group interviews with 35 UAS teachers*

	ITE teachers	BS teachers	ICT teachers	Total
UAS Eindhoven	7	5	8	20
UAS Rotterdam	6	5	-	11
UAS The Hague	-	-	4	4
Total	13	10	12	35

Data analysis

Each focus group interview was transcribed by an organisation that specialises in transcribing interviews for scientific research. Following Dierckx de Casterlé et al. (2011), the qualitative interview analysis was conducted in two parts and ten stages (Table 3).

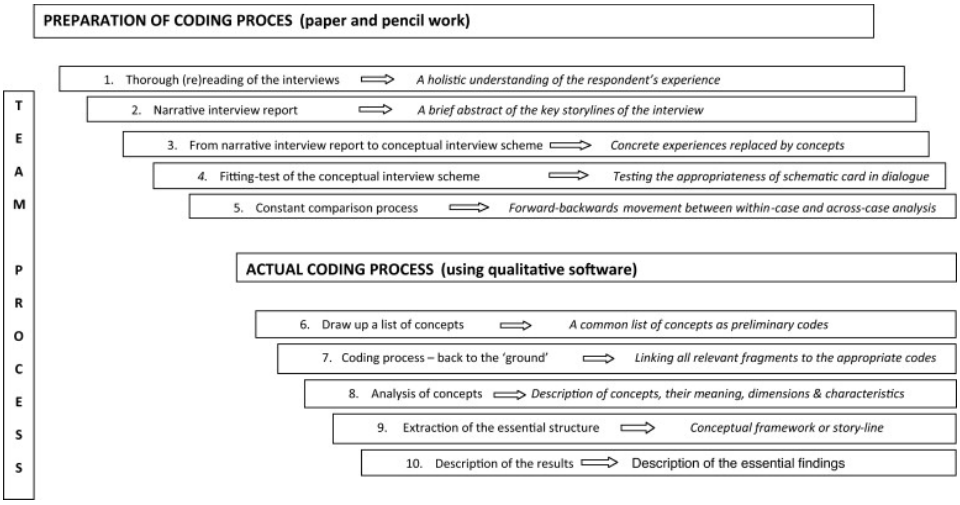
Part one of the QUAGOL qualitative interview analysis consisted of five stages. In Stage 1, the (focus group) interviews were thoroughly (re)read, and a short report of each discussion was prepared. In the margins of the text, reflections that were evoked by what the respondents said were noted. In Stage 2, narrative interview reports were written to gain an understanding of the respondents' experiences. The transcriptions were read several times, and a brief abstract of every interview was made to understand the essence of the participants' stories in response to the research question(s). In Stage 3, the respondents' experiences were brought to a more abstract level. A conceptual scheme for each interview was developed to keep track of the data as a whole. In Stage 4, 'forward–backward movements' facilitated further development

4 In 2018 a follow-up empirical study was designed and conducted in 2019–2020. Teachers and managers from the ITE, BS and ICT programmes of four UAS were asked to share documents about the 'formal curriculum' (i.e., formal statements about curricula and the surface features of educational interaction), including the required ethics-related courses. In addition, participants were asked to identify 'hidden curriculum' influences (i.e., the more shadowy and implicit processes) that were believed to affect the development of students' ethical compasses. However, due to a lack of access to documents and fragmented knowledge of respondents about what formal and hidden curriculum aspects might have contributed to the development of students' ethical compasses, we decided to exclude this study from the thesis. We designed another study (Empirical Study 2) and chose to apply a methodology that allowed respondents to present their ideas while using group interaction in exploring their experiences and knowledge. Due to COVID-19, Empirical Study 2, in which focus group interviews with UAS teachers were conducted at their own institutions, had to be postponed to October 2021.

of the insights by adapting, completing or refining the preliminary concepts used. In Stage 5, a constant comparison process was applied between and across the interviews to identify common themes and concepts.

Part 2 of the QUAGOL qualitative interview analysis consisted of another five stages. In Stage 6, concepts were listed that represented different levels of abstraction. The list of concepts was evaluated and discussed with (a) member(s) of the research team. In Stage 7, the actual coding process was performed. In Empirical Study 1, pen and paper were used for the coding process. In Empirical Study 2, Quirkos qualitative analysis software was used. Quirkos specifically allowed me to explore qualitative data and keep track of sections of text of multiple respondents per focus group interview. Starting the actual coding process, the researchers held an iterative dialogue on the findings, and compared the fragments linked to the codes in cross-checking procedures (Dierckx de Casterlé et al., 2011; Miles et al., 2014). In Stage 8, to ensure interrater reliability, data were discussed by random samples of analysed data until an agreement on the meaning, dimensions, and characteristics of the coding was reached that contained the participants' own words. In several cross-checking sessions with a random sample of analysed data, codes were revised until identifiable characteristics of non-overlapping and mutually exclusive categories and sub-categories were established. Additionally, some other methods were added to conduct a more in-depth analysis of the data, namely *a within-case and cross-case analysis method* to understand what had happened within a case (i.e., a respondent's single bounded context) and across cases, *a process coding method* to represent action in the data by assigning '*-ing* words' to actions, and *a case dynamic matrix method* to investigate and explain 'underlying issues' (Miles et al., 2014). In Stage 9, all concepts were put into a meaningful conceptual framework of core themes in the responses to the research questions. This framework was checked by each research team member and discussed with the research team to deepen the theoretical insights. This framework also formed the basis of the design of the tables used. In Stage 10, the plot, overarching patterns and the storyline were discussed with the research team, from which the essential findings of the empirical studies could be described.

Table 3. Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011, p. 5)



THE ROLES AND POSITION OF THE RESEARCHER

During the research, I was working in a UAS, albeit not in the programmes researched. While conducting this research, I performed various roles at Fontys UAS (Applied Psychology), specifically for third-year bachelor students as (a) an ethics teacher, (b) an internship supervisor, (c) a coach for third-year bachelor students in the minor Psychology for the Young Professional, and for fourth-year bachelor students as (d) a graduation supervisor in their (applied) research and final bachelor's theses. Moreover, in my own coaching company, Consense, I have been coaching professionals from various disciplines in their life and career questions for 25 years.

On the one hand, this insider position helped me gain a better understanding of students' and teachers' perspectives because I shared common ground and similar languages and frames of reference. On the other hand, my position and presence in the study setting may have caused bias because of the personal life and professional experiences that shaped my expectations (Davies & Dodd, 2002). During my research, I tried to be aware of my presuppositions, tacit assumptions, knowledge (including disciplinary ways of thinking), normative stances and personal ideas about what 'good education' should entail. Potential biases were constantly discussed with my supervisors.

THESIS OVERVIEW

The thesis comprises six chapters. Chapters 2 through 5 were written as separate journal articles.

Chapter 2 presents a literature review of 'ethical compass' proposals in the academic literature. Three research questions guided the study: (1) What kinds of ethical compasses are proposed in the academic literature? (2) Which compass can meaningfully assist (young) professionals, and should therefore be part of the aims and content of education in UAS? (3) How can UAS contribute to their students' development of an ethical compass? An overview of the major positions of the ethical compass found in the literature is presented, including the criteria to evaluate which compass can meaningfully assist (young) professionals and should therefore be part of the aims and content of education in UAS.

Chapter 3 reports the study on the second sub-question concerning how students perceive their own ethical compass and its formation. It addresses the following research questions: (1) To what extent do students regard themselves as responsible professionals with an ethical compass? (2) How do students think their ethical compasses were formed? The students' responses to these research questions are presented, and the second question is divided into two sub-topics: (2a) their ideas about how their ethical compasses are formed and (2b) their experiences at their UAS in relation to the most and least useful experiences in their professional education and moral development.

Chapter 4 describes the third study which addresses the third sub-question—how students use their ethical compasses during their internships. Three research questions are addressed: (1) What kinds of ethical dilemmas do UAS students encounter during internships? (2) How do they deal with these ethical dilemmas? (3) What issues do students mention that underlie the ethical dilemmas they faced and the strategies they used? The students' chosen strategies are described and related to the nature of the ethical dilemmas and underlying issues that influence the students experiencing an ethical dilemma and preferring a certain strategy in their particular internship contexts.

Chapter 5 presents the research on the fourth sub-question: What and how do teachers think they contribute to the development of students' ethical compasses? This research question is divided into four sub-questions: (1) How do teachers describe the ethical compass? (2) How do teachers believe they exemplify being a professional with an ethical compass? (3) What messages do teachers think they send to students? (4) How do teachers think these messages contribute to the development of students' ethical compasses?

The findings related to these research (sub)questions are described, such as the core themes identified in the data that illustrate *what* teachers think they contribute to the development of students' ethical compasses and *how* they think they contribute to the development of students' ethical compasses through their multiple pedagogical-didactic actions.

Chapter 6 addresses the central research question of this thesis. First, the main findings of each sub-study (Studies 1–4) are presented. Second, the findings of each sub-study are discussed and general conclusions are drawn. Third, the strengths and limitations of the sub-studies are discussed and recommendations for future research are proposed. Finally, the practical implications at the levels of policy, educational institutions and individuals are described.

Chapter two

‘Equipping students with an ethical compass.’ What does it mean, and what does it imply?[5|6]

5 Acknowledgement of author contributions: LvS, WS and DdR designed the study, LvS conducted the literature study and drafted the manuscript. DdR contributed to the conceptualisation of section five. All authors contributed to critical revisions of the paper.

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ABSTRACT

The expression that professionals should be led by their moral or ethical compass is increasingly used by academics, policy makers, professionals, and educational institutes. Dutch universities of applied sciences (UAS), for example, explicitly aim to educate their students to become professionals equipped with a moral compass. This moral or ethical compass is a metaphor of which people intuitively grasp its meaning, but our literature review also shows that various interpretations are possible. We found three clusters of proposed ethical compasses expressing its a) content, b) form, or c) use, which we present in this article. Thereafter, we evaluate which compass can meaningfully assist (young) professionals and, therefore, should be part of the aims and content of education provided by UAS. Based on this evaluation, we describe the possibilities and boundaries of UAS' contribution to the development of their students' ethical compass.

Keywords
Ethical compass, professional development, professional ethics, universities of applied sciences, student formation

INTRODUCTION

Professionals in every sector (e.g. economics, accountancy, industry, teaching, health care, scientific research) have always been expected to be publicly accountable for their work and take responsibility for maintaining and enhancing quality of life of those they serve by keeping high standards of work, improving and protecting professional practices, and applying a special body of knowledge to problems, which they acquire through an advanced academic degree course (Brint, 1994; May, 1996; Pritchard, 2006). However, the interpretation of public accountability has gradually changed since the early 1980s, when the new public management paradigm impacted both businesses and nonprofit organisations, such as educational institutions (Hall et al., 2012). The emphasis on competition, market growth, measured performance in management, and entrepreneurial leadership in the private and public sector, led to small and large malpractices that made the news headlines (e.g. fraud scientists like the vaccine researcher Dong-Pyou Han (Reardon, 2015), dubious constructions of services and opaque legal arrangements, and the global financial crisis in 2008).

Discussions about the (public) accountability of professionals in recent years have become dominated by public mistrust of professionals' goodwill and sense of responsibility (Biesta, 2012; Sullivan & Benner, 2005). This has also led to increased control of professionals and the use of standardised work processes and external auditing (Solbrekke & Englund, 2011). Yet control can be subverted and does not necessarily eliminate the social and organisational triggers to act against one's personal morality in favor of the profit or ranking of an institution. If increased control can only be part of the puzzle, the question is what else is needed for professionals to regain public trust.

One phrase that is increasingly used is that professionals, as well as managers, business leaders, and administrators, should be guided by an *ethical* or *moral* compass.[7] Using a metaphor like this is pervasive and helpful in everyday life: metaphors stimulate the poetic imagination, are couched in extraordinary language, and structure how we perceive, think, and make choices (Lakoff & Johnson, 2008). The metaphorical ethical compass provides

7 The terms 'moral' and 'ethical' are complex and controversial notions that have been subject to philosophical debate since time immemorial. The current article does not necessary enter into this debate, but we have to be clear on the concepts used. We will use the term 'ethical compass' throughout the paper, which has, in our view, both a deontic and aretaic dimension. The deontic dimension of the ethical compass has to do with the question what professionals ought or must not do, answering this question by explaining and justifying which choices are morally required, forbidden, or permitted by focussing on rules and duties. The aretaic dimension of the ethical compass, in contrast, comprises the kind of life professionals aspire to be, drawing on notions such as virtues and ideals (Alexander, 2016). In describing the ethical compass propositions, we follow the authors' terms for the ethical/moral compass.

guidance by orienting an individual to the *ethical north* in professional work contexts, particularly in unknown situations or situations in which one is confronted with an ethical dilemma and does not know which way to turn.

The metaphor has also entered the circles those educating professionals. For instance, in the Netherlands, universities of applied sciences (UAS)[8] have assigned themselves the task of equipping students with a "moral compass" to guide students' thoughts and actions (The Netherlands Association of Universities of Applied Science, 2015, p. 5).[9] The development of an ethical compass among students at UAS seems important because they will be the next generation of professionals who can rewin the public trust, while adolescents (typically aged between 17 and 23 years old) are often considered vulnerable to influences that diminish their moral attitudes. For example, after merely a year of work experience, students tend to renegotiate and adapt their moral judgement and actions if this is expected from them in the organisation they work for, for instance, increasing profits or pleasing clients (Fitzmaurice, 2013; Solbrekke, 2008).

To investigate what it might mean for UAS' aim to equip students with an ethical compass that they can use to navigate through the ethical dilemmas they will encounter in their work, we formulated three research questions: (1) What kind of ethical compasses are proposed in the academic literature? (2) Which compasses can meaningfully assist (young) professionals and, therefore, should be part of the aims and content of education in UAS? (3) How can UAS contribute to the development of an ethical compass for their students? We argue that the metaphor of the ethical compass may help UAS to obtain an initial idea about what is involved in contributing to students' moral development but that the metaphor has its downsides, too, because there are many diverging interpretations of it. We conclude that the ethical compass as understood in terms of a moral identity or virtuous character is the most promising, but we make it clear that promoting students' development of an ethical compass is a complex task.

8 Dutch UAS initiate students into a profession via four-year bachelor programmes. In 2018–2019, these institutes encompassed 453,354 students who were being educated in 36 institutions by 31,027 lecturers/researchers.

9 Although we take the Dutch situation as a starting point, we expect this review of the international literature on the ethical compass to be valuable to any academic who is involved in professional academic courses.

METHOD AND ANALYSIS OF THE LITERATURE SEARCH

To examine the question of how ethical compasses are defined in the literature, we performed a search for (peer-reviewed) articles, books, book chapters, and reports on Google Scholar. We included articles in which the terms moral compass or ethical compass are mentioned in the title—because this is an indication that the subject is central to the article—and those articles published between 2009 and 2018. A special issue of the *Journal of Business Ethics* that looked at approaches to a moral compass that could be used by global leaders caught our attention (Jones & Millar, 2010). This issue showed that a number of different propositions and synonyms were circulating in the literature; therefore, the new search terms *global compass*, *internal compass*, *value compass*, and *leadership compass* were included as well. Because we were focusing on the *compass* metaphor, other terms such as "the ethical mind" (Gardner, 2008, p. 21) were not considered.

After excluding overlapping sources, 143 articles remained for further examination, and we first scanned them by reading the paragraphs in which the search terms were used. This showed that most of the articles touched on the compass metaphor or its features (e.g. the true north, navigation, magnetising, and wind directions) only once or dealt with it superficially. These were discarded because they did not provide insight into the meaning, content, or function of an ethical compass. Only those articles were selected in which (a) the ethical compass (or its synonyms) was conceptualised, developed, or reflected upon and those in which (b) the compass metaphor was explicitly related to ethical themes (e.g. moral values, virtues, principles, and ethical decision-making). This resulted in the selection of 18 publications in which the notion of the ethical compass was sufficiently developed although some of these publications turned out to be rather imprecise in their description of the metaphor. To check whether or not we had overlooked other authoritative (the most cited) sources, we conducted a broader literature search without a time frame, which resulted in one new source (Wilcox & Ebbs, 1992). To increase reliability, the research team, which consisted of a UAS senior lecturer and two philosophers of education, engaged in iterative dialogue on the analysis of the compass propositions. The results will be discussed in the next section.

MAPPING THE ETHICAL COMPASS

After the analysis of the 19 articles, we found it illuminating to divide the corpus into three main clusters: authors who make (A) a *normative* proposal (about the *content* of the ethical compass), (B) a *conceptual* proposal (about the *form* of the ethical compass), and (C) a *practical* proposal (about the *use* of the ethical compass). The proposals that provide clarification of the *content* of the ethical compass suggest an ethical compass navigating (A1) a philosophical theory, (A2) a (single) value, or (A3) a (group of) virtue(s). The proposals that provide a clarification of the *form* of the ethical compass describe it as moral identity, and the proposals that suggest a practical *use* of the ethical compass present it as (C1) a tool or framework for managing moral challenges and problems or (C2) an environment that enhances a moral (corporate) identity. Below, these six categories will be described in more detail and illustrated with some examples. Table 1 provides an overview of the publications, which are ordered by cluster and categories.

A specific philosophy

In this category, we found four proposals (Costello & Donnellan, 2008; Harris, 2010; Marques, 2017; Stephany, 2012). One example is Marques' (2017) moral compass, which employs Buddhism as a philosophical foundation to help leaders consider the ethical impacts of their decisions, as well as think, act, and reflect in ethically sound ways while relating to the contingencies in work and life. Marques' (2017) moral compass unfolds like a "noble eightfold path" that encompasses eight interrelated practices and insights, such as contemplation, meditation, telling the truth, and careful evaluations of actions (p. 5). The eight practices that form the moral compass together help leaders navigate their moral performance (Marques, 2017). A contrasting perspective is offered by the global compass of Harris (2010), who aims at providing direction to senior managers and politicians by arguing that the ethical values and leadership ideas of the medieval statesman Niccolò Machiavelli can inspire organisations and leaders to achieve success. In the context of the twenty-first century, Harris suggests that this entails, for instance, supporting coalition building and maintaining dialogue with legislators.

A particular value or cluster of values

In the second category, we found one proposition. Pettit (2014) positions freedom at the *north* of his moral compass, characterising it as a universal value and the basis for achieving social and democratic progress and international justice. He argues that freedom is the antipower in relationships of domination;

therefore, it is a primary good on which equality is anchored.

A virtue or a group of virtues

The third category contains four proposals (Gierczyk et al., 2017; Lachman, 2009; Nakken, 2011; Visser & Van Zyl IV, 2016). For example, Lachman (2009) places the virtue of moral courage, which is seen as a desirable quality of a person, at the *north* of a moral compass that encourages health care managers and professionals to address ethical dilemmas in the face of adversity. Visser and Van Zyl IV (2016) see a moral compass as a personal sense of right and wrong; they argue that the cardinal virtues (wisdom, fortitude, temperance, and justice) are the main points of the compass that help legal professionals, in addition to the (more objective) professional code, decide what is right and wrong.

A personal identity

Four proposals were found that interpret the ethical compass as an aspect of one's personal identity (Bell, 2011; Daniels et al., 2011; Moore & Gino, 2013; Schultz, 2011). The authors agree that the ethical compass is mainly an *internal* compass, considering it to be a belief system "reflected in one's sense of self" (Daniels et al., 2011, p. 1), an "inner sense of right and wrong" (Moore & Gino, 2013, p. 53), or internalised experience, knowledge, and awareness (Schultz, 2011). This "sense of moral self" serves as a standard for one to live up to, motivates one to engage in moral action, and ensures consistency between oneself and one's actions (Daniels et al., 2011, p. 2).

A tool or framework

Three authors propose a particular usage of the ethical compass as a tool or framework (Bowden & Green, 2014; Brunello, 2014; Thompson, 2010). For example, Thompson (2010) developed a global moral compass that can assist global leaders to prevent value claims from becoming barriers to achieving a common moral ground in the globalised world. The global moral compass structures morality into two "intersecting physical/metaphysical" and "rational/intuitive" domains and four quadrants (Thompson, 2010, p. 26). These represent: "symbolic images and stories" (intuitive core values, which are seen as the 'north' of the compass), "symbolic practices and cultivated dispositions" (habits aligned with values), "reasoned principles and rules" (rational deliberation), and "decisions and actions" (decisions that shape and reveal character) (Thompson, 2010, p. 20). According to Thompson (2010), business leaders can use this global moral compass as a tool to manage moral challenges, enhance moral competence, and create a "shared wisdom" in organisations via an ongoing dialogue (p. 19).

Table 1. Summary of Propositions

Cluster (A) **A normative proposal** **(the *'north'* of the compass)**	**Cluster (B)** **A conceptual proposal** **(the *form* of the compass)**	**Cluster (C)** **A practical proposal** **(the *use* of the compass)**
A1: A philosophical theory ➢ Ethical compass | Costello and Donnellan (2008) *Philosophy of Levinas* ➢ Global compass | Harris (2010) *Philosophy of Machiavelli* ➢ Moral compass | Marques (2017) *Philosophy of Buddha* ➢ Moral compass | Stephany (2012) *The Ethics of Care* [10] **A2: A (single) value** ➢ Moral compass | Pettit (2014) *Value freedom* **A3: A (group of) virtue(s)** ➢ Moral compass | Gierczyk, Fullard and Dobosz (2017) e.g. *wisdom, humility and integrity* ➢ Moral compass | Lachman (2009) *Moral courage* ➢ Moral compass | Nakken (2011) *41 spiritual principles (and their counterparts)* e.g. *compassion/ indifference, humility/arrogance, care/ apathy* ➢ Moral compass | Visser and Van Zyl IV (2016) *Cardinal virtues*	**B: Moral identity** ➢ Moral compass | Bell (2011) ➢ Internal compass | Daniel, Diddams and van Duzer (2011) ➢ Moral compass | Moore and Gino (2013) ➢ Ethical compass | Schultz (2011)	**C1: As a tool or framework** ➢ Ethical compass | Brunello (2014) *Tools for propagandists* ➢ Moral compass | Bowden and Green (2014) *Framework for solving wicked problems* ➢ Global moral compass | Thompson (2010) *Tool for decision-making by global leaders* **C2: As an environment** ➢ Moral compass | Donnellan (2013) *An ethical infrastructure for management decision making* ➢ Moral compass | Sullivan (2009) *Corporate governance as an anti-corruption tool* ➢ Leadership compass | Wilcox and Ebbs (1992) *A moral learning community for students*

An environment

We found three sources in which the metaphor is explicitly related to the idea that an environment should act as an ethical compass to improve moral

10 We have categorised Stephany's (2012) moral compass proposal in A1, however, she regards the ethics of care as a 'lived virtue', therefore she could also fit in A3 (3).

(corporate) identity development (Donnellan, 2013; Sullivan, 2009; Wilcox & Ebbs, 1992). These authors claim that the institutional ethos functions as a compass that helps individuals achieve both personal growth and the common good and that setting ethical standards (e.g. a code of ethics adopted by a board of directors), shared values and culture (e.g. customs, practices, and institutional contexts), and ethics training programs promote human dignity and sustain the positive behaviour of board members, management teams, employees, and students.

In conclusion, we have noted that there is no consensus about what the ethical compass means and, importantly, what its *north* is. Furthermore, some compasses refer to a *north* but also to other dimensions (Thompson, 2010) and wind directions (Bell, 2011; Brunello, 2014; Visser & Van Zyl IV, 2016) to guide professionals and business leaders in their work. Thus, the compass proposals form a rather kaleidoscopic image. In the next section, we discuss which of these compass(es) are valuable for (young) professionals given that Dutch UAS aim at equipping students with a moral compass.

EVALUATION OF THE PROPOSED ETHICAL COMPASSES

Having described three clusters of compasses, the following question arises: Which of the proposed ethical compass(es) can meaningfully assist (young) professionals and, therefore, be part of the aims and content of the education provided by UAS? To answer this question, we propose three criteria deduced from the characteristics of an *ethical professional* that are often found in the literature because the presumption is that the ethical compass guides professionals to act as an ethical professional would. First, ethical professionals are characterised as being intrinsically motivated to contribute to the well-being of the people they work for (Kultgen, 1988; Oakley & Cocking, 2001; Pritchard, 2006): they want to do good by doing good work. Second, various scholars emphasise the importance of professionals being able to act independently of those who have power over them, not choosing the path of least resistance when confronted with conflicts or ethical dilemmas (Gardner et al., 2001). Third, it is suggested that ethical professionals abide by professional codes and that they aspire to realise the moral ideals of their profession (Freidson, 2001, Kole & De Ruyter, 2009b; Kultgen, 1988). In line with these characteristics, we expect that an ethical compass (a) provides the *intrinsic motivation* of professionals *to act morally*; (b) particularly in situations in which they are *confronted with ethical dilemmas*; and (c) according to *moral standards* and, specifically, *the*

moral standards of their profession.

We now apply these three criteria to the compasses described in Section 3. First, most compasses from the first cluster implicitly refer to the role of motivation in their proposals. An exception is Stephany (2012), who presents a moral compass based on the ethics of care as a way to guide nurses in their lives and work. She regards caring to be a multifaceted process "to act justly" and also describes it as a "lived virtue", thereby combining the notions derived from the ethics of care, deontology, and virtue ethics (Stephany, 2012, p. 3). In Stephany's view, care is a virtue that implies nurses are motivated to act in caring ways and that they must integrate this ethics into their everyday lives. Other compasses that use virtues are based on the idea that virtues (e.g. honesty, courage, and trustworthiness) are constitutive of one's character. A virtuous person not only feels, knows, expects, and perceive in a particular way, but he or she also acts virtuously. Therefore, proposing that virtues should form the ethical compass implies that the motivation to act ethically is an inherent part of the compass (Gierczyk et al., 2017; Lachman, 2009; Nakken, 2011; Visser & Van Zyl IV, 2016).

The proposition that motivation to act is an inherent part of the ethical compass can also be found in the proposals in the second cluster. These authors conceptualise the compass as an internal system of beliefs related to a sense of self or as an inner voice that intrinsically motivates one to moral action (Bell, 2011; Daniel et al., 2011; Moore & Gino, 2013; Schultz, 2011). Bell (2011) states that this "personal philosophy" can guide professionals in complex and fluid everyday practices, as a result of which congruence arises between personal desires and moral goals (p. 130). These authors (as the ones who propose that virtues make up the ethical compass) draw attention to the fact that moral judgement is not automatically translated into (moral) action. Therefore, they suggest that one's compass should become part of one's identity, hence helping bridge the gap between beliefs and action.[11]

The authors who regard the ethical compass as a tool or framework (Bowden & Green, 2014; Brunello, 2014; Thompson, 2010) perceive it as an external source. For example, Thompson (2010) suggests that her global moral compass tool can be used as a "managerial response" to help leaders stay true to their values (p. 15). Similarly, in addition to their moral compass framework, Bowden and Green (2014) introduce new professional roles, such as "moral advocates"

11 In the early 1980s, the concept of "moral identity" emerged in the field of moral psychology and proved to be a crucial element of our understanding of the gap between moral judgement and action. Blasi (1980) argues that congruence arises between moral judgement and moral action only when the self is at stake in moral action; in other words, this only occurs when one's moral understanding and concerns become part of one's sense of identity (see also Lapsley & Narvaez, 2013).

(professionals who encourage the development of a moral compass among all stakeholders) and "moral mediators" (professionals who explore the various action scenarios and their implications) to motivate individuals to employ the moral compass (p. 367).

Second, we expect that an ethical compass is particularly important in critical situations when individuals might be tempted to stray from the ethical route. Most authors do not explicitly mention this aspect, but some do (Lachman, 2009; Moore & Gino, 2013; Thompson, 2010). For example, Thompson (2010) justifies her global moral compass by pointing out that in a globalised world, business leaders are faced with complex ethical dilemmas. However, both the authors who see an ethical compass as a personal identity and those who think it should navigate on a (group of) virtue(s) do so mainly implicitly. The latter assumes that virtuous professionals know through experience and wisdom how to act and feel good in every situation, even when others display immoral behaviour at work (Gierczyk et al., 2017; Lachman, 2009; Nakken, 2011; Visser & Van Zyl IV, 2016). Whether a person's virtuous character is sufficiently strong enough to be immune from social forces is, however, questioned by Moore and Gino (2013). Drawing on sociological and psychological research, they describe the various ways in which a person's moral compass can come under pressure. This can lead to "moral neglect" through, for instance, the social norms of an organisation or the organisational goals, "moral justification" of morally wrong acts through being loyal to colleagues or an organisation, and "moral inaction" through social conformity, bureaucracy, or anonymity (Moore & Gino 2013, p. 56); they suggest various strategies by which professionals can regain control over their ethical compass.

Finally, we assume that the ethical compass should meet moral standards, particularly the moral standards of the profession (ideals and norms). The compasses described propose a variety of moral standards. For a number of compasses, the moral standards consist of virtues such as courage, wisdom, justice, and moderation (Lachman, 2009; Visser & Van Zyl IV, 2016). Others propose that professionals ought to act honestly and truthfully (Brunello, 2014) or humanely (Costello & Donnellan, 2008). Thompson (2010) anchors moral standards in wisdom traditions that orient one's conscience "toward understanding and practice of the Good and Right" (p. 20). This is in contrast to Harris (2010), who formulates the moral standards for today in line with Machiavelli's philosophy that "men should always act in a way appropriate to the times" (p. 133). Although many authors mention moral standards, some also explicitly refer to professional moral standards and codes of conduct (Donnellan, 2013; Sullivan, 2009; Wilcox & Ebbs, 1992). About one in four publications in which the notion of the ethical compass was developed

refer to specific professional moral standards, such as midwives (Bell, 2011), propagandists (Brunello, 2014), administrators (Schultz, 2011), health care professionals (Lachman, 2009; Stephany, 2012), and lawyers (Visser & Van Zyl IV, 2016). Other compass proposals do not include specific professional moral standards and are particularly designed for business leaders (Harris, 2010; Marques, 2017; Thompson, 2010) or various professional contexts (Bowden & Green, 2014).

Thus, we can conclude that regarding the three criteria, all proposals described in Section 3 are intended to motivate professionals to act morally and guide them toward adhering to professional standards, be it that some standards are general in character. The majority of the proposed compasses, however, do not explicitly address the function that the compass should help professionals with when it comes to acting on their moral judgements when faced with ethical dilemmas at work. Here, ethical compasses understood in terms of a moral identity or virtuous character are the most promising (see, e.g. Bell, 2011).

DEVELOPING STUDENTS' ETHICAL COMPASSES: A COMPLEX TASK

Dutch UAS have set themselves a complex task in aiming for their students to develop an ethical compass, for we have seen that there are various ethical compasses. Moreover, assisting students to use an ethical compass in situations in which ethical dilemmas may lead them to take a nonmoral path is not an easy feat. Indeed, we think that Moore and Gino (2013) are right to suggest that "unethical behaviour stems more often from a misdirected moral compass than a missing one" (p. 55). Because unethical behaviour happens everywhere, we assume that in a higher education context, universities' task is not so much to equip students with an ethical compass (that they currently lack) but rather to stimulate students to use their ethical compass (which they already have) in challenging situations and calibrate their compass while taking professional standards into account. This section will not describe practical ideas about how UAS can foster that their students will develop their ethical compass, be it that we give several examples of good practices, but aims to show the complexity of equipping students with an ethical compass by addressing two central issues.

The first is that assisting in the development of the ethical compass as a moral professional identity requires a holistic approach. The second is that this holistic approach requires UAS to navigate between the Scylla to further the relativistic views of their students and the Charybdis of promoting a

controversial moral identity.

In our view, the development of an ethical compass, here understood as moral identity or character, means that UAS adopt a holistic approach in two senses. First, the approach needs to encompass the whole student (Miller, 2010). When professionals develop moral character, they do not only know what is right, but they also embody values in their action, have formed intelligent habits over time, and develop "skills of discernment and practical judgement" in challenging situations (Blond et al., 2015, p. 18). Neo-Aristotelian philosophers of education have explicated and justified a number of methods with which teachers may stimulate students' character development, such as role modeling, habituation, art, and dialogue (Jubilee Centre for Character and Virtues, 2020; Moberg, 2008; Nussbaum, 1998; Sanderse, 2012). At the same time, educationalists have developed a large variety of practical ways to implement and evaluate character education, mostly in primary and secondary schools, but in higher education contexts as well (Arthur et al., 2009; Brant et al., 2020).

Second, although separate ethics courses are necessary to elucidate and emphasise the importance of professional codes and the ethical aspects of one's profession, the education of an ethical compass cannot merely be an add-on to the curriculum. It requires an approach that is integrated into various courses, along with teachers who exemplify what it means to have an ethical compass and ethical ethos. Ethics courses could be dedicated to learning and reflecting on professional codes and exploring ethical dilemmas in which professionals need their ethical compass. In these, but also in other courses and supervision, students should be stimulated to discuss the ethical and legal issues of their future professional practice, discovering the ambiguities and gray zones and boundaries that should never be crossed, thereby, enabling them to see and cope with the complexity of ethical considerations (Bercovitch & Long, 2009; De Ruyter & Schinkel, 2017; Gill, 2012). Furthermore, stimulating dialogue about moral emotions and the influence of empathy, shame, and guilt on decisions have been suggested as enhancing following one's ethical compass (Myyry, 2003; Myyry et al., 2013). Various methods for reflecting on ethical dilemmas and interventions on developing moral reasoning have been developed, ranging from discussing vignettes in groups to individual meetings with mentors to reflect on dilemmas that students have experienced themselves (Cummings et al., 2007; Foley et al., 2012). Because developing a moral identity cannot be a theoretical enterprise, UAS need to ensure that students can explore their ethical compass in the world, or in real-life situations, such as internships, real-work projects, practicums, and simulations (Bruno & Dell'Aversana, 2018; Jackson, 2017; Trede, 2012). Because internships form a large part of the UAS curricula, in theory, students have ample opportunities to calibrate their

ethical compass. However, their moral identity development may easily be snowed under by learning the technical skills of the profession. Therefore, it is particularly important that the supervisors or mentors of the students ask their students to reflect on the possible ethical dilemmas they have encountered (Sanderse & Cooke, 2021; Foley et al., 2012; Hunink et al., 2009).

Finally, the UAS themselves (echoing the ethical compass proposed by Donnellan, 2013; Sullivan, 2009; Wilcox & Ebbs, 1992) should be modeling what it means to have and use an ethical compass, which implies being moral learning communities in which teachers and the leadership of the UAS exemplify what it means to be a professional with an ethical compass. Donellan (2013) suggests conducting an annual ethics audit to assist organisations in assessing the ethical culture and the way organisations "live out the expectations of its mission, vision and value statements" (p. 25). If done internally, rather than by an external inspectorate, which could affirm the sense of public mistrust and, therefore, increase the apprehension of the teachers and leaders to be open, the UAS could learn a lot; self-inspection gives the teachers and leadership good insights into which values people have and how they (want to) exemplify them. It may, of course, also lead to situations where teachers or leaders fail to live up to the mission or who have an ethical compass that clashes with the one expected. This again asks for an ethical compass to make decisions, showing the importance of having such a compass and the complexity of the task that UAS set themselves.

The second central point we want to address is one in which UAS may not have realised when they have defined their aim, namely the complexity of wanting to avoid enhancing ethical relativism on the one hand and promoting a particular moral identity on the other hand. Section 3 shows that there are various types of ethical compasses and that authors who propose a particular *north* of the compass have different ideas of what that *north* should be. Presenting this diversity would ideally stimulate dialogue and critical thinking about the professional standards and help in critically reflecting on the plurality of values, virtues, norms, ideas, and ideals represented in ethical compasses and professional practices. However, if universities communicate this diversity to students and have them randomly pick the interpretation they like, this could feed into a subjectivist, relativistic meta-ethical position of students that Ebels-Duggan (2015) typifies as "an overconfident lack of conviction" (p. 86). A relativistic position is, however, precisely what the UAS seem to want to prevent by equipping their students with an ethical compass, which denotes not merely a certain consistent track of a single professional, but that of a moral representative of a profession (which is not to say that there is no plurality of good ways of acting).

Yet stimulating students to develop an ethical compass may also lead UAS to actively promote *the* compass that they believe to be best (for a particular professional); they might try to ensure that students leave the UAS with the ethical compass that will lead their students in the right direction. This could infringe on the students' autonomy and freedom to develop their own moral identity. UAS might argue that they focus on the professional ethical compass of their students and, therefore, do not intend to form the complete moral identity of their students. In other words, they could argue that they do not promote a particular *personal* moral identity and, therefore, do not surpass the boundaries of their educational prerogative to educate future moral professionals. However, it is impossible to separate the ethical compass that students develop in the UAS (completely) from their personal moral identity because the social context and moral atmosphere of a university of applied sciences are an expression of a view of the good life, which also influences the ethical compass of their students (De Ruyter & Schinkel 2017). This does not mean that UAS should not stimulate the further development of students' ethical compass, but it does imply that they also foster critical thinking that enables students to reflect on the ethical compass promoted by UAS.

CONCLUSION

There are many studies about whether higher education should stimulate students' moral development, how this can be done, along with how these attempts turn out in practice. However, how they can stimulate the ethical compass of their students is a new theme, also because the ethical compass has only relatively recently become a popular metaphor. An overview of interpretations what the metaphor stands for has not yet been made. Therefore, in the current article, we have examined the question as to how ethical compasses are defined in the literature and categorised the various proposals and propositions to understand the implications for educational professionals (and academics), particularly for UAS.

Our study has led to several relevant theoretical outcomes. First, we have compiled an overview of the major positions of the ethical compass found in the literature, which we could distinguish into three categories: the *content*, *form,* and *use* of the metaphorical ethical compass. Second, we have noted that there is no consensus regarding what the *ethical compass* means, should do, or what its *north* is. Third, we have introduced the criteria to evaluate which compass can meaningfully assist (young) professionals and, therefore, should be part of the aims and content of education in UAS. These are the motivations

to act morally, especially when confronted with ethical dilemmas, according to one's professional moral standards. Although we think that these criteria should further be refined and elaborated, they have enabled us to distinguish between the compasses that match the UAS context more or less. We have concluded that the majority of proposals partially meet these criteria. One of the issues that most proposals of ethical compasses do not address is the gap between moral judgement and action. The compasses that reflect one's sense of self (a moral identity or a virtuous character) are the most promising way in which to do this. Finally, we have described the challenges that UAS may encounter when promoting an ethical compass. We have argued that this includes the whole school' curricula in which students' moral identities are fostered; here, ethics is integrated in various courses and moral teachers are an example of what it means to have an ethical compass.

The value of the metaphor of the ethical compass is that it helps professionals understand and experience the complex moral domain in terms of another, more familiar domain: navigation. So the notion of the ethical compass helps them "to quickly master a new and unfamiliar domain" (Maxwell, 2015, p. 90). However, using metaphors can also have its downsides. For example, we have seen that the metaphor comprises diverging interpretations and that the way in which UAS can promote an ethical compass entails a variety of educational elements. We do not know whether UAS have realised the complexity of the task they have set themselves. Indeed, further research is needed to provide insights into how UAS turn the metaphor into a lived practice.

Chapter three

‘What do you mean by ethical compass?’ Bachelor students’ ideas about being a moral professional[12|13]

12 Acknowledgement of author contributions: LvS, designed the study, developed the interview protocol, recruited participants, conducted the interviews, analysed and calibrated the data, and drafted the manuscript. CS, WS and DdR supervised the methodology, calibrated the data, and contributed to critical revisions of the paper. DdR supervised the research process.

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ABSTRACT

This article aims to explore the moral ideas and experiences that students at Dutch universities of applied sciences (UAS) have of being a professional with an ethical compass. Semi-structured interviews were held among 36 fourth-year bachelor students divided over four institutions and three different programmes: Initial Teacher Education, Business Services and Information and Communication Technology. Findings show that students say they strive to be(come) moral professionals, but that they have difficulties recognising and articulating the moral aspects of their professional roles. They seem to lack a moral vocabulary and the moral knowledge to verbalise their aspirations and to provide arguments to explicate or legitimise their moral behaviour. While most students were critical of the support they received from their universities, they indicated that various other role models and (work) experiences did have a strong and positive influence on their moral development. In this article, we reflect on the findings in relation to international empirical research on students' moral development and highlight the characteristics of UAS students.

Keywords
Higher education, university of applied sciences, moral development, moral professionalism, ethical compass

INTRODUCTION

Recently, there has been a renewed interest in and discussion about the role of higher education in stimulating students' moral development (De Ruyter & Schinkel, 2017; Sullivan & Rosin, 2008). This interest has emerged during a time when higher education has become more competitive, international, and has attracted larger numbers of students (De Wit, 2017; Lynch, 2015; De Ruyter & Schinkel, 2017). These developments raise the question whether higher education institutes are still in a position to realise and to fulfil their (legal) duty to stimulate the moral development of future professionals (Judson & Taylor, 2014; Kromydas, 2017; De Ruyter & Schinkel, 2017).

Those who answer this question affirmatively have explored how higher education institutes can accomplish their moral task and can guide students in their development towards moral agents (Collier et al., 2018; Evans et al., 2009; Mayhew et al., 2016). In order to better stimulate students' moral development, it is important to know their moral ideas and experiences to understand the gaps in their formation.

This article reports on an explorative empirical study among Dutch students at universities of applied sciences (UAS) about whether and, if so, how they see themselves as a moral professional with an ethical compass. The reason for focusing on the latter metaphor is that Dutch UAS have set themselves the explicit task to equip students with a "moral compass" that can guide students' thoughts and actions (The Netherlands Association of Universities of Applied Science, 2015, p. 5; Ministry of Education, Culture and Science, 2015, p. 6). The ethical compass has become a buzz word in educational theory and practice. To our knowledge no empirical studies have attempted to clarify this concept. Therefore, an empirical clarification is valuable in order to build new knowledge and theory and to give content to the UAS moral aims (Christen et al., 2014). One goal of this study is to empirically investigate students' ethical compass to understand the gaps in their moral development.

Therefore, this article presents the results of 36 semi-structured interviews with fourth-year BA students from four Dutch UAS and three different programs: Initial Teacher Education (ITE), Business Services (BS), and Information and Communication Technology (ICT). The study adds to research into students' experiences and understandings of being a responsible professional (Fitzmaurice, 2013; Solbrekke, 2008; Solbrekke & Karseth, 2006; Wilson et al., 2013) and contributes to previous findings that professional responsibilities are renegotiated in the transition from education to work (Solbrekke, 2008), that novices are critically influenced by their work environments (Fitzmaurice, 2013), and that internships provide access to the values and norms that define

the moral order of the respective professions (Solbrekke & Jensen, 2006) and which appear to have a significant influence on the construction of students' professional identities (Fitzmaurice, 2013).

This study addresses two research questions: (1) to what extent and in what ways do students regard themselves as a responsible professional with an ethical compass?; and (2) how do students think their ethical compass has been formed? These questions are based on the terminology of the Dutch UAS strategic agenda, which states the goal of helping students develop into responsible professionals with an ethical compass. We consider this to be synonymous with developing moral professionals.

In this article, we use 'ethical compass' to include both *morality* understood narrowly as deontic considerations concerning rules and obligations (Gert & Gert, 2017), and *ethics*, understood more broadly as aspirational considerations about ideals, well-being, happiness and flourishing (De Ruyter & Steutel, 2013; Kultgen, 1988). First, we guide the reader through the conceptual landscape of the ethical compass and give an overview of existing empirical research on students' moral development. This is followed by a description of the research method and the results of the data analysis. Finally, we reflect on the findings in relation to international empirical research on students' moral development, highlight the characteristics of UAS students and answer the research questions described above.[14]

THEORETICAL BACKGROUND

Most scholars agree that professionals must be moral (Brint, 1994; Freidson, 2001; Kultgen, 1988; May, 1996; Oakley & Cocking, 2001). Professionals characteristically do not pursue financial gain or fame but aim to do good with their work. They are characterised by a personal mission related to their work (Gardner et al., 2001; Freidson, 2001; Kole & De Ruyter, 2009a; Kultgen, 1988; Oakley & Cocking, 2001) and are expected to be aware of their (shared) responsibilities, and how their work affects others (May, 1996). Moreover, because of these responsibilities, they do not choose the path of least resistance when confronted with conflict (Gardner et al., 2001). Even though we may assume that professionals have good intentions, their good work may be hindered by institutional conditions, by the economic market situation of the organisations they work for, and the expectations of society (Freidson, 2001; Brint, 1994).

14 UAS is a collective term for higher education institutes that can be found in various countries, such as the 'Fachhochschule' represented in Germany, Austria and Switzerland, the 'Haute École' in France, and the 'Scuola Universitaria Professionale' in Italy (retrieved August 9, 2019 from www.uasnet.eu).

In this light, and fuelled by malpractices of professionals that grabbed the headlines and led to scandals and crises, academics have explored the idea of the ethical or moral compass in various professional disciplines such as law (Foley et al., 2012; Rothenberg, 2009), accountancy (Sunder, 2010), health care (Peer & Schlabach, 2010) and medical specialists (Bercovitch & Long, 2009; Webster, 2013). Furthermore, the metaphor is frequently mentioned in passing in articles on the moral development of professionals (see, for example, Ferguson & Louder, 2018; Gibbs et al., 2007; Gill, 2012) or in relation to the curriculum of higher education institutes (Natale & Libertella, 2016).

Our previous study of the different types (and names) of elaborated ethical compasses showed that there is no consensus in the academic literature regarding the *content*, *form* or *use* of the concept (Van Stekelenburg et al., 2020). Some derive the content of the ethical compass from a philosophical theory (Costello & Donellan, 2008; Harris, 2010; Marques, 2017; Stephany, 2012), for example, Levinas's metaphysics or 'the end justifies the means' approach defended by Machiavelli. Others propose a value like freedom (Pettit, 2014), or a (group of) virtue(s) like moral courage (Gierczyk et al., 2017; Lachman, 2009; Nakken, 2011; Visser & Van Zyl IV, 2016). Some scholars understand the form of the ethical compass as a moral identity (Bell, 2011; Daniels et al., 2011; Moore & Gino, 2013; Schultz, 2011), while others see it as a tool or framework for managing moral challenges and problems (Bowden & Green, 2014; Brunello, 2014; Thompson, 2010), or as an environment that enhances a moral (corporate) identity (Donnellan, 2013; Sullivan, 2009; Wilcox & Ebbs, 1992). Our own definition is in line with interpretations of the ethical compass that focus on the virtuous character and moral identity of professionals. We understand the ethical compass of professionals as (a) the intrinsic motivation of professionals to act morally (b) particularly when they are confronted with an ethical dilemma (c) according to moral standards and specifically the standards of their profession (ideals and norms) (Van Stekelenburg et al., 2020).

There is to our knowledge no empirical research on professionals' ethical compasses as such, so we will discuss a broader body of empirical research about students' professional moral development. Specifically, we highlight three existing perspectives that are relevant to our research. First, we examine studies focusing on how higher education students and novice workers understand the state of their profession and related moral responsibilities (Arthur et al., 2009; Fishman et al., 2004; Fitzmaurice, 2013; Solbrekke & Jensen, 2006; Solbrekke & Karseth, 2006; Solbrekke, 2008; Wilson et al., 2013). These studies show that students in higher education have considerably different (and limited) understandings of their moral professional responsibilities and behaviour. For example, students mainly describe their professional

responsibilities as (following) the formal standards and rules defined in professional codes, despite a "moral purposefulness" in their thinking (Fitzmaurice, 2013, p. 620) and an awareness of moral responsibilities in their speaking (Solbrekke & Karseth, 2006). They restrict their moral responsibilities to their specific occupation without considering the wider societal context (Solbrekke, 2008; Solbrekke & Karseth, 2006).

Second, scholars have investigated students' moral development (during higher education). An empirical approach, strongly influenced by Kohlberg's work on cognitive development, has been to measure the level of moral reasoning in higher education students (Auvinen et al., 2004; Coleman & Wilkins, 2004; Craig & Oja, 2012; Jagger, 2011; Myyry et al., 2013; Thoma et al., 2008). These studies showed that students' moral judgement can develop significantly during their studies provided that they are actively involved in learning environments that promote students' thinking, critical reasoning skills (Auvinen et al., 2004; Coleman & Wilkins, 2004; Craig & Oja, 2012; Myyry, 2003; Myyry et al., 2013) and ethical sensitivity (Jagger, 2011). After all, young adults often reason out of personal interest but are not always able to recognise ethical dilemmas and the moral characteristics of situations, which may hinder their ability to make a moral judgement (Thoma et al., 2008). Another approach is to identify and measure character strengths (e.g. love, hope, curiosity and gratitude) across the lifespan using the Values In Action (VIA) classification (Ruch et al., 2010) to understand which are the primary character strengths (that are also called "signature strengths") that enable moral conduct (Park & Peterson 2006, p. 904).

Third, empirical studies have focused on how students become moral professionals. For example, VIA research has focused on how student teachers (Arthur et al., 2015) and medical students (Arthur et al., 2015) perceive their character and how this plays a role in professional practice. Sanderse and Cooke (2021) found that most (primary and secondary) British teachers at school thought that ITE had not prepared them well for becoming a moral teacher. These teachers relied more on their own moral compass than on what they had learned in teacher training, which was mainly focused on subject-specific training. Research has shown that becoming a moral professional requires that students have room to experiment with new roles, images and aspects of themselves (Bowen, 2018; Ronfeldt & Grossman, 2008), are able to practice these roles and images in professional life (Reid et al., 2008), and have the opportunity to reflect on new experiences (Hatem & Halpin, 2019; Jackson, 2017). Students are then able to develop moral character (Arthur et al., 2009) and build a moral (professional) identity (Bowen, 2018; Hatem & Halpin, 2019; Jackson, 2017; Krettenauer & Mosleh, 2013; Reid et al., 2008;

Ronfeldt & Grossman, 2008). Role models have turned out to be decisive in providing potential moral professional identities (Byszewski et al., 2012; Han et al., 2017; Ibarra, 1999). They create and confirm a viable self-concept (Gibson, 2003) and have a strong influence on the choice of a profession and career (Bosma et al., 2012; Vinnicombe et al., 2006). Furthermore, research has shown that it is important to develop students' ideals. Such ideals reflect values and help to set goals and to achieve them in a meaningful way (Poom-Valickis & Löfström, 2019). Aligning students' internal ideals (moral identity) and external ideals (perception of professional values) reduces emotional and cognitive dissonance, resulting in less inner conflicts (Thompson et al., 2010). Therefore, educational institutions should not only help students to articulate and refine their personal and professional ideals (Beauchamp & Thomas, 2010; Poom-Valickis & Löfström, 2019), but also to develop their own educational, moral and religious ideals (if present) and to interweave the person and the profession in their education programmes (De Ruyter et al., 2003). As different types of higher education seem to produce a variation in moral judgements (Maeda et al., 2009), higher education institutions can make a difference, for example by creating workplaces and learning environments in which students can discuss and evaluate the dilemmas of professional responsibility in relation to the core values of the profession (Dahlgren et al., 2014; Karseth & Solbrekke, 2006; Myyry 2003; Sockett & LePage, 2002).

Thus, there is a body of empirical research within higher education about students' understandings of being a responsible professional, their moral development and the influences on becoming a moral professional. However, we are particularly interested in the concept of the ethical compass, how (UAS bachelor) students perceive their own ethical compass and the formation of this guide. Therefore, this study invited UAS students to share their associations, feelings, thoughts and actions related to the notion of the ethical compass. This resulted in authentic stories in students' own vocabulary about their moral ideas and experiences, and the role models and ideals they adopted in their education, internship and personal lives.

METHOD

Respondents

Our findings are based on 36 semi-structured interviews with 24 males and 12 females, all fourth-year bachelor students at UAS with an average age of 23. Students gained considerable work experience during their bachelor programmes in which internships were systematically woven into the

curriculum. They were random selected in equal numbers across three different programmes: Initial Teacher Education (n=12), Business Services (n=12), and Information and Communication Technology (n=12). Where random selection did not succeed, purposive sampling was used to complete the research group. Students were chosen from four Dutch UAS, which were selected according to the highest enrolment rates in 2016 and are situated in the cities of Amsterdam, Rotterdam, Eindhoven, and Arnhem | Nijmegen. Informed consent was sought in writing and anonymity was guaranteed.

Interviews

The first author, a senior teacher from a Dutch UAS, conducted the interviews at the students' own institutions between September 2017 and February 2018. The semi-structured interviews lasted around 60 minutes, were audio-recorded, transcribed verbatim and were conducted and evaluated in sets of three until saturation was reached. As we had anticipated that students would find it difficult to formulate their moral ideas and experiences, the interviews were based on a concrete interview protocol (Appendix 1). The interviews addressed three topics: students' perceptions of being a responsible professional with an ethical compass; students' ideas on how their ethical compasses have been formed; and students' experiences with ethical dilemmas during their internships. Given the richness of the acquired data and in order to present these data in a meaningful way, we divided the results over two articles, which is common practice in qualitative research (Levitt et al., 2018). This article presents the analysis of the students' responses to the first two topics, where the second topic is divided into two part-topics, namely (a) their ideas about how their ethical compass has been formed, and (b) students' experiences at their UAS institutes in relation to what was both most and least useful in their professional education.

First, all participants were asked to rate themselves on a scale of 1 (not at all) to 10 (excellent) with regard to being a responsible professional with an ethical compass. Second, follow-up questions invited students to say more about the ethical compass in their own terms, and how they thought their compass has been formed. To further explore and deepen their ideas and experiences, we asked them which role models inspired them, which ideals they had in their own lives, and which plans and actions they wanted to pursue. Considering the complexity and level of abstraction of an ethical compass, we expected that students might have difficulty in verbalising their ethical compass. Therefore, students were asked halfway through the interview to select and reflect on one of three questions: What should I do? How should I live? Who do I want to be? because they can be attracted to and challenged by different questions

(Appendix 2). As these questions were solely used to elicit and elucidate students' perceptions of their ethical compass, the answers were not coded seperately. Finally, the moral self-scale was repeated at the end to check whether students' perceptions of being a responsible professional with an ethical compass had changed during the interview.

Data analysis

Data were analysed using the Qualitative Analysis Guide of Leuven (QUAGOL) described by Dierckx de Casterlé et al. (2011), a method inspired by the Grounded Theory approach (Glaser & Strauss, 1967). The first author summarised every interview in a brief abstract which provided an understanding of the respondent's experiences and a general narrative view of the essence of participants' stories. Next, the researcher coded the interviews in an open way, drew up a list of the preliminary codes, filtered the most important data and clustered these codes in categories. To increase interrater reliability, an interdisciplinary research team—two philosophers of education with experience in qualitative research and an experienced field researcher—joined the researcher in iterative dialogue on the findings. Drafting concepts to categories was performed using paper and pen, no software was used. Each step in the coding process was monitored by the research team using a random sample comparison of the coding with a focus on the content, meaning and characteristics of the narratives. Since the analysis was performed as an interdisciplinary team process, evaluation sessions were added after every six interviews and after every new step in the coding process. After each member of the research team independently coded a random subset of interviews, any inconsistencies were discussed until consensus was reached. This facilitated constant comparison by digging deeper and constantly moving within-case and across-case analysis to grasp the complexities of the research data. The evaluations led, for example, to a distinct category 'UAS experiences' as students spontaneously started to share what they valued most in their vocational training and UAS context. The extraction of essential phenomena by the research team led to the storyline and conceptual framework from which essential findings could be described (Miles et al., 2014).

FINDINGS

Students' ideas about the ethical compass

Most students turned out to have difficulties explaining their views on the notion of an ethical compass. Two students (ITE27, ICT5) indicated that, prior to

the interview, they had searched the internet for the meaning of the metaphor because they had no idea what it meant. Some students spontaneously associated the ethical compass with a sort of 'gut feeling' or 'intuition' that changes depending on the situation.

It also turned out that the term *ethics* (and *ethical*) was personal for most students, as indicated by a student:

> *"Yes, ethical is of course a very flexible concept, there is no standard for it: what is ethics or what is ethically responsible and what is not? That is very personal..."* (BS28)

When invited to describe their *personal* ethical compass, in all three professional disciplines respondents mentioned having values, referred to a rule (of life) or a choice to do right or wrong. Although a majority of students claimed that navigating on values such as respect, honesty and kindness was most important to them, they had difficulties explaining how these values or rules were explicitly reflected in their behaviour. As an ITE student said:

> *"Uh, yeah, what's important to me.. that's how I treat other people, too. And of course that differs per situation [...] I may deviate from my course in order to, uh, yes, then... I don't really know how to put that into words."* (ITE36)

In order to be a moral professional, the majority of students in all three professional disciplines indicated that they navigate on their 'gut feeling' and try to align their (difficult to articulate) internalised belief and value framework with external sources and standards for professional conduct (see Table 1). Most BS and ICT students sought support in external laws, rules, or professional codes transmitted by their professional domain, as indicated by one student:

> *"Uh, of course, say if you have a gut feeling, as you usually do with issues like where you wonder whether something is allowed – then of course you can go and find out: is this actually even legal."* (ICT13)

Due to the lack of formalised professional codes of conduct or laws, ITE students mainly referred to unwritten moral duties and to school protocols that provide structured guidelines for collaboration and communication (e.g. in relation to parents, colleagues and other stakeholders).

Table 1. *Examples of students' (external) moral guides*

Students align their (implicit) internalised belief and value framework with:
Laws ➢ e.g. the Financial Supervision Act: *"That sets out all the standards you need to meet, and the guidelines. So, that, to me, is basically the training bible for anyone wanting to become a financial consultant."* (BS19)
Rules ➢ e.g. rules of life: *"Treat everyone the way you want to be treated."* (ICT5) ➢ e.g. online rules: *"Don't do things in the digital world that you wouldn't do in the real world; breaking in, sending child pornography."* (ICT4)
➢ **Unwritten moral duties** e.g. the duty to report: *"That it's the teachers' responsibility too to report instances where they suspect something. The problem is, how do you distinguish between what you should and shouldn't report?"* (ITE18)
Protocols ➢ e.g. school protocol: *"A lot of primary schools do have protocols [...] but those deal mostly with people's and children's personal details for example and, indeed, not so much with how to handle certain situations."* (ITE17)
An oath or professional code ➢ e.g. a non-disclosure agreement: *"What's it called again? Right, a non-disclosure agreement, you're simply not allowed to share information with people outside your work; sensitive information [...] that's strictly prohibited."* (ICT6)

Nevertheless, most students saw themselves as a moral professional with a sense of right and wrong. When asked at the start of the interview to rate themselves on a scale of 1 (not at all) to 10 (excellent) with regard to being a moral professional, the average was 7.5. Two students rated themselves with a 10 and scaled back to an 8 (BS10) and a 5 (ITE16) at the end of the interview, when they realised that they did not always act as the kind of professional they wanted to be. Two students rated themselves with a 5 (ICT22, ITE26), arguing that ethics had not received sufficient attention in their professional training in order to qualify as a moral professional. In all three professional disciplines, the majority of students explained that they had acquired a body of general (rather than moral) professional knowledge and skills during their training, although their internships made them aware that they still had to learn to *apply* this knowledge and these skills in the real world of work. Furthermore, most UAS students realised that daily practice is often at odds with theory. They indicated that they could only make their knowledge fruitful by using technical skills (e.g. communication skills, critical thinking skills) rather than moral skills.

In short, most students found it difficult to reflect on the ethical compass even though they recognised its relevance for their life and work. All students had the drive to be a moral professional, but most lacked a moral vocabulary and the moral knowledge to explain or legitimise their moral behaviour. Students' moral professional conduct mainly relied on what is morally required

or prohibited, as laid down in external laws, protocols and professional codes rather than on their virtuous character and moral identity.

Students' ideas about the formation of their ethical compass

There was hardly any variation in the way students outlined how their ethical compasses had been formed. All students in this study first emphasised that (grand) parents, family members and later school, sports and peers play critical roles in gradually building their value framework and attitudes. For example, one student (ICT14) gave examples of how his parents intentionally aimed to promote his moral development by offering books by Homer and Dante. Others explained that they had unconsciously incorporated the observed behaviour of their parents and that they began thinking about their own moral standards at approximately the age of 18. Around that time they evaluated their attitudes towards life which sometimes led to a revision or sometimes rejection of the standards they had acquired. As one BS student explained:

> *"I wasn't exactly an endearing kid. I was a difficult teenager. Smoked weed sometimes, things like that. [...] I think it wasn't until I was 18 that I really started to realise what being good means. And that I started acting extra nice to people just to cancel out the way I'd misbehaved in the past, or, well, clean the slate for myself."* (BS11)

One-fourth of the respondents explained that their moral awareness had been triggered by negative experiences from the past. They indicated that (one of) their parents had avoided their parental responsibilities and that they were now suffering the adverse effects, while others described how the death or sickness of a parent, experience with depression, being bullied at school or parental divorce had affected them. One ITE student expressed it this way:

> "*So when things no longer gel, when they stop being automatic and start to come apart, then you end up in a kind of hole and you start to think about that, about how that affects you."* (ITE35)

Thus, the changed conceptions of themselves in situations where things stopped being self-evident appeared to be influential for increasing (moral) awareness. As a result, life questions arose and students began to think about what they consider valuable in life and what responsibilities they have towards themselves and others, also in a professional context. As one ITE student illustrated:

> *"I have a boy in my class who also lost his father when he was three, so he didn't know him at all, or hardly. I told him that if he misses such a father role, that he can talk to me about what he misses, that we can have a conversation about it together."* (ITE08)

Students' ideals and professional role models

When asked what ideals students aim for and whether their ideals help them to make choices in life and work, some students said that they indeed hold on to ideals which lead them, for example, to become a vegetarian (BS10, ICT14, ICT15), or to opt for a job in a sustainable company (BS28, ICT15, ICT23). The majority of BS students strived for general ideals such as a meaningful family life and a satisfactory and well-paying job. About half of the group of ICT students wanted to have an impact on society and to become known for something they had made. Four students (ITE08, ITE17, ITE26, ICT13) described general ideals such as 'world peace' and 'happiness'.

Eight students explicitly indicated that they had no ideals (ITE09, ITE27, ITE35, BS19, BS20, ICT4, ICT6, ICT22), even though some of them did voluntary work and wanted to contribute socially. Apparently, they were not conscious of their ideals and commitments. In general, articulating plans and actions to pursue turned out to be difficult for the majority of respondents who experienced the future as 'still open' and 'far away'.

That students have ideals that were not explicitly articulated might be related to their developmental stage. From the three cards presented to them, two-thirds of the students chose the question *Who do I want to be?'* as the most pressing one in their lives. This suggests that the image of who they want to be has not yet crystallised.

A minority of the students had discovered ways to reduce stress and find a balance in life and practiced yoga (ITE07) or prayed and used the Bible (BS19, BS20) as a moral guide.Others engaged in reading or listening to podcasts (BS10, BS28, ICT5, ICT13, ICT14, ICT23, ICT33) One student (BS10) explained that he had 60,000 thoughts that haunted him during the day, and he used writing to organise his experiences and get a grip on his life.

When asked whether they had an inspiring role model in their personal or professional lives that helped them to articulate their (professional) ideals, in all three disciplines, three quarters of the respondents indicated that they did have a role model. Two BS students explained that they did not want to have a role model because they strived for an authentic live and did not want to be influenced by others. In general, parents were mentioned as role models because of their perseverance and their wisdom, or because of their

hard and good work. Mentors were mentioned as standards of excellence who encouraged students' ideal professional self. Students highlighted their mentors' vision and expertise and their specific and impressive ideal character traits: their courage, honesty, enthusiasm or sense of humour. Unlike most ICT students who had influential and famous role models who they admired for their creativity and impact on society (e.g. Alan Turing, Elon Musk, Bill Gates or musician Bob Dylan), only four BS students (BS28, BS11, BS29, BS10) cited examples of successful entrepreneurs such as Fabienne Chapot (BS29) and Ricardo Semler (BS28). All but one ITE student (ITE27) found their role models in their own social circle, as explained by this student:

> *"Uh, my swim coach was really an example to me because he listened very well and made me work very hard [...] so I was always very proud and in the end I became a trainer myself."* (ITE16)

Additionally, half of the group of ITE students had an image of what an ideal teacher should be, which was sometimes inspired by the teacher they actually had.

> "*Yes, the teacher I want to be, is the teachers I can remember. The teacher you could always go to when something was wrong. The teacher who knows everything [...] the teacher you feel safe and comfortable with."* (ITE07)

Students' experiences at universities of applied sciences

During the interview, students were asked how their education had contributed to their moral professional development. Most students indicated that they valued the transmission of theoretical knowledge and the opportunity to develop their professional skills. Furthermore, it appeared that most students wanted to develop a personal vision of their professional role and a stronger (professional) identity, as described by one ITE student:

> *"I'm really still trying to figure out who I am and what I want to stand for and [...] contribute. And of course, you develop certain opinions about that [...] but I find it really hard to put my own mark on it."* (ITE07)

Although most students in all three fields found it difficult to explicitly relate what they had learnt at their institutions to their moral professional development, most students could illustrate their needs or what they valued

most in their vocational training and UAS context. This can be clustered in three main categories: (1) a stimulating institutional learning environment, (2) interconnectedness and social interaction; (3) various (real-world work) experiences in a diversity of contexts.

First, we found that a stimulating institutional learning environment that expresses attention and involvement is crucial for students' moral professional development. One-third of the students explained that they had built positive learning experiences through the constructive written and oral feedback they received on the work they delivered. Were ICT and BS students valued feedback and support from their teachers and fellow students, face-to-face intervision sessions at the UAS institutions in which reflection on personal and professional experiences were facilitated, were highly valued by ITE students.

Overall, students appreciated a good relationship with their teachers with whom they could share their success stories as well as their uncertainties, struggles and vulnerabilities without being judged. Most students valued approachable and enthusiastic teachers who are experts in their field and who are able to connect theory with professional practice. In addition, students appreciated an open communication with short lines and teachers who carefully prepared their sessions and (PowerPoint) presentations with clear and consistent information. This made them feel that they were being taken seriously and that teachers were involved in their learning and development process. Three students (ITE34, ITE36, BS11) had the impression that their teachers were too busy and that students were simply a 'number' and not their priority, resulting in unanswered emails and misusing students' responsibilities as an excuse to evade their own. The presence of these role models (and anti-mentors) in their UAS contexts, allowed students to further develop a moral attitude towards their own responsibilities.Most students preferred an open curriculum in which frameworks are provided, but in which they can also have a say in how the education is organised. They desired to have flexibility in their curriculum and room to make their own choices. As indicated by an ITE student:

> *"Um, yes, I like being able to be autonomous, that I do get goals that I have to achieve, for example, but that I can then decide for myself how I'm going to work towards them, then I sometimes come up with the most extraordinary ideas." (ITE18)*

Second, most students indicated that interconnectedness and social interaction with fellow-students and teachers is crucial to their moral growth. Dialogue, (in)formal conversations and discussing (contrasting) personal and professional opinions and beliefs were found to be encouraging for most

students in all three professional disciplines. They argued that they could expand their own worldview and action repertoire through social interactions. Students highly valued situations of active engagement, in which they were challenged to meet others who are (sufficiently) different from their own way of life and have diverse opinions. As illustrated by one student:

> *"My teachers always say: go and talk to people, because then you learn the most. And that's true, when you talk to people, you're just getting a lot more information about how someone experiences something."* (ICT15)

Most students found discussing cases to be the best method to learn from a variety of opinions. Most students could not remember any ethical education they had received. Six students (ITE08, ITE27, BS20, ICT5, ICT13, ICT33) enthusiastically described the moral cases they had discussed, while others indicated that they did have an ethics (related) course, but were not able to relate the meaning of ethics to their professional role, indicating that mandatory ethics-related courses were not always effective in enhancing ethical awareness, knowledge, and reasoning. As explained by one ITE student:

> *"We did have classes on it, but I also felt like they were kind of vague sometimes, so I wouldn't actually understand, like, okay, so what are you actually talking about."* (ITE18)

In general, students noted a lack of explicit attention for ethics. This made them realise, during the interview, that they were not always able to recognise moral issues and make moral decisions. Students explained that the form and content of interaction and moral guidance often depended on the individual commitment or interests of teachers. Consequently, students received the implicit message that morality belongs to the private domain and does not require attention in professional practices.

Three students (BS21, BS30, ICT23) noted that a one-sided focus on their profession limited their moral professional development. For example, BS students found that UAS were too focused on understanding market economies and on what the economy and the business community demand, concluding that UAS apparently believe that the question of what makes money is more important than what is of value. Some ICT students (ICT22, ICT23, ICT24, ICT31, ICT32) found that their education was too focused on the technical aspects of their profession and less on developing their social-emotional or moral skills.

Third, all students indicated that, in addition to theoretical knowledge,

they had learned most from applying knowledge to various situations and (muddling through) diverse contexts. Students argued that internships (abroad) and real-world societal projects expanded their knowledge, skills and creativity as they had to deal with practical problems, ethical dilemmas and new roles. Therefore, these work-experiences were also an opportunity to call into question what it is to be a professional in a certain field and to learn how (and when) to use their ethical compass. While bridging theory and practice, students were confronted with their (in)capabilities as well as their personal talents and interests. Most students indicated that by overcoming their fears, crossing boundaries and stepping out of their personal comfort zone, they expanded their self-knowledge. In these circumstances, most students valued concrete support from their teachers to adapt to challenges and to gain control.

DISCUSSION AND CONCLUSION

This is the first empirical study to investigate how (UAS) bachelor students describe and experience being a professional, explicitly in terms of having an ethical compass. In this study we built upon existing empirical studies about students' understandings of being a responsible professional, their moral development and the influences on becoming a moral professional. Although extensive research we took the ethical compass explicitly as the leading concept to investigate students' experiences and ideas. As we highlighted earlier, this is important, because the ethical compass has become a buzz word in educational theory and practice. For example, Dutch UAS explicitly aim at educating students to become a responsible professional with a "moral compass" (The Netherlands Association of Universities of Applied Science, 2015, p. 5; Ministry of Education, Culture and Science, 2015, p. 6).

We found that most students from three professional disciplines (ITE, BS and ICT) and four Dutch UAS associated the ethical compass with a sort of 'gut feeling' or 'intuition' that changes depending on the situation. Although most students saw themselves as moral professionals, they lacked the moral knowledge and vocabulary to explain or legitimise their moral behaviour. Students also had very similar views on the ways in which their ethical compass had been formed. However, ICT students were more focused on role models outside their own social circle and had more outspoken ideals than ITE and BS students. Possibly, ICT students are inspired by the impact of technological developments on individual lives and society and strive to contribute to these changes. Some ICT students felt that their universities paid too little attention to their social-emotional development while ITE students wanted to learn to

think and argue more critically. Overall, we got the impression that all students were eager to learn and wanted to *be* good and *do* good. After the interview most students indicated that they were positively surprised by the insights they had gained by talking about their moral (professional) identity, personal values, ideals and role models, and that they wanted to deepen and expand their insights in the near future.

In general, the educational climate was felt to be more stimulating if students had leeway in their programmes and could make their own choices. Contrary to what we expected, we did not find any important differences among the four UAS institutes. One possible explanation is that the regional context and size of institutes have less impact on the moral formation of students than, for example, the students' religious affiliation (which the four UAS did not have). Another explanation could be that the four UAS base their education on a national framework of qualification, which in turn is based on the overarching Qualifications Framework of the European Higher Education Area (QF-EHEA). This implies that they share a social–political context which in turn relates to the formal and informal curriculum and students' moral development (Maeda et al. 2009). Below, we juxtapose our findings with the academic literature.

First, our study showed that most UAS students regard themselves as a professional guided by an ethical compass, despite their difficulties to relate the ethical compass metaphor to their professional role and their struggle with the content and meaning of the term *ethics*. Students described the metaphor as having values, while others referred to a rule (of life), or a choice to do right or wrong. Interpretations of the ethical compass that circulate in the academic literature did not appear in their answers (Van Stekelenburg et. al., 2020). Although empirical research has shown that moral judgement can develop during students' educational training and internships (Auvinen et al., 2004; Craig & Oja, 2012; Myyry, 2003; Myyry et al., 2013), most fourth-year UAS students navigated on their 'gut feelings'. Similarly, Fishman et al. (2004) found that younger workers have little guidance when faced with conflicts. While struggling, they were reluctant to pass judgement on others and believed that they ought to be given latitude to do what they *feel* is right. In our study, students indicated that, during their internships, they tried to align their feelings with external sources (e.g. rules, protocols and codes of conduct-if available) in order to get a grip on their (moral) responsibilities. This is in line with the findings of Solbrekke (2008) and Wilson et al. (2013, p. 1237), who found that students' conceptions of professional responsibility were mainly "externally determined" and seen as the ability to live up to standards and formal rules of conduct. UAS students turned out to fall back on external sources because their value and belief frameworks proved to be mainly implicit and tacit and therefore

insufficiently useful in their internships.

Compared to other empirical studies that focus mainly on MA students in university contexts, this study focused on bachelor students in universities of applied science. Solbrekke and Karseth (2006) found that Master students mainly highlight "critical thinking" (e.g. "consider and weigh alternatives, deal with dilemmas with insight and good will"), rather than "critical action" (e.g. "taking part in moral activities beyond personal interests and daily tasks") as a professional competence (p. 107). Solbrekke and Karseth's (2006) and Wilson et al. (2013) argue that MA students mainly see their neutral, objective, knowledgeable and research-based abilities as representing good work and conduct. In contrast, we found that UAS students' primary focus is to be *practical* and engaged professionals who acquire the knowledge that enables them to form autonomous judgements.

Second, in relation to students' ideas on the formation of their ethical compasses, all students indicated that they found support in role models, who were mainly found within their own social circles. This is in line with the observations by Arthur et al. (2009) and Fishman et al. (2004), who report that their respondents found their role models in a supportive environment wherein parents were decisive. Attainable role models turned out to be the most guiding in students' moral formation (Han et al., 2017). Furthermore, UAS students indicated that being exposed to professional role models (found in their UAS institutes and internships) taught them how to make choices under changing circumstances and to take responsibility for customers, pupils and the workplace. These professional role models fuelled students' desire to articulate their own (professional) identities, to increase self-knowledge and make meaning of their experiences through reflection, examining experiences and on-going discussion (Byszewski et al., 2012; Gibson, 2003; Ibarra, 1999). Moreover, role models stimulated the aspirations of some UAS students to set high goals (Poom-Valickis & Löfström, 2019) or provided them with images of an ideal (professional) self which they could pass on to, for example, their own pupils (De Ruyter et al., 2003).

Third, with regard to the students' experiences at their UAS institutions in relation to what was both most and least useful in their vocational education, they believed that a stimulating institutional learning environment is a prerequisite for their growth. This also appeared to be a motivating factor for professional development in other research (Fischman et al., 2004; Solbrekke, 2008). Social interaction, participation (in professional practice), discussions, role playing and reflection in different contexts and small action sets were highly valued by UAS students. Indeed, empirical research showed that these seem to have a stimulating effect on, for example, the development of

reflective competence (Solbrekke, 2008); the coordination of social-cognitive conflicts (Myyry et al., 2013); and the critical evaluation of professional practice (Fitzmaurice, 2013; Nyström, 2009; Solbrekke & Jensen, 2006).

Internships and real-world experiences turned out to be crucial for UAS students to relate their identity to their professional role. Research on the relationship between moral behaviour and internship has concluded that internships are valuable because they enable individual personal growth in addition to the acquisition of theoretical knowledge; they demand the students' active engagement in ethical problem-solving (Craig & Oja, 2012) and give access to the values, norms and distinctions that define the moral order of the respective professions (Sanderse & Cooke, 2021; Solbrekke & Jensen, 2006). Fitzmaurice (2013) found that it is precisely these values, virtues and beliefs of the individual that have a significant influence on identity construction, and that it is important to focus on values and practices when constructing professional identity. Indeed, the moral development of students seems to be the outcome of an interplay of social value systems but above all of the moral knowledge and skills of their teachers, mentors and supervisors and their will (during internships) to transmit these (Dahlgren et al., 2014; Karseth & Solbrekke, 2006; Myyry, 2003).

This research represents a significant contribution to the understanding of how UAS can prepare their students to become responsible professionals with an ethical compass. We found that the widely used ethical compass metaphor in various professional domains (e.g. in education, accountancy, business, law and health care) does not automatically appeal to students. However, talking about the ethical compass did contribute to increasing their awareness of its formation, the content and the importance of using this guide. Moreover, it stimulated their reflection on (certain aspects of) their (moral) identity. This is important because our study revealed a gap in UAS students' moral (self) knowledge, vocabulary and moral judgement, which makes it difficult for them to recognise and deal with ethical issues and to place professional values above other competing values in their judgement. Therefore, we argue that it is opportune for the UAS to pay *explicit* attention to ethics (education) and the ethical aspects of the profession within the vocational training of students, so that moral awareness can grow and students can learn to understand and clarify ethical frameworks, assumptions, motivations and reasoning in relation to their personal identity, and to integrate these with their professional identity. Scholars have made valuable proposals on how ethics can be part of the university curriculum (De Ruyter & Schinkel, 2017; Warnick & Silverman, 2011). For example, De Ruyter and Schinkel (2017) argue that ethics should not be an academic exercise focused on presenting ethical theories, through

which students can only develop meta-ethical views. Rather, students should be invited to reflect on their own ethical principles, on professional ethics and citizenship, and on how they want to live a good life. Moreover, the UAS institutions should increase the (moral) awareness of their teachers regarding their (implicit) influence on the identity construction of students. In our research we found that access to the values, norms and distinctions that define the moral order of the respective professions does not receive equal attention throughout and within the three professional disciplines and UAS institutions, and depends on the individual commitment or interests of teachers. This confirms the conclusion by Sockett and LePage (2002) that "most practicing teachers are totally unprepared by teacher education for moral complexity" (p. 170). However, as professional role models, teachers can challenge students to develop their awareness of the moral dimensions of the respective profession, and help them to increase self-knowledge, articulate ideals and thereby strengthen students' moral growth.

Before describing significant new avenues for future research, some limitations of this study need to be acknowledged. First, the random selection process at all institutes only partially succeeded, resulting in the application of purposive sampling in order to complete the group of respondents. Inevitably, this created a self-selection bias, possibly attracting respondents who were committed to the research topic. Second, all but one respondent have a Dutch cultural background, so it is unclear to what extent the present findings would have been different if there had been a more diverse student population.

Our research opens new avenues for further exploration of the applied science education field. The present study gives rise to investigate the ethics education students receive in their bachelor programmes and the environmental context in which students are trained. A study into the so-called 'hidden curriculum' and UAS institutes' larger social contexts that contribute to students' professional development would be valuable to understand the gaps in their moral formation. For example, a study into the ethical compass of UAS teachers, staff and management would be valuable as they turned out to be important role models through which students develop their ethical compass.

Note

This research has been approved by the ethical committee of research of Fontys University of Applied Science under file number [FCEO19-05]. The respondents are coded with a number and an indication of their different professional domains, as follows: ICT= Information and Communication Technology, BS= Business Services, and ITE= Initial Teacher Education.

Appendix 1. Interview protocol

Central Question: *Which ideas and experiences do students have of being a responsible professional with an ethical compass?*

1. To what extent do you consider yourself to be a responsible professional with an ethical compass? Rating on a scale from 1 (not at all) to 10 (excellent). Explain.
2. Can you describe how your ethical compass was formed?
   Do you have role models who inspire(d) you?
   Which ideals do you aim for? Which plans and actions do you want to pursue?
3. Can you describe an ethical dilemma you encountered in your internship?
   How did you cope with this dilemma: what were your feelings, thoughts, actions?
4. Which 'compass cards' do you associate with being a responsible professional with an ethical compass? Explain. (Appendix 2)
   Probe: repeat the moral self-scale

Appendix 2. Words used to elicit students' associations

(a) Select and reflect on one of the questions: *What should I do? How should I live? Who do I want to be?*

(b) Which cards do you associate with being a responsible professional?

Booking results
Balancing profit and loss
Increasing general welfare
Being useful
Being effective
Compliance with a professional code
Having duties
Compliance with rules and standards
Taking an oath/promise
Being a member of a community
Practicing virtues
Having a professional attitude
Being practically wise
Caring for the self
Striving for values
Being authentic
Being autonomous
Using rational arguments
Happiness
Pursuing ideals
Character
Having a calling
Having role models
Developing identity

The words refer to action and consequences (e.g, booking results), rules (compliance with a professional code), character (e.g. practising virtues), self-care (e.g. being autonomous) and contains general concepts (e.g. happiness).

Chapter four

‘How do students use their ethical compasses during internship?’ An empirical study among students of universities of applied sciences[15|16]

15 Acknowledgement of author contributions: LvS, CS, WS and DdR designed the study, LvS developed the interview protocol, recruited participants, conducted the interviews, analysed and calibrated the data, and drafted the manuscript. CS, WS and DdR supervised the methodology, calibrated the data, and contributed to critical revisions of the paper. DdR supervised the research process.

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ABSTRACT

The aim of this empirical study is to understand how bachelor students at universities of applied sciences (UAS) use their ethical compasses during internships. Semi-structured interviews were held with 36 fourth-year bachelor students across four UAS and three different programs in the Netherlands: Initial Teacher Education, Business Services, and Information and Communication Technology. To our knowledge, no studies appear to have investigated and compared students from multiple professional fields, nor identified the dynamics and the sequence of the strategies in the decision-making process that students use when faced with ethical dilemmas during internships. We found that students' ethical dilemmas stemmed from: mentors' or managers' behaviours/requests, colleagues' behaviours, organisations' morally questionable incentives, pupils' home situations, and pupils' behaviours/personal stories. The majority of students used multiple strategies and first investigated the ethical dilemmas they encountered and then avoided, intervened, delegated responsibilities, or adjusted to their environments. Students' values played an important role in experiencing an ethical dilemma, however, these values were not always acted upon. We identified that rather students' beliefs about having influence and/or ownership (or not), personal interest(s) and power relations influenced the way how they used their ethical compasses. Thus, instead of navigating on *moral* standards (of their profession), students reacted on beliefs which reflected the ways in which they constructed their internship contexts, social relationships and their own (and others) needs. As a result, half of the mentioned dilemmas were resolved in a prudent-strategic manner (e.g. by prioritising personal interests), instead of morally. This indicates that students did not always convert (moral) values into moral action and did not use their ethical compasses in the way UAS aspires. Finally, this study found that the ways in which students used their ethical compasses were strongly influenced by their environments.

Keywords
Ethical compass, universities of applied sciences, ethical dilemmas, strategies, moral development

INTRODUCTION

In the Netherlands, like elsewhere in the world, universities and universities of applied sciences (UAS) are expected to teach students not only knowledge and skills they need as future (academic) professionals, but also to contribute to the moral dimension of professionalism (De Ruyter & Schinkel 2017).[17]

In 2015, the collective of UAS in the Netherlands wrote a long-term strategy in which they summarised their moral mission as equipping their students with a "moral compass" (The Netherlands Association of Universities of Applied Science, 2015, p. 5). This coincided with an increasing use of the notion 'moral compass' both within and outside of academic circles. However, the UAS did not provide any further clarification, and in the literature we could not find studies that had systematically investigated the 'moral' or 'ethical' compass.[18]

Therefore, our research project on the development of an ethical compass of students in UAS began with a clarification of the metaphor (Van Stekelenburg et al., 2020a). Metaphors can be helpful in everyday life because they stimulate the imagination, provide extraordinary language, and structure how we perceive and think (Lakoff & Johnson, 2008). However, using metaphors has downsides too, as they are tied to ambiguous and vague language. For example, our previous literature review showed that consensus regarding "what the ethical compass means, should do, or what its *north* is", is lacking (Van Stekelenburg et. al., 2020a, p. 12). To clarify the (use of a) professional ethical compass, we therefore turned to descriptions of moral professional behaviour about which there seems to be general agreement: professionals are expected to be intrinsically motivated to serve the people for whom they work (Oakley & Cocking, 2001; Pritchard, 2006), to act independently when confronted with ethical dilemmas (Gardner et al., 2001), and to act according to professional codes (Freidson, 2001; Kultgen, 1988). This gives an indication as to what the metaphor of an ethical compass refers to: it is the professional's source that guides the professional to act morally when faced with ethical dilemmas – the ethical compass shows the right direction and having a compass provides the

17 *In the Netherlands*, UAS prepare 464,281 students for a profession through four-year bachelor's programmes, in 36 institutions by more than 31,000 lecturers/researchers in various sectors (e.g. Agriculture & Food, Beta Science, Economics, Healthcare, Sociale Studies, Art, Education and Information & Communication Technology) (Retrieved November 14, 2022 from http://www.vereniginghogescholen.nl.). UAS can be found in all countries in Europe next to research universities. *In Europe*, more than 450 UAS are represented in UAS4Europe. Associated members include UAS from Germany, Austria, Sweden, Finland, France, Denmark, Estonia, Latvia, Lithuania, Ireland, Israel, Portugal, Belgium, Switzerland and the Netherlands (Retrieved October 2, 2022 from https://uas4europe.eu).

18 We use the term 'ethical compass' throughout the studies, which has, in our view, a deontic and aretaic dimension. The deontic dimension of the ethical compass refers to rules and duties and what professionals ought to or must not do. The aretaic dimension of the ethical compass, in contrast, draws on notions such as virtues and ideals (e.g. the kind of professional they want to be) (Alexander, 2016).

motivation to keep the direction of the moral (professional) standards (Van Stekelenburg et al., 2020a).

UAS can use a variety of didactical approaches to equip their students with an ethical compass. There is growing agreement in the academic literature that internships (Craig & Oja 2013), as well as practicums and simulations (Foley et al., 2012), extracurricular activities (Brown-Liburd & Porco, 2011), and action learning in the workplace (Brook & Christy, 2013) are routes to enhance and enrich learning with the aim of supporting students' moral development and readiness for professional practice. These activities appear to be crucial for introducing students to the complexities of work, daily reality, and critical situations in order to make them aware of the values and norms of their chosen professions, along with the skills, qualities and behaviours that accompany them (Bruno & Dell'Aversana, 2018).

In this study, we were particularly interested in students' internship experiences because internships provide students with multiple opportunities to integrate theory and skills in a professional context. In a previous empirical study, we presented the views of students from three different programmes: Initial Teacher Education (ITE), Business Services (BS), and Information and Communication Technology (ICT). These views included (1) the students' ideas about what it means to have an ethical compass, and (2) about the way in which their ethical compasses had been formed (Van Stekelenburg et al., 2020b). This article presents the analysis of ITE, BS and ICT students' responses to questions about their internship experiences in relation to the use of their ethical compasses. We were curious *what* ethical dilemmas students encounter during internships and *how* they deal with those dilemmas. Following the metaphor this could be described as: How do students use their ethical compasses?

The ethical dilemmas that professionals experience and their strategies used in response to these dilemmas have frequently been investigated among teachers (Banli et al., 2015; Colnerud, 1997; Helton & Ray, 2006; Husu & Tirri, 2001; Koc & Buzzelli, 2016; Maslovaty, 2000; Oser & Althof, 1993; Pope et al., 2009; Shapira-Lishchinsky, 2011; Tirri, 1999), business professionals (Barnett & Valentine, 2004; Larkin, 2000; McNeil & Pedigo, 2001; Place, 2019; Trapp, 2011) and ICT professionals (Lucas & Mason, 2008; Sharma & Burmeister, 2005). However, little empirical research addresses the responses of students to ethical dilemmas they experienced in their internships. Only recently have the ethical dilemmas that student teachers (also called pre-service teachers) encounter during professional practice (Davies & Heyward, 2019; Deng et al., 2018; Lilach, 2020; Lindqvist et al., 2020a), and the ways in which they cope with emotionally challenging situations (Lindqvist et al., 2017, 2019; Lindqvist et al.,

2021) been investigated. However, not in terms of the ethical compass.

In this paper, we first give an overview of how ethical compasses are defined in the literature and give an overview of existing empirical studies relevant for our research. Second, we present the research focus and research questions guiding this study. Third, we describe the research methods we used. Next, we present our study's empirical findings. Finally, we discuss our findings in relation to the academic literature, followed by the educational implications.

BACKGROUND

Recently, the ethical compass has become a popular metaphor in education, business, and science (Jones & Millar, 2010). However, what an ethical compass comprises was not entirely clear and an overview of interpretations what the metaphor stands for had not yet been made. Therefore, in our previous literature review we examined the question as to how ethical compasses are defined in the literature (Van Stekelenburg et al., 2020a). In addition, we categorised the different proposals according to the *content* (i.e., normative proposals), *form* (i.e., conceptual proposals) and *use* (i.e., practical proposals) of the metaphorical ethical compass. For example, we found: (A) *normative* proposals, suggesting that an ethical compass navigates on (A1) a philosophical theory (e.g. Harris, 2010), arguing that organisations and leaders should navigate on the ideas of the medieval statesman Machiavelli, (A2) a value (Pettit, 2014), positioning freedom at the *north* of the compass, or (A3) virtue(s) (e.g. Lachman, 2009), placing the virtue of moral courage at the *north* of the compass encouraging health care managers and professionals to address ethical dilemmas. In addition, we found (B) *conceptual* proposals (e.g. Bell, 2011), suggesting that an ethical compass is one's moral identity. Furthermore, we found: (C) *practical* proposals, presenting an ethical compass as (C1) a tool or framework for managing moral challenges and problems (e.g. Thompson, 2010) or (C2) an environment that enhances a moral (corporate) identity (e.g. Donnellan, 2013).

In order to facilitate future research and to eliminate misunderstandings when compass terms are used to refer to different concepts, we argued that the ethical compass should provide (young) professionals the intrinsic motivation to act morally, according to moral (professional) standards, particularly in situations in which they are confronted with ethical dilemmas (Van Stekelenburg et al., 2020a). The compass criteria allowed us to empirically investigate students' ethical compasses and the components involved, such as students' responses to the ethical dilemmas they encounter (during internships). Inspired by Cuban's

(1992) definition of a dilemma, we defined *ethical* dilemmas as "conflict-filled situations that require choices" between competing (moral) values that cannot both be satisfied (p.6). Ethical dilemmas that professionals face often involve moral values, such as fairness, respect or truthfulness, which compete with each other or which compete with non-moral values such as the individual's career prospects or dependency on a good evaluation. In such cases, an ethical compass is necessary to follow a moral path.

Various empirical studies have used *hypothetical* ethical dilemma scenarios in order to measure students' levels of moral reasoning, as well as the influence of education and internships on the development of moral judgement in pre-service teachers (Cummings et al., 2007), business students (Billiot et al., 2012; Brown-Liburd & Porco, 2011; Craig & Oja, 2013; Sweeney & Costello, 2009) and ICT students (Alakurt et al., 2012; Jung, 2009). Other empirical studies have examined undergraduate business students' attitudes about hypothetical dilemmas (Malinowski & Berger, 1996; Malinowski, 2009), students' value(s) orientations (McCabe et al., 1991), and students' orientations on ethical theories (Loo, 2002) when resolving hypothetical dilemmas. However, these studies that use hypothetical dilemmas are presenting scenarios that are likely unrelated to students' own experiences during their internships. This disconnect between hypothetical versus actual scenario then raises the question of how students actually deal with ethical dilemmas in real life (Loo, 2002).

A small number of studies have investigated the *ethical dilemmas* students encounter during *internships*. Only recently is there a growing body of research about the dilemmas ITE students experience during their practicums (Boon, 2011; Davies & Heyward, 2019; Deng et al., 2018; Lilach, 2020; Lindqvist et al., 2020a). For example, Lindqvist et al. (2020a) investigated ethical dilemmas that twenty-two Swedish pre-service teachers encountered during their work placements experiences. These dilemmas were mainly related to pupils' behaviours, pupils' (poor) home situations, and teachers' use of derogatory language about pupils while in the teachers' lounge. Additionally, Davies and Heyward (2019) investigated one hundred reflective statements in which student teachers at a university in Auckland described dilemmas they had encountered during their final practicum experiences. In the field of business, Craig and Oja (2013) explored the ethical dilemmas that recreation management undergraduate students encountered as part of a study into the moral growth (and reasoning) of these students during their internship experiences. The study showed that dilemmas were often caused by clashes of ideals whereby students permitted the values of others to overshadow their own values (Craig & Oja, 2013). To our current knowledge, the ethical dilemmas experienced by ICT students have not yet been investigated.

Some studies have investigated the *strategies* students applied to ethical dilemmas. For instance, Chapman et al. (2013) explored how student teachers dealt with ethical dilemmas in their field. The researchers found that most students, when discussing ethical dilemmas in 'community of inquiry' groups, looked to others first before attempting to resolve the dilemmas through reference to codes or moral principles. Some students exhibited deep reflection or acknowledged their own feelings while standing up (and caring) for themselves. A minority of students responded emotionally by showing empathy, confusion or anger. Lindqvist et al. (2017), showed that student teachers often felt professionally inadequate (e.g. powerless and uncertain, with limited means of action) while dealing with distressing situations during their work placements. As a result, these students modified their ideals, postponed coping with distressful situations, and adopted acceptance strategies. Lindqvist (2019) further investigated how students dealt with these situations, and consequently identified three strategies: students (1) changed practices to better fit their ideals while believing that practices could be influenced and improved (change advocacy), (2) observed and engaged with other members of the collective (collective sharing), and (3) reduced professional influence and believed themselves to have limited influence over the situation (responsibility reduction).

Most of the mentioned studies call attention to the internship *context* (Boon, 2011; Chapman et al., 2013; Craig & Oja, 2013; Deng et al., 2018; Lilach, 2020; Lindqvist et al., 2020b), where students are influenced by power relationships which arise, for example, from being supervised and assessed. (Lilach, 2020) found that the interplay between these specific contextual and structural factors fostered a "people-pleasing-position" among students and called for "a deeper analysis of the structures and relationships underlying the practicum that might promote conformism and silence over agency and critique" (p.8). In response to that call, and with the knowledge that various individual "reasons and rationalizations" can enable and disable moral action (Gentile, 2010, p. 170) and that others can pull the individual's moral compass "from true north" (Moore & Gino, 2013, p. 1), the present study looked for such (underlying) issues.

Research focus and research questions

Current research on how students use their ethical compasses during internships is lacking. Moreover, there is a dearth of studies that provide deeper insight into the underlying issues that help us understand why students experience ethical dilemmas and prefer particular strategies over others in certain situations. Our present study adds to this underexplored research domain, examining the question: how do students use their ethical compasses

during internship? This was divided into three subquestions:

(1). What ethical dilemmas do students encounter during internship?
(2). How do they deal with these ethical dilemmas?

In order to understand *why* students experienced a dilemma (or not) and *why* students applied one particular strategy (rather than another), we also investigate:

(3). What issues do students mention that underlie the dilemmas they faced and the strategies they used?

METHOD

Respondents

Fourth-year bachelor students at UAS were randomly selected and contacted by e-mail asking if they were interested in participating in the study. This procedure was repeated until the groups were completed with equal numbers of respondents across three different programs: ITE (n=12), BS (n=12), and ICT (n=12) and four Dutch UAS. When random selection did not succeed, purposive sampling was used to complete the research group. We selected three distinct professional disciplines because ITE, BS and ICT can be characterised as having their own different social purposes, formal knowledge, market situations and expectations from society (Freidson, 2001). These differences may affect how students use their ethical compasses. Students had all finished various (and self-selected) internships during their bachelor programmes. Informed consent was sought in writing and anonymity was guaranteed through use of code keys that indicated each student's professional discipline and assigned a number (e.g. ITE07, BS20 and ICT4).[19] We conducted 36 semi-structured interviews with 12 females and 24 males, who had an average age of 23 years. With only one exception, all of the students had a Dutch cultural background.

Interviews

The first author, a senior UAS teacher, interviewed the students individually at students' own institutions between September 2017 and February 2018.

19 The code keys assigned to students in this study (in bold the students who put forward a(n) ethical dimemma(s)): *UAS1*; **BS**1, 2 (turned out to be an older student with several years of work experience, excluded from the study), 3, **4** | **ICT4, 5, 6** | **ITE7, 8, 9**. *UAS2;* **BS**10, 11, 12 | **ICT**13, **14,** 15 | **ITE16, 17, 18.** *UAS3;* **BS19, 20**, 21 | **ICT**22, **23, 24** | **ITE25, 26, 27.** *UAS4;* **BS28**, 29, **30** | **ICT**31, 32, **33** | **ITE34, 35, 36.**

The first and second author evaluated the semi-structured interviews until saturation was reached. The semi-structured interviews lasted approximately 60 minutes, were recorded and transcribed. The interviews were based on an interview protocol (see Appendix 1). The first and second author evaluated the semi-structured interviews in sets of three until saturation was reached. This article presents the analysis of the students' responses to the third topic of the interview protocol. Thus, we divided and reported the results across two articles, which is common practice in qualitative research to meaningfully present the richness of the data (Levitt et al., 2018).

Data analysis

Data were analysed using the Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011), allowing the researches to organise and understand students' experiences during their internships, and to focus on the issues "underlying" these experiences (Miles et al., 2014, p. 232).

At the start of the analysis, the first author made a brief abstract of every interview in order to grasp the essence of the participants' stories. For each interview, open codes grounded in the data were created. The list of these preliminary codes were clustered into categories using paper and pen. Using a random sample of ethical dilemmas, coding was calibrated by an interdisciplinary research team consisting of an experienced field researcher and two doctors of philosophy in education with experience in qualitative research (Dierckx de Casterlé et al., 2011). Ethical dilemmas experienced during students' side jobs and hypothetical ethical dilemmas were excluded from the analysis.

In the second step of the analysis, a "process coding" method was used to extract respondents' actions (Miles et al., 2014, p. 75). We assigned '-ing words' (e.g. investigating, avoiding) to connote students' actions in response to ethical dilemmas. To ensure interrater reliability, the authors engaged in a four-stage cross-checking procedure with a random sample of analysed data until agreement was reached on categories and subcategories. During this procedure, only those strategies that were put forward spontaneously by the students (instead of being suggested by the interviewer) and actually used by the students (instead of being formulated as an intention) were included. After every stage in the cross-checking procedure, (sub)categories were revised until identifiable characteristics of non-overlapping and mutually exclusive (sub)categories were found (Table 1).

In the third step, each ethical dilemma was considered as a separate case. In order to find issues that appeared to influence *why* students experienced a dilemma and applied a strategy, "a case dynamics matrix" method was

used (Miles et al., 2014, p. 231). A case dynamics matrix displays “demands”, “requirements” or “strains” (such as dilemmas) and “underlying issues or assumptions about the meaning of these demands” (Miles et al., 2014, p. 232). Analysis occurs during data entry and by moving across each row of the matrix and cycling back to the data for clarification. First, a matrix was created with columns labelled as follows: ethical dilemma as perceived by students, strategies applied, explication of the strategies and actions taken by students, main subject(s) and other actors involved. Second, in a three-stage cross-checking procedure various values and beliefs were identified as issues underlying students’ practices and integrated in the matrix.

Finally, a “within-case” analysis (for each case) was conducted in order to deepen understanding and ‘explain what [had] happened in a single, bounded context’ (Miles et al., 2014, pp. 100-101). In addition, a “cross-case” analysis was conducted to “transcend the particular” and “understand the general” (Miles et al., 2014, p. 101). Similarities and differences across cases were identified. For example, we found that both ITE and BS students experience dilemmas related to mentors’ or managers’ behaviours/requests and use similar strategies because they share beliefs about how power is distributed among themselves and other agents. Thus, the “cross-case” analysis helped the researchers to form more general categories of how conditions are related (Miles et al., 2014, p. 101). All cases were then discussed within the research team, resulting in a final framework from which essential findings could be described (Appendix 2).

FINDINGS

Data analyses resulted in the identification of 29 ethical dilemmas. ITE students (n=12) identified seventeen ethical dilemmas encountered during their internships. From the group of BS students (n=12) only five students could recall an ethical dilemma faced as an intern. All ICT students (n=12) but one could recall some ethical dilemmas of which some stemmed from side jobs or hypothetical ethical dilemmas (which were later excluded from the analyses), resulting in seven ethical dilemmas experienced during internships put forward by ICT students. Based on actors involved in the dilemma and subject matter of the dilemma, we identified various themes: (1) mentors’ or managers’ behaviours/requests, (2) colleagues’ behaviours, and (3) organisations’ morally questionable incentives. In addition, ITE students also reported ethical dilemmas related to (4) pupils’ home situations, and (5) pupils’ behaviours/personal stories.

In this section, for each ethical dilemma theme, we present an example of

the ethical dilemmas the students referred to. We also describe the (multiple) strategies students applied in response to these dilemmas (Table 1). In addition, we highlight the characterising underlying issues using key codes (Table 2). In order to explain how we approached and described the data, we first highlight one of the ethical dilemmas here.

One of the BS students (BS20) recounted how, during his internship at an international bank, he was confronted with a directive to charge invisible expenses to clients. This directive presented him with a dilemma of either performing the task (which he disapproved of) or refusing and risking being viewed as a disobedient intern. He explained:

> *'I just worked according to standardised processes, from which we were not allowed to deviate. That was often to the disadvantage of the client. If a client called: 'I see abnormally high costs charged to me', I had to say: Yes, that is based on this and on that. Then I started to think for myself, and I tried to find out where those costs really came from, how were they calculated. As an employee of the financial institution, I couldn't figure that out…'* (BS20)

While performing the job tasks according to standardised processes, the student started thinking about the moral implications of the invisible cost constructions for customers. Trying to find justifications for these costs, he investigated the situation by checking facts, critically evaluating how the administration costs related to the tasks the bank actually performed, and consulting colleagues. His colleagues, however, could not explain why the company did not make their pricing strategies transparent (e.g. for competitive reasons) and, instead, told him that there was no point in investigating the expense constructions further because 'nothing would happen to it anyway'. Despite feeling uncomfortable performing his tasks, this student first automatically *adjusted* to the job, then started *investigating* the dilemma, and ultimately decided to perform the tasks as expected and *avoid* discussing the invisible cost constructions further.

The student (BS20) said he wanted to value honesty over making money at the expense of his customers and did not want to work for a company with unethical practices. However, after exploring his colleagues' ideas and experiences, the student ultimately decided to mirror his colleagues' practices. He perceived them to be more experienced and better qualified than himself. In addition, he asked himself: '*Why shouldn't I just keep doing my job, doing the assignments for school, and gain another goal in my life*' (BS20). Our analysis of the underlying issues suggest that students' beliefs about whether he could

influence the situation and his *personal interests* influenced the strategy he applied.

Strategies

In the interviews, multiple strategies and combinations of strategies were found which we divided into subcategories of students' actions (Table 1).

Underlying issues

Various values and beliefs (i.e., underlying issues) were identified which influenced why students experienced an ethical dilemma and preferred a particular strategy (Table 2).

Table 1. *Categories and subcategories of students' strategies*

Investigating (n=20)
investigating the situation
critical thinking (the 'why' and 'how')
fact-checking (the 'what')
weighing options (the pros and cons)
informal inquiry and dialogue
observation
investigating oneself
self-reflection
Avoiding (n=11)
not expressing one's values
downplaying
Intervening (n=9)
expressing one's values
confronting colleagues
(subtly) setting an example
Delegating (n=4)
explicitly (shifting responsibilities by asking)
implicitly (silently shifting responsibilities to others)
Adjusting (n=4)
suspending own values and obeying request(s)

Table 2. *Categories and subcategories of underlying issues*

Values (V): students' self-reported (moral) principles or standards of behaviour and judgement of what is important in life
explicitly: equality, fairness, helpfulness, honesty, privacy, respect, trustworthiness, wanting to be a role model *implicitly:* care, fairness, inclusion, integrity, justice, privacy, respect, responsibility, security, truthfulness *negatively* (i.e., what they value *not* doing): not valuing money over honesty, not wanting to contribute to war, not wanting to work for a company with unethical practices
Beliefs (B): students' self-reported convictions that influence their behaviour
influence (B-I): whether they can change the situation having influence not having influence
ownership (B-O): whether they are responsible for dealing with the dilemma having ownership not having ownership
personal interest(s) (B-PI): the (dis)advantages for themselves of the strategy they choose
power relations (B-PR): how power is distributed among themselves and other agents equal unequal

(1) Mentors' or managers' behaviours/requests

Numerous ethical dilemmas involving students' mentors' or managers' questionable behaviours or requests were mentioned by ITE students and one BS student (ITE16, ITE25, ITE34, ITE36, ITE35, BS30). In contrast, ICT students did not mention any dilemmas of this nature. Confronted with the dilemma of neglecting a less talented pupil or responding to her own values and hence be a disobedient intern, an ITE student explained:

> *'My mentor, said: "oh, just leave her, forget her because her elementary school diploma is worth nothing [...] I don't want to invest my time and energy in it"'.* (ITE36)

The student described how justice and care (V) were violated, responding: '*...it made me think...that's not right, because that girl, every child, should be given an education'* (ITE36). She avoided discussing her values and educational vision and tried to find ways to intervene and take care of her pupil by subtly setting an example and filling the perceived gaps in the pupil's care (B-I), thus keeping the 'costs' (conflict with her mentor) as low as possible (B-PI).[20]

20 The abbreviations refer to the underlying issues: values (V), influence (B-I), ownership (B-O), personal interest(s) (B-PI), and power relations (B-PR).

Strategies

In response to dilemmas involving mentors' or managers' behaviours or requests, one student used a single strategy to delegate responsibilities (ITE35). Another student (ITE34) avoided telling her mentor that it was wrong to make telephone calls during the lesson. However, when confronted with another dilemma in the same context, this student (ITE34) intervened in the chaos of the classroom by subtly setting an example and regularly tidying up her mentor's desk. Multiple strategies for single dilemmas were also applied (ITE16, ITE25, ITE36, BS30). For example, students first investigated the ethical dilemma by observing, inquiring about colleagues' opinions, or asking their mentors why they exhibited particular behaviours (toward pupils) before they shifted to intervening (ITE16) or avoiding (ITE25, ITE36, BS30).

Underlying issues

Students experienced dilemmas because they questioned whether they should conform to the behaviours or requests of their mentors or managers at the expense of their personal values of respect, privacy, justice and care (V). These values were mainly described implicitly. Two students (ITE25, BS30) described explicitly what they valued (e.g. *'I don't think you should treat colleagues like that; you should be equal to the people you work with'* (BS30)).

All but one of the students referred to power relationships and how these permeated their strategies (B-PR). Being subject to assessment and in a position of dependency, most students were motivated to apply an avoidance strategy. How a strained student-mentor relationship made tensions more prevalent is described in the following quote:

> *'My mentor and I had different opinions about several things. […]. So, I tried to make the best of it, but I would never in my own education discuss pupils or work because those people have to assess me.'* (ITE36)

In contrast to ITE and BS students, the ICT students did not mention the influence of power relationships on the strategies they used. Having the most up-to-date information technology knowledge and the capability of managing data that is invaluable to others, these students seemed to have more confidence in their professional abilities and were less dependent on their managers.

(2) Colleagues' behaviour

Ethical dilemmas involving colleagues' behaviour were mainly mentioned by ITE and BS students (and one ICT student). These students were faced with the ethical dilemma of whether to express their own values or to remain loyal to their colleagues, even when the colleagues showed morally questionable behaviour (ITE09, ITE16, ITE25, BS4, BS19, BS28, ICT23). One ICT student described how colleagues released an uncompleted system:

> *'I said: "Yes, but there are 50 bugs in it, you can't do that". "Yeah, no, we have to give it to them, because then we can charge extra maintenance". So, they were just manipulating the situation for more money. They were actually just lying to people.'* (ICT23)

The dilemma the student described involved the decision to confront his colleagues with their behaviour or to engage in questionable practices and violate his own values of integrity and responsibility. Previously, the student had found in the company's records that they financed industries such as oil and coal, of which he disapproved. With this information in mind, he was alert to the moral conduct of his colleagues and openly expressed his astonishment when they released the uncompleted system. However, when the student declared that he did not want to trade his values for money (V), his colleagues' reaction was: *'Yes okay, thanks for sharing your opinion',* and after that it was back to business as usual. He felt that his moral concerns were not taken seriously because of his junior position (B-PR), and decided that, in the future, he wanted to work for organisations that operate ethically.

Strategies

When faced with the dilemma of unethical behaviour among colleagues, ITE students (ITE09, ITE16, ITE25) avoided voicing their values. BS and ICT students used multiple strategies to deal with the ethical dilemma (BS19, BS28, ICT23); for example, they had informal dialogues with their colleagues or managers before deciding to avoid (BS19) or intervene (ICT23). Two students (BS4, BS28) immediately confronted their colleagues with their behaviour. After intervening, one student (BS28) shifted to the strategy of investigating when he was unexpectedly excluded by his colleagues, and he attempted to regain control by reflecting on his experiences in the past. Another student (BS4) used the intervening strategy when a colleague was bullied and blamed for mistakes. She did not use this strategy in every situation, however, saying that if something went seriously wrong, it was not her responsibility to let people know.

Underlying issues

The majority of ITE, BS and ICT students implicitly described how fairness, integrity, respect, responsibility and truthfulness (V) came under pressure in these situations, which contributed to experiencing them as a dilemma. One student (BS19) expressed that he did *not* want to value money over honesty.

When confronted with their colleagues' behaviour, most ITE students believed they were 'just' the intern (B-PR) and not in a position to enter into a discussion, give feedback or voice their values to their more experienced colleagues. As one student said:

> *'Oh, you're just an intern [...] when people take that attitude with me or it comes across in the way they act, then I figure, well, if I'm just the intern then I'm not going to make any extra effort for you.'* (ITE25)

Thus, it seems when others reinforced this belief, ITE students were more likely to exhibit expected 'appropriate' behaviour and were less likely to navigate on their own ethical compass, resulting in pliable ethical standards and evasion of responsibilities.

(3) Organisations' morally questionable incentives

Morally questionable incentives by organisations were mentioned by six ICT students and one BS student (ICT4, ICT5, ICT6, ICT14, ICT24, ICT33, BS20). ITE students did not mention any dilemmas of this nature. The majority of ICT students were confronted with the dilemma to either participate in questionable activities or refuse tasks in order to stay true to their own values. One student explained:

> *'During my internship, I worked on an application; however, we discovered that it wasn't actually being used [...]. I did express my concerns, but of course, the company wants to make money and as long as the money comes in, they just keep working on it.'* (ICT5)

The student thought about his responsibilities (V) as conflicts of interest arose. He expressed his concerns about the organisation's decisions to develop new applications for the purpose of profit although customers were not in need of these new applications. Meanwhile, he realised that as long as money plays a role, these practices would continue (B-I).

Strategies

When faced with organisation's questionable incentives, most ICT students first investigated their ethical concerns regarding the organisational demands. They critically evaluated the moral implications of the incentives, the conflicts of interest that could arise, and the privacy and security issues that were at stake. Students checked facts, informally consulted their colleagues, and mapped out the pros and cons before they intervened (ICT5), avoided (BS20) or adjusted (ICT4, ICT6) to their tasks. Two students indicated that they were still investigating the dilemma (ICT14, ICT24). Although one student (ICT33) decided to become an intern within a firm that developed various technical systems, he immediately intervened and refused to work on a tracking system for soldiers, despite his position as an intern.

Underlying issues

Most ICT students implicitly described how responsibility and (safeguarding) privacy and security were challenged when they were asked to perform certain tasks (V). Two students (BS20, ICT33) described what they did *not* value (e.g. not valuing money over honesty, not wanting to contribute to war).

Students either decided to avoid the dilemma or adjust to their environments and perform the tasks because they believed they had limited influence to change organisations from within (B-I). As one student put it:

> '*What I've learned is that as a programmer, as an intern, you can't really change your work. Protesting about that while you're working there isn't really useful, I think. If you really have a problem with that, then you have to do it in a different way instead of working there and changing it from the inside, because that doesn't work.*' (ICT6)

As a result, some BS and ICT students suspended their values and obeyed requests in favour of personal interests such as their technical skills development. After weighing the pros and cons, the students' personal interest(s) prevailed and they ended up performing the tasks in order to finish their internships successfully (B-PI). However, adjusting to the environment and ignoring moral concerns led to some students determining to find a job, in the future, with a company whose moral standards aligned with their own ethical compasses.

(4) Pupils' home situations

Several ITE students described ethical dilemmas that related to pupils' home situations, in which they wanted to protect pupils while at the same time

respect the pupils' parents' privacy (ITE07, ITE08, ITE17, ITE18, ITE27). The most pressing ethical dilemmas students referred to in this category were related to suspected neglect and violence. One student recounted:

> *'A boy in our class sometimes came to school with strange injuries, which he said were from playing football. I talked to my mentor about it because I was really worried: What can you do and what should you do about it? Can you, as a teacher, interfere with that? Because maybe it is due to playing football, and how badly would you hurt those parents if you suggested otherwise?'* (ITE18)

The student implicitly described how the value of privacy influenced her in experiencing the dilemma (V). She discussed her concerns with the mentor and informally asked the pupil and his friends what happened during football to understand the pupil's injuries. Although the student thought that it is a teacher's duty to report abuse (B-O), she avoided the situation in her role as an intern because she was afraid of drawing wrong conclusions (B-PR).

Strategies

In order to understand the complexity of an ethical dilemma with regard to pupils' home situations and the perspectives of the multiple stakeholders involved, all students first investigated the consequences of possible choices and actions through informal inquiries and dialogues with their mentor(s), colleagues or pupil(s). After investigating the ethical dilemma, students delegated responsibilities (ITE07), intervened (ITE08), adjusted (ITE17) or avoided the situation (ITE18, ITE27).

Underlying issues

Most students implicitly described how their values of inclusion, privacy and responsibility to protect pupils against physical or mental harm influenced them in experiencing the dilemma (V). For example, the value of privacy was (implicitly) described by a student as follows:

> *'I think I would mainly focus on the facts, on everything that I see without giving my opinion [...]. And then observe how the parents themselves react to that'* (ITE18).

Most students believed that they could not 'own' the dilemma as an intern (B-O). Some of them described that they were not (yet) competent and prepared to act according to their own values (B-PR). One student said:

> *'As a teacher, you have a huge responsibility [...] which weighs down heavily on me. I'm so afraid to do the wrong thing and that it will have an adverse effect on the pupils, and then it will be my fault.'* (ITE07)

Two students (ITE17, ITE18) seemed embarrassed when asked about their avoidance strategies and said: *'As an intern, it is really very difficult to take on your role [...] the mentor is always responsible'* (ITE17). In addition, some students realised that they had little influence over the lives of others and the ways that parents raise their children. Their limited means of action to influence the situation and protect pupils against physical or mental harm made it complicated for the students to intervene (B-I).

(5) Pupils' behaviours/ personal stories

Ethical dilemmas that related to pupils' behaviours/ personal stories were mentioned by a minority of ITE students (ITE26, ITE34, ITE35). One ITE student (ITE26) faced a dilemma of how to confront a class about their poor behaviour while walking to the gym on a public road. He debated about whether to reprimand the whole class, and thus also the pupils who had behaved well, or call out and reprimand only the troublemakers and make an example of them.

Some other students (ITE34, ITE35) encountered the dilemma of whether to share pupils' (confidential) stories with others and, thereby, violate their own values. This situation is described in the following excerpt:

> *'My mentor was ill, and I had taken over the class for a whole week. I asked the pupils: 'Do you like the way I teach?' Well, at a certain point they were very critical of my mentor, and I was really shocked [...]. I had to swear to my pupils that I wasn't going to tell anyone; they really trusted me.'* (ITE34)

Strategies

When faced with ethical dilemmas involving pupils' behaviours or personal stories, one student (ITE26) decided to intervene and discuss her pupils' misbehaviour in an open dialogue with them. Others delegated responsibilities to the school's management (ITE34) and the mentor (ITE35).

Underlying issues

The value of trustworthiness was explicitly mentioned by students, and it played a role in the dilemma of whether to share pupils' personal stories with others for the (perceived) benefit of the pupils (V). One student implicitly appealed to

the value of responsibility saying:

> *'Then at the end of the day, I want to talk to the pupils about their behaviour. What have you achieved? [...]. I think they learn more if they can tell it themselves. Then they are more aware of it.'* (ITE26)

Beliefs of having ownership (or not) turned out to be decisive when the students were confronted with dilemmas that related to their pupils' behaviours and personal stories (B-O). The student who discussed pupils' misbehaviour in an open dialogue with them indicated that he was motivated to intervene because his mentor was absent that day. Others applied the delegating strategy because they believed they could not carry *final* responsibility, in their short internship periods, for acting upon pupils' stories.

Discipline-specific perspectives

In sum, of the three groups investigated ITE students readily recalled most of their ethical dilemmas, highlighting the moral nature of teaching; conversely, half of the BS students had trouble recalling and recognising any ethical dilemmas. While all but one of the ICT students could recall an ethical dilemma, they had not encountered these in their internship: some were hypothetical ethical dilemmas or stemmed from side jobs. In addition, the results of this study show that most ethical dilemmas that ITE and BS students mentioned emerged in situations in which they had to deal with the behaviours of their mentors or managers and colleagues. In contrast, most ICT students were confronted with dilemmas that related to morally questionable incentives by organisations. Additionally, ITE students also described dilemmas related to pupils' home situations, and pupils' behaviours or personal stories. Across the three professional disciplines students used multiple strategies in order to resolve ethical dilemmas. The majority of students first investigated the dilemma before they avoided, intervened, or adjusted to their environments. Only ITE students delegated responsibilities to their mentors. ITE, BS and ICT students shared beliefs about: (1) whether they could change the situation, (2) whether they were responsible for dealing with the ethical dilemma, (3) what the (dis)advantages of the chosen strategies were to themselves, and (4) how power was distributed between themselves and other actors. ICT and BS students were more likely to consider the advantages of the chosen strategies for themselves than ITE students. Moreover, most ITE students believed that power was unequally distributed between themselves and other actors, they felt that they were not (yet) competent to deal with the complexities of teaching and prepared to act according to their own values.

DISCUSSION AND CONCLUSION

To our knowledge, this is the first empirical study that investigates how UAS students from a variety of courses use their ethical compasses during internship. The study adds to the existing academic literature by offering two novelties: (a) the selection of students from three professional disciplines (ITE, BS and ICT), and four UAS, and (b) the systematic and detailed analysis of why students experienced ethical dilemmas in their particular internship contexts and why they dealt with them in the way they did. Below, we describe *how* the chosen strategies are related to the nature of the ethical dilemma and *why* students experienced a dilemma (or not) and applied one particular strategy (rather than another). We compare the results with the current knowledge base in the existing academic literature. Finally, we present how the study's findings give rise to a number of practical implications with regard to professional ethics education.

Strategies in relation to ethical dilemmas and underlying issues

Investigating was the strategy most frequently used by students across the three professional disciplines. This was especially the case when BS and ICT students were confronted with complex situations such as dilemmas related to morally questionable incentives by organisations and, in case of the ITE students, from pupils' home situations. While confronted with these dilemmas students experienced a conflict between their moral values (e.g. respect, honesty) and (safeguarding) the interests of other multiple agents. Chapman et al. (2013) showed that openness to multiple stakeholders' perspectives was a strategy used by students (pre-service teachers) to make sense of situations. However, our study reveals that making sense of situations appeared to be a gateway to other subsequent strategies that students used to deal with the dilemmas. Students' beliefs were found to play an important role for choosing a follow-up strategy. We found that across the different professional disciplines, students share beliefs about the (im)possibilities of changing the situation (as interns), and about how power and responsibilities were divided between themselves and others.

A strategy of avoidance was mainly applied when ITE and BS students were confronted with questionable behaviours from those in authority. Interestingly, ICT students did not use an avoiding strategy. Having a monopoly of knowledge as technology experts made ICT students less sensitive to authority than ITE and BS students. Confronted with mentors', managers' and colleagues' inappropriate behaviours, ITE and BS students referred to a lack of experience and tested professional abilities and believed that they did not have

the ability to affect change while in the position of an intern. In addition, they mentioned that they were afraid of being negatively assessed by their mentors or managers. As a result ITE and BS students did not react in accordance with their *moral* values (e.g. integrity, respect, justice). Other studies among ITE and BS students have likewise found that power dynamics contribute to students' moral inaction, due to the students' sense of powerlessness and an inability to act autonomously and with authority (Boon, 2011; Chapman et al., 2013; Craig & Oja, 2013; Deng et al., 2018; Lilach, 2020; Lindqvist et al., 2020b). Our study adds to this finding by revealing that when ITE and BS students' colleagues (who were more experienced and better qualified) considered the behaviour of those in authority positions as 'normal business' or expressed discouraging thoughts that some practices 'would never change anyway', the students' strategy of avoidance was reinforced. This finding confirms that social processes can influence students' ethical compasses "to deviate from their true north" (Moore & Gino, 2013, p. 9). This study adds that not only interpersonal processes but also having the most up-to-date knowledge may influence students' maintaining an independent moral position.

In contrast, the strategy of intervening was sometimes used when students were confronted with questionable behaviour by their mentors, managers or colleagues. Not always aware of the impact of this strategy and without prior moral deliberation, a minority of students voiced their moral concerns in a directive way and confronted colleagues about their (mis)behaviour. Some ITE students chose to intervene (in the classroom) by setting an example instead of explicitly expressing their moral values to their mentors. Feeling responsible for dealing with the dilemma and having opportunities to make a difference motivated some ITE, BS and ICT students in this study to execute moral action. In contrast to Chapman et al.'s (2013) findings that some students attempted to resolve ethical dilemmas by referencing codes of conduct or moral principles, this study showed that ITE, BS and ICT students intervened on the basis of their own moral standards. However, from an ethical professional standpoint, it is expected that students in professional contexts should also display critical and consistent reasoning that is in accordance with and references codes of conduct when using their ethical compasses (Bell, 2011). Critical and consistent reasoning in accordance with codes of conduct should make students' ethical compasses less vulnerable when they act as an "outsider" confronting their mentor, manager, or colleague(s) about questionable behaviour because their actions would not be random but rather occurring in a systematic and deliberate manner (Craig & Oja, 2013; Deng et al., 2018, p. 448).

The strategy of delegation was only applied by ITE students when they were confronted with the dilemma of whether to share a pupil's personal story with

others when they had promised in advance to keep it a secret. ITE students delegated responsibility to their mentors or the school management because they were only temporarily assigned to the school and had limited influence to, for example, safeguard the information that pupils entrusted to them. To date, no other study has identified this strategy among students. Only Lindqvist (2019) found that ITE students sometimes reduced their role and professional influence in order to alleviate emotionally challenging situations and thoughts. However, in this study, ITE students shifted responsibilities and delegated tasks not as a way to reduce or avoid their responsibilities but rather to proactively take responsibility for their pupils within the possibilities available to them within their internship contexts.

Adjusting to an environment (e.g. adopting socially acceptable behaviour and obeying requests) was used as a strategy by a minority of BS and ICT students in this study when confronted with dilemmas that were hard to influence on an organisational (e.g. organisational culture, policies, professional ethics) and community level (financial contexts). Some BS and ICT students in this study suspended their own (moral) values and obeyed requests because they prioritised successfully completing their internship above trying to 'change the system'. Previous studies found that (recreation management) students with an average age in the lower- to mid-20s tended to conform to institutional norms (Craig & Oja, 2013) and comply with certain behaviours because they were often looking to others "for guidance on right and wrong" (Sweeney & Costello, 2009, p. 91). Specifically, our study shows that some BS and ICT students consciously and deliberately suspended acting upon their own (moral) values in the short term because they were thinking about the longer-term consequences of such actions. Thus, although students used a "reactive strategy" (Lindqvist et al., 2020b, p. 758), their ethical compasses were 'activated' because after witnessing unethical behaviour, they decided to do things differently in the future by looking for a job in a company with moral standards in line with their own ethical compasses.

Overall, this study shows that all ITE students, half of BS students, and the majority of ICT students have an ethical compass that gives them the intrinsic motivation to respond to ethical dilemmas. However, instead of navigating on moral standards (of their profession), students most often reacted based on personal beliefs which reflected the ways in which they had constructed their internship contexts, social relationships and their own (and others') needs. As a result, half of the mentioned dilemmas were resolved in a prudent-strategic manner (e.g. by prioritising personal interests) instead of in a moral manner (see Appendix 2). This finding underscore the importance of developing ITE, BS and ICT students' critical and consistent reasoning that is in accordance with

codes of conduct when using their ethical compasses. Critical and consistent moral reasoning will make students less vulnerable for the influence of social-psychological processes on (im)moral behaviour (Monin & Jordan, 2009), such as obedience to authority (Milgram, 1963), and the influence of "bad apples (individuals), bad barrels (situations) and bad barrel makers (systems)" (Zimbardo, 2011, p. 2). Furthermore, the identified sequences of strategies among students from the three professional disciplines highlights the importance of giving attention to the complexities in moral decision-making processes and stresses the importance of an ethical compass that can navigate students through these dynamics. Consequently, ITE and BS students may be less likely to assimilate into their social environments as 'just interns' and more likely to convert (moral) values into moral action. This includes giving attention to the underlying issues influencing students' behaviour as we have seen, across the three professional disciplines, that students' personal beliefs undermine their values and can prevent moral action from actually happening.

Several limitations of this study should be mentioned. Firstly, all but one respondent had a Dutch cultural background, so the present findings may have been different if the student population had been more diverse. Secondly, while the sample is spread across disciplines, it is still limited to three professional programmes of UAS and to four UAS institutes, thus not including for instance agriculture and food, science, health care, social work, or art.

Educational Implications

In our view, the present study's findings have a number of practical implications for professional ethics education. Maxwell and Schwimmer (2016), reviewed scholarly writings on professional ethics education (for future teachers) over the last 30 years. Common themes they found in the literature were that ethics education should: (1) familiarise students with (the practical application of) moral standards of the profession; (2) help students reflect on ethical dimensions in order to increase sensitivity to the ethical issues that arise in professional practice; and (3) promotes students' cognitive moral judgement development, 'making them more likely to find the most rationally defensible solutions to the ethical dilemmas encountered at work' (Maxwell & Schwimmer, 2016, p. 366). We endorse attention to these aspects in professional ethics education. However, this study shows that professional ethics education should have two further task. First, it should help students to identify the issues underlying their behaviour, as we have seen that students' (unarticulated) values and (personal) beliefs sometimes precluded moral action from actually happening. Second, professional ethics education should address the influence of the social-psychological processes (e.g. social conformity, diffusion of responsibility and

obedience to authority) which cause students to compromise moral standards (of the profession) for social reasons when students are trying to fit into an internship environment as an intern (Moore & Gino, 2013; Monin & Jordan, 2009).

Divers methods can be used by UAS to develop students' ethical compasses further. One way to allow ITE and BS students to become aware of their (in) abilities to use their ethical compasses and respond to ethical dilemmas is by facilitating supervision sessions in which they can reflect on how to act autonomously and with authority during internship. In order to prevent ITE and BS students from avoiding an open exchange, we suggest that students' internship experiences should be supervised by an experienced UAS coach who does not assess the students. This is important because we have seen that ITE and BS students' beliefs about how power is distributed among themselves and other agents influence how students, who are often seen as 'just interns', use their ethical compasses. In addition, BS students' teachers should help their students to identify ethical dilemmas. For example, they could help students articulate the competing (moral) values involved in experiencing an ethical dilemma. Teachers could use a "robust debate" (Boon, 2011, p. 88) and "round-table" meetings (Oser & Althof, 1993, p. 271) as a mean to develop BS students' ethical sensitivity while discussing cases. For ICT students, it is important to help them articulate their values when faced with organisations' morally questionable incentives and tend to adapt to the environment. Even though they already occupy expert positions within organisations, they should be mentored during their internships in keeping and strengthening their autonomous positions.

Overall, ITE, BS and ICT students' awareness could be raised of how moral standards (of the profession) should be used and integrated in moral action. Maxwell (2017) suggests that "consciousness-raising and more knowledge about how codes of ethics are used in the assessment of allegations of professional misconduct would be a good start" to familiarise students with codes of ethics (p. 338). All together, these methods would better enable students to actually use their ethical compasses during internships and in professional practice in the future.

Note

This research has been approved by the ethical committee of research of Fontys University of Applied Science under file number [FCEO19-05].

Appendix 1. Interview protocol

Central Question: *Which ideas and experiences do students have of being a responsible professional with an 'ethical compass'?*

1. To what extent do you consider yourself to be a responsible professional with an ethical compass?
2. Can you describe how your ethical compass was formed?
3. **Can you describe an ethical dilemma you encountered during internship? How did you cope with this dilemma: what were your feelings, thoughts, actions?**

Appendix 2. Ethical dilemmas identified by students, underlying issues, strategies applied and main subject(s) & stakeholders involved

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
(1) Mentors' or managers' behaviours/ requests	Sharing one's discovery that mentor's behaviour is the reason for a pupil's problem behaviour, or not (ITE16)	*B-O:* having ownership over a UAS (observation) assignment *B-I*: feeling that you can make a difference by observing and listening to pupils	*Investigating* followed by *intervening*	Finding out that the mentor's behaviour is the problem; discussing observations with pupil's mentor and pupil's parents; setting an example and making an action plan	Pupil, mentor, pupil's parents, UAS
	Working with an IQ classification of the pupils made by the mentor versus ignoring mentor's request (ITE25)	*B-PR (*unequal): having a strained relationship with the mentor *V:* fairness (explicit)	*Investigating* followed by *avoiding*	Asking the mentor why pupils are treated in certain ways	Pupils, mentor
	Telling a mentor it is wrong to make telephone calls during the lessons, or not (ITE34)	*B-I:* not having influence because of a strained relationship with the mentor *B-PR (*unequal): being assessed *V:* respect for pupils (implicit)	*Avoiding*	Experiencing difficulties in giving feedback on mentor's behaviour	Pupils, mentor
	Confronting a mentor about the chaos in the class, or not (ITE34)	*B-I:* finding ways to have influence *B-PR (*unequal): having a strained relationship with the mentor, being assessed *V:* respect for pupils (implicit)	*Intervening*	Tidying up a mentor's desk regularly; setting an example	Pupils, mentor

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
	Explaining mentor's rough behaviour to bystanders in a public place when he pushes a pupil to the ground, or not (ITE35)	*B-O:* believing that security guards should intervene when something goes wrong *V:* privacy (implicit)	*Delegating* (implicit)	Not explaining mentor's behaviour to bystanders, trusting the security guards to take action if something goes wrong	Pupils, mentor, bystanders, security guards
	Obeying mentor's request to neglect a pupil with learning difficulties, or not (ITE36)	*B-I:personally* taking care of the pupil during one-day-a-week internship *B-PI:* not expressing values in order not to further strain the relationship with the mentor *B-PR* (unequal*)*: having a strained mentor-student relationship, being assessed *V:* justice; care (implicit)	*Avoiding* followed by *intervening*	Having a different educational vision; not voicing different opinions; giving the pupil extra attention; setting an example	Pupils, mentor
	Confronting a manager with his morally questionable behaviour as he scolds employees, or not (BS30)	*B-I:* believing that if a situation has been going on for a long time, then you cannot change it *B-PR*: unequal manager-student relationship *V:* equality (explicit)	*Investigating* followed by *avoiding*	Checking colleague's opinions; deciding to avoid a confrontation and expressing own values	Manager, colleagues

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
(2) Colleagues' behaviours	Confronting other teachers who ridicule pupils in the teachers' staffroom, or not (ITE09)	*B-O:* not feeling ownership, 'it is just a joke'	*Avoiding*	Downplaying	Pupils, other teachers
	Idem (ITE16)	*B-PR* (unequal): experiencing barriers between a mentor (and other teachers) as an intern *V:* respect (implicit)	*Avoiding*	Not expressing values	Pupils, other teachers
	Idem (ITE25)	*B-PR* (unequal): be seen as 'just' an intern *V:* respect for pupils (implicit)	*Avoiding*		Pupils, other teachers
	Speaking out to colleagues who wrongfully blame a colleague for mistakes, or not (BS4)	*V:* truthfulness (implicit)	*Intervening*	Confronting colleagues that their opinion about a colleague is based on wrong information	Colleague(s)
	Confronting colleagues with their morally questionable behaviour as they silently accept that their customers (illegally) reclaim holiday entitlements, or not (BS19)	*B-I:* not having influence because practices are treated as 'normal business' *B-O:* believing that the manager is responsible *V:* not valuing money over honesty (negative)	*Investigating* followed by *avoiding*	Informal inquiry and dialogue manager; silently accepting immoral practices	Colleagues, manager, customers

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
	Confronting colleagues with their morally questionable behaviour as they secretly photograph their female customers, or not (BS28)	*B-I:* not having influence because of the organisational culture *B-PI:* wanting to finish internship successfully and not wanting to pay tuition fees for another year *B-PR:* (unequal) manager has the power *V:* fairness & responsibility (implicit); respect (explicit)	*Intervening* followed by *investigating*	Discussing with colleagues that they should treat their customers with more respect; self-reflection by asking oneself questions about one's attitude; discussing options with UAS mentor to choose for another internship (and paying another year's tuition) or to successfully (and respectfully) finish internship	Colleagues, customers, UAS mentor
	Leaving bugs in the system to make more money, or not (ICT23)	*B-PR:* not being taken seriously as an intern *V:* integrity & responsibility (implicit)	*Investigating* followed by *intervening*	Checking facts and company's (morally questionable) investments; thinking about conflicts of interest, expressing astonishment when colleagues release a program with errors	Colleagues, customers, internship company

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
(3)Organisations' morally questionable incentives	Refusing to work with invisible expense constructions for clients, or not (BS20)	*B-I:* not having influence, believing it's all about money; nothing will change anyway *B-PI:* wanting to finish internship successfully V: honesty (negative: not wanting to work for a company with shady practices)	*Adjusting* followed by *investigating* and *avoiding*	Doing the job; thinking about the moral implications of invisible cost constructions for customers; trying to find justifications for costs, checking facts and consulting with colleagues; deciding to avoid a confrontation and to successfully finish internship	Customers, colleagues, internship company
	Working on opaque chains of ICT applications while not knowing the effect of choices, or not (ICT4)	*V:* responsibility (implicit); privacy/ security (implicit)	*Investigating* followed by *adjusting*	Safeguarding security by mapping out pros and cons	Customers, internship company
	Idem (ICT24)	*V:* privacy (explicit); security (implicit)	*Investigating* (still in progress)	Thinking about privacy & security and the consequences of abusing systems	Customers, internship company
	Offering new versions of ICT programs that nobody uses, or not (ICT5)	*B-I:* not having influence because as long as money plays a role, practices continue *V:* responsibility (implicit)	*Investigating* followed by *intervening*	Thinking about conflicts of interest and why new ICT programs should be developed; expressing one's concerns about decisions	Customers, internship company

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
	Performing tasks related to automating the lives of lambs from insemination to slaughter, or not (ICT6)	*B-I*: believing that during an internship you just have to do the job; there is no point in protesting against systems; changing organisations from the inside is impossible *B-PI:* gain experience with programming; disadvantage: not being proud of oneself *V*: responsibility (implicit)	*Investigating* followed by *adjusting*	Thinking of the impact of technology on animals' lives, considering whether performed tasks are legal; reflecting on own moral standards; deciding just to do the job as an intern and successfully finish internship assignments	Customers, internship company, animals, society
	Sharing climate change data related to the (reduction of) value of agricultural land, or not (ICT14)	*B-I:* realising one can make a difference (with data) *V*: responsibility (implicit); helpfulness (explicit)	*Investigating* (still in progress)	Thinking of the impact of technology on peoples' lives and ICT programs that calculate the value of agricultural land in the future, mapping out pros and cons of a situation and calculating the impact of this technology on the owners of agricultural land	Owners of agricultural land, internship company, society
	Working on a tracking system for militants, or not (while knowing that as a start-up the internship company is in need of customers) (ICT33)	*V*: responsibility (implicit), not wanting to contribute to war (negative)	*Intervening*	Making clear one's refusal to be part of certain developments	Customers, internship company

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
(4) Pupils' home situations	Discussing suspected abuse with parents without hard evidence versus respecting their privacy (ITE07)	*B-O:* believing that the school should intervene *B-PR:* equal mentor-student relationship *V:* responsibility, privacy (implicit)	*Investigating* followed by *delegating*	Discussing concerns with the mentor; observing a pupil during breaks on the playground with another teacher to get information and understand pupil's behaviour; explicitly asking the mentor to intervene	Pupil, parents, mentor(s), other teachers, school
	Idem (ITE18)	*B-O:* thinking about teachers' duty to report abuse *B-PR* (unequal): being 'just' an intern *V:* privacy (implicit)	*Investigating* followed by *avoiding*	Discussing concerns with the mentor; asking (informally) the pupil and his friends what happened during football to understand the pupil's injuries	Pupil, parents, pupil's friends, mentor
	Idem (ITE27)	*B-O:* believing that Youth Care should intervene *B-I:* believing one cannot make a difference as an intern *B-PR* (unequal): being 'just' an intern *V.* responsibility, privacy (implicit)	*Investigating* followed by *avoiding*	Thinking through the care that the pupil receives (or lacks): not expressing one's values as an intern	Pupils, parents, youth welfare institutions

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
	Respecting parents' wish to exclude a pupil from birthday parties in the classroom because of religion versus wanting to include all children (ITE08)	*B-I:* believing that as a teacher you have little say in what parents do, however in the classroom a teacher can look for possibilities to involve the pupil in as many activities as possible *V.* inclusion (implicit)	*Investigating* followed by *intervening*	Checking pupil's experiences and feelings; telling the mentor that one wishes to involve the pupil in as many activities as possible	Pupils, parents, mentor, class
	Forbidding pupils from singing sexually tinged carnival songs (taught by their parents) at school, or not (ITE17)	*B-I:* believing one has little say in what parents do *B-PR* (unequal): being 'just' an intern *V*: responsibility (implicit); wanting to be a role model (explicit)	*Investigating* followed by *adjusting*	Having informal conversations about pupils' behaviour in the teachers' room; reflecting on own standpoints and the influence a teacher can/may have on pupils' home situation	Pupils, parents, other teachers, school
(5) Pupils' behaviours/ personal stories	Punish pupils' rude and offensive behaviour while walking to the gym on a public road, or not (ITE26)	*B-O*: one is responsible because the mentor is away for one day *V*: responsibility (implicit)	*Intervening*	Discussing pupils' behaviour in open dialogue with them	Pupils, mentor, school director, window cleaners and garden workers working on the public road

Appendix 2. Continued.

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
	Sharing pupils' complaints about the mentor with the mentor or management of the school, or not (ITE34)	B-PI: not wanting to strain the relationship with the mentor further *B-PR* (unequal): having a strained mentor-student relationship and being assessed by the mentor *V:* trustworthiness (explicit)	*Investigating* followed by *delegating*	Seeking advice from other teachers; discussing pupils' feedback with the management of the school; explicitly asking them to intervene	Pupils, mentor, other teachers, management of the school
	Sharing pupils' confidential information with the mentor, or not (ITE35)	*B-O:* believing that the mentor is responsible and must know pupils' story *V:* trustworthiness (explicit)	*Investigating* followed by *delegating*	Having conversations with a pupil about her past; considering whether to share pupil's confidential information with a mentor; explicitly shifting responsibilities	Pupil, mentor

Chapter five

Teachers' ideas about what and how they contribute to the development of students' ethical compasses. An empirical study among teachers of Dutch universities of applied sciences.[21|22]

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ABSTRACT

In this empirical study, we investigate *what* and *how* teachers in Dutch universities of applied sciences (UAS) think they contribute to the development of students' ethical compasses. Six focus groups were conducted with teachers across three programmes: Initial Teaching Education, Business Services, and Information and Communication Technology. This study revealed that teachers across the three different professional disciplines shared similar ideas about what should be addressed in the development of students' ethical compasses. Their contributions were grouped into three core themes: creating students' moral awareness, developing students' moral skills and promoting students' moral professional behaviour. The majority of the teachers used a wide range of planned and unplanned pedagogic–didactic actions (reflecting individual learning and cooperative and group learning) to enhance the development of students' ethical compasses. However, teachers' strategies were mostly unstructured and unreflective and depended on the individual teacher's ability and knowledge to address moral themes. Furthermore, the study revealed two incompatible ideals: as role models, the teachers aimed to exemplify explicitly how to be a professional with an ethical compass. However, they also wanted to adopt a neutral stance because they were afraid to manipulate the students' ethical compasses. Therefore, they avoided promoting *the* ethical compass that they believed to be the best.

Keywords

Ethical compass, teachers, universities of applied sciences, moral development

INTRODUCTION

The importance of becoming (and being) a moral professional is increasingly discussed in terms of developing (and having) an ethical or moral compass (see Van Stekelenburg et al., 2020a). This notion was also introduced in the mission of universities of applied sciences (UAS) in the Netherlands when they described their long-term strategy as developing students as responsible professionals, with a "moral compass" that can help students navigate their thoughts and actions (The Netherlands Association of Universities of Applied Sciences, 2015, p. 5).

Througout this article, we use the term *ethical compass* which we believe has an aretaic dimension (drawing on notions such as virtues and ideals) and a deontic dimension (referring to rules and duties about what professionals must or not must do) (Alexander, 2016). A previous literature review of how ethical compasses are defined in the literature, revealed that consensus is lacking regarding the meaning and function of the ethical compass (Van Stekelenburg et al., 2020a). Based on a synthesis from the literature on moral professionalism (e.g. Freidson, 2001; Kultgen, 1988; Pritchard, 2006), we defined a professional's ethical compass as the intrinsic motivation to act morally, particularly when confronted with ethical dilemmas, according to moral standards and, specifically, the moral standards of the profession (Van Stekelenburg et al., 2020a). An ethical compass shows professionals the right direction when they are, for example, tempted to bend the rules for their own interests or are confronted with colleagues or managers who justify dubious acts as 'standard professional practices'. Having a compass then provides the intrinsic motivation to adhere to the direction of the *moral* standards of the profession (Van Stekelenburg et al., 2020a).

Yet, little is known about the ethical compass as a developmental process. In a previous empirical study, *students' ideas* were investigated about being a professional with an ethical compass in three UAS programmes: Initial Teaching Education (ITE), Business Services (BS), and Information and Communication Technology (ICT) (Van Stekelenburg et al., 2020b). Most students had difficulties in defining an ethical compass and described it as a gut feeling that changes, depending on the situation. Moreover, the majority of students indicated that they could not remember particular courses in (professional) ethics or explicit attention to professional moral issues during their education. However, the students spontaneously mentioned that during their education a stimulating institutional learning environment, interconnectedness and social interaction, as well as various (real-world work) experiences in a diversity of contexts had contributed most to the development of their ethical compasses.

Since these influences have been found to contribute to becoming a professional with an ethical compass, we can expect that teachers might wield significant influence in the development of students' ethical compasses. This raises the question of what ideas teachers hold about the meaning of such a compass, what teachers consider important in the development of students' ethical compasses and how teachers (think they) act on these ideas in their teaching practices. By exploring these questions, this article seeks not only to further the academic debate on the *meaning* of the ethical compass, but also to develop key insights regarding the *implications* of the development of an ethical compass. These aspects have not received much attention in the literature so far and can bring together the different perspectives of previous research.

In this article, we first provide an overview of (empirical) studies relevant to our research and note the gaps in the academic literature, after which we present the guiding research (sub)questions for this study. Second, we describe the methods used. Third, we present the findings in relation to the research (sub)questions. Finally, we discuss the study's contributions to the existing academic literature and present a number of practical implications.

BACKGROUND

According to educational theory, teachers play an influential role in shaping the ethical conduct of students (Jackson et al., 1993; Sanger & Osguthorpe, 2013). How teachers act conveys to students what is right, good and virtuous. Teachers' beliefs about what is of moral value shape how they deliver (moral) education, build relationships with their students and foster student's moral growth (Jackson et al., 1993).

Two forms of teaching in moral education are distinguished: *teaching morally,* i.e., the teacher is *being* a good or righteous person and teaches "in a manner that accords with notions of what is good or right", and *teaching morality*, i.e., the teacher is *providing* to students "the means for becoming a good or righteous person" and conveys to students that which is good or right (Fenstermacher et al., 2009, pp. 8-9). According to Fenstermacher et al. (2009), the latter can be achieved through *content*, e.g. what moral issues are addressed in the education, and through *manner*, e.g. how teachers' make their morally upright manner the object of instruction via their conduct.

However, teachers are not always prepared for these moral forms of teaching (Sanderse & Cooke, 2021; Sanger & Osguthorpe, 2011). For example, a lack of professional and moral knowledge and language can prevent teachers from

engaging in moral education, which may cause students to develop morally largely by means of implicit or hidden messages (Sanger & Osguthorpe, 2013). In recent studies, student teachers indicated that their education mainly focused on mastering subject specific content and didactical skills and that moral and pedagogical aspects of teaching did not receive enough attention (Sanderse & Cooke, 2021). Furthermore in (ongoing) professional learning, there is a lack of attention to teachers' ethical understanding as part of their professional knowledge (Bullough, 2011; Mahony, 2009). Students indicated that due to a lack of attention to the moral aspects of the profession and a lack of opportunities to apply (ethical) theory in practical situations, acting on moral reasoning is quite challenging (Sanderse & Cooke, 2021; Van Stekelenburg et al., 2023).

A minority of studies within higher education have investigated *students'* ideas about their learning experiences in which the *moral* aspects of students' professional development were included (e.g. Bandini et al., 2017; Gaufberg et al., 2010; Hunter & Cook, 2018; Phillips & Clarke, 2012). Although these studies were conducted in the field of medicine, they were valuable for our research because they reveal the importance of role modelling in developing moral professional identities. Most students indicated that they adapted to their role models' behaviours and values while being transformed from learners to novices. However, the students also experienced that expected behaviours were rarely made explicit in their learning environments (Bandini et al., 2017; Gaufberg et al., 2010). Therefore, students had to invest a lot of time in decoding messages, such as expectations and rules of conduct (Gaufberg et al., 2010) while observing 'good' and 'poor' behaviours among their teachers and mentors (Bandini et al., 2017). Engaging these implicit influences confronted students with the moral dilemma of either assimilating "to the dominant culture or holding fast to personal and professional values" (Gaufberg et al., 2010, p. 1714). Furthermore, empirical studies have shown that role models can function as important (moral) "guides on the road to professionalism" (Timmerman, 2009, p. 237). For example, in the field of teacher education, it was revealed that, regardless of the content of teacher education programmes, teachers' ideologies and practices infuenced how student teachers *perceived* the roles and responsibilities of their future jobs (Izadinia, 2012). In particular, the attitudes of former secondary school role models were found to motivate teachers to *develop* these in their own teaching style (Timmerman, 2009). Also in the early stages of a professional's career, ethical role models at work were found to impact how ethical leadership was perceived and leadership roles and responsibilities were developed (e,g., "communicating clear ethical standards and disciplining employees who violate them") (Brown & Trevino, 2014, p. 594).

Empirical studies that have investigated *teachers'* ideas within higher education about their contributions to students' moral professional development are sparse. Therefore, we turn to a broader body of empirical research. For example, Willemse et al. (2005, 2008) examined how teachers designed and carried out a curriculum that prepared student teachers for moral education, and how they *actually* showed their values. Willemse et al. (2008) videotaped and discussed lessons of nine teachers, and revealed that preparing student teachers for moral education often depended on teachers' personalities and how they embodied their personal values and beliefs in their behaviours and attitudes. Most teachers had difficulties describing the ways in which they put values into action, and indicated that they found it difficult to plan in advance how to put their values into practice (Willemse et al., 2008). Recently, Zhang et al. (2022) performed a review study into teachers' perceptions on the moral education curriculum. This review study showed that teachers across (non-)European countries and school systems lacked professional knowledge (e.g. teachers based values education in the personal self rather than in the professional self) and proactive approaches to address values education, as well as a professional meta-language that could help them reflect upon and explain their practices (Thornberg, 2008; Thornberg & Oğuz, 2013). Asif et al. (2020), who investigated the practices and beliefs of university teachers of moral education (for sustainable development) in China and Pakistan, found that the majority of teachers "were confused in articulating the meaning of moral education" and that most learning and teaching practices were not conducive to students' moral development because teachers lacked knowledge about what activities to incorperate in their lectures and how to use moral dilemma technique(s) (p. 16).

Thus, there is a body of literature suggesting that teachers are not always prepared for values education. However, there are a number of reasons why more research is needed in this field. First, little attention has been given to the ideas that *teachers working in higher education* have about their contributions to students' moral development, such as students' readiness for the practical application of values and moral action in the workplace (e.g. during internships). Second, teachers' ideas about students' moral development have not been conceptualised in terms of developing an *ethical compass*. Investigating teachers' ideas about the moral aspects of their practices adds to the body of knowledge about teachers' perceptions of moral education within higher education and of the 'ethical compass'. The compass metaphor is commonly used to denote the moral development of professionals (Rothenberg, 2009; Sunder, 2010) and is integrated into the curriculum of higher education institutions (Natale & Libertella, 2016; Peer & Schlabach, 2010). Third, while the

importance of *role modelling* in developing moral professional identities is recognised, little is known about the ideas teachers in higher education have about how they serve as moral role models and exemplify being a professional with an ethical compass. A review on pedagogical and psychological literature on (the use of) role modelling as a teaching method (in secondary education) showed that role modelling is rarely used as an *explicit* method (Sanderse, 2013). Investigating teachers' ideas about their role modelling practices adds to the body of knowledge of role modelling within higher education and the methods used. Furthermore, we investigate *multiple professional discipline*s as this might reveal both common and particular characteristics due to each discipline's social purposes, formal knowledge, market situations and societal expectations (Freidson, 2001).

This study addressed the central research question: What and how do teachers in UAS think they contribute to the development of students' ethical compasses? This central research question was divided into four subquestions: (SQ1) How do teachers describe the ethical compass?, (SQ2) How do teachers set an example of being a professional with an ethical compass?, (SQ3) What messages do teachers think they send to students?, and (SQ4) How do teachers think these messages contribute to the development of students' ethical compasses?

METHOD

To examine the questions posed in this study, we employed a qualitative research approach. Focus group interviews were conducted as a means of collecting "a range of ideas and feelings that individuals have about certain issues, as well as illuminating the differences in perspective between groups of individuals" (Rabiee, 2004, p. 656).

Respondents

In this qualitative study, six focus groups comprised of teachers were formed via convenience sampling (Etikan et al., 2016) (Table 1). First, UAS managers were emailed to request a focus group interview with teachers at their institution. Second, after obtaining approval, the first author used personal connections from a previous study in the ITE, BS and ICT programmes of UAS in Eindhoven and Rotterdam to gain access to potential participants (Van Stekelenburg et al., 2020b). Third, in each UAS, a teacher purposefully recruited colleagues. Specific knowledge of and experience with the topic of study was not requested. Since the recruitment of ICT teachers at UAS Rotterdam

was unsuccessful for various reasons (e.g. teachers lacked time or were not interested), one focus group interview with ICT teachers was conducted at UAS The Hague. Altogether, 35 teachers participated in the study, 11 females and 24 males, with an average age of 44.5 years. Their work experience in a UAS ranged from 3 to 32 years, with an average of 10.9 years. All participants turned out to have a Dutch cultural background.

Table 1. *Overview of participants in the focus groups*

Participating UAS	*ITE teachers*	*BS teachers*	*ICT teachers*	Total
UAS Eindhoven	7	5	8	20
UAS Rotterdam	6	5	-	11
UAS The Hague			4	4
Total	13	10	12	35

Focus group interviews

The focus groups were conducted at the teachers' own institutions between October 2021 and March 2022. Informed consent was sought in writing, and anonymity was guaranteed by using key codes that indicated each teacher's UAS and professional discipline. The semi-structured focus groups lasted approximately 120 minutes each and were recorded and transcribed. The sessions were moderated by the first author. The second author observed the sessions and made detailed notes about the content of the discussion and the dynamics of the focus groups. Due to COVID-19, four focus groups were observed online.

Following Baarda (2009), the interview protocol was based on the findings emerging from our previous empirical studies and from topics of a literature research (Appendix 1). The interview protocol was tested with teachers from the researchers' own UAS institution. Mind mapping was used to engage participants and ensure free thinking while visualising their concepts, ideas or tasks linked to and arranged around a central key word (Burgess-Allen & Owen-Smith, 2010) (Appendix 2 for an example). Teachers were guided through a process of presenting their ideas on the mind map and responding to their colleagues' input. First, the participants were invited to draw a mind map of the question: How would you describe the ethical compass? Second, we provided the teachers our description of the ethical compass to ensure that teachers used the same concept while identifying their contributions to the development of students' ethical compasses. Next, the participants were invited to draw a mind map of the question: What and how do you think you

contribute to the development of students' ethical compasses? Finally, teachers were asked to reflect on the subquestions: What messages do you think you send to students?, and How do you think that these messages contribute to the development of students' ethical compasses?

Data analysis

The data were analysed using the Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011). The first author wrote an abstract of each interview to grasp the participants' stories (Dierckx de Casterlé et al., 2011). Starting the actual coding process, the qualitative data analysis software Quirkos was used to visualise the data and identify patterns within multiple datasets. For each research (sub)question, a group of three team members verified the coding process using random samples of transcripts. To ensure interrater reliability, in a three-stage cross-checking procedure, random samples of analysed data were compared until an agreement on the meaning, dimensions and characteristics of the *in vivo* coding that contained the participants' own words was reached (Dierckx de Casterlé et al., 2011; Miles et al., 2014). This procedure was repeated to find an agreement on the meaning, dimensions and characteristics of the categories in the *axial* coding (Dierckx de Casterlé et al., 2011; Miles et al., 2014). The first author integrated the categories of the axial coding into a conceptual framework of core themes (Miles et al., 2014). This framework was then checked by each research team member and discussed by the team to deepen the theoretical insights. This framework formed the basis of the design of Table 2 and the storyline from which the findings could be described.

FINDINGS

First, in this section, we present teachers' ideas about the ethical compass (SQ1). Second, the data-analysis of the central research question is presented: what and how teachers think they contribute to the development of students' ethical compasses, including how teachers think they set an example of being a professional with an ethical compass (SQ2), what messages they think they send to students (SQ3), and how they think that these messages contribute to the development of students' ethical compasses (SQ4).

Ethical compass

Although participants reported that the focus group interview was the first time they had exchanged ideas about the ethical compass metaphor with

colleagues, all but one were able to describe and explain their views. While various interpretations were given, most of them could be grouped into four core themes.

The majority of the teachers associated the ethical compass with a *set of norms and values*. They referred to personal and professional norms and values (learned at home, and transmitted through work) and mentioned values such as honesty, openness and respect. Most teachers regarded certain norms, such as not cheating, not lying and not harming others, as universal (i.e., part of everyone's ethical compass).

Most of the teachers also associated the ethical compass with *self-knowledge*. Their discussions indicated that self-knowledge is created by an integration of multiple life experiences gained in different situations and roles (e.g. ranging from a parent's death to positive and negative experiences with colleagues). This knowledge then contributes to a personal life vision, which forms the basis of an ethical compass.

Some teachers described the ethical compass as comprising both *(external) rules and regulations* and *(internal) beliefs* governing moral (professional) behaviour, which leads to personal leadership or responsible entrepreneurship.

Other teachers connected the ethical compass with *attitude(s)*, such as willingness to tune in to others and take their interests into account, or having a courageous, empathetic and transparent attitude. They also mentioned a mental attitude, such as having positive intentions or a professional attitude founded on being critical, responsible and reliable.

Beyond the four core themes, most teachers spontaneously expressed ideas about the characteristics of an ethical compass: its function, its 'north', and its significance. First, most teachers agreed that an ethical compass should function as a *tool* (or guide) to recognise ethical dilemmas and provide direction. A minority of teachers described this tool as the individual's moral development. Some others noted that the ethical compass is a tool for interaction and communication, assisting an individual to show respect for others' norms and values and reinterpret one's own frame of reference as one develops (moral) understandings about the world and one's environment.

Second, in contrast to a physical compass, most of the teachers characterised an ethical compass as dynamic, meaning without a fixed 'north'. As one teacher explained,

> *'That compass makes it visible for me immediately; it does give direction, but it keeps turning continuously, based on certain choices. As you make one choice, it will turn again so that you are confronted with other choices; it is constantly in motion.'* (ITE6)

Third, the majority of the teachers agreed that development of an ethical compass is a significant foundational step for professionals, managers, administrators and entrepreneurs. As one teacher illustrated:

> *'Technology becomes outdated; knowledge becomes outdated very quickly [...]. It is precisely who you are as a person, which you bring to the company, that is becoming increasingly important. And that includes those ethical skills.' (ICT4)*

While we did not find important differences among the teachers from the three professional disciplines on most issues, there was one exception. The ICT teachers focused more on the influence of technology on an individual's ethical compass. In particular, they identified algorithms that are used by websites, which reinforce users' own opinions and beliefs, pushing them further into ideological frames or 'filter bubbles'. The ICT teachers feared that these algorithms would morally frame the individuals in the filter bubbles, taking precedence over other factors that could shape the ethical compass. Therefore, the ICT teachers stressed the importance of paying attention to the development of students' ethical compasses in UAS.

Teachers' contributions

When we asked the teachers to reflect upon their contributions to the development of students' ethical compasses, three core themes emerged: creating students' moral awareness, developing students' moral skills, and promoting students' moral professional behaviour. To facilitate these contributions, all teachers mentioned a wide range of pedagogic–didactic actions. These actions were grouped into two categories: individual learning, and cooperative and group learning. Table 2 provides an overview of each core theme, presenting both *what* teachers thought they contributed to the development of students' ethical compasses, and *how* teachers thought they contributed based on the pedagogic–didactic actions they took.

Table 2. *What and how the teachers thought they had contributed to the development of students' ethical compasses*

What teachers thought they contributed to the development of students' ethical compasses	How teachers thought they contributed to the development of students' ethical compasses: their pedagogic–didactic actions
1. (Creating) moral awareness	***Individual learning***
1a. Willingness to take responsibility for own life and choices	Asking the student to step into 'the arena' and take responsibility for own role (2x) Challenging the student to examine his/her own 'sense of urgency' Discussing with the student how he/she takes responsibility (or not) for own life and choices Discussing gut feelings and intuitions Promoting student's awareness of own life course 'Tossing a ball', in the hope that the student will catch it
1b. Awareness that behaviour has consequences	Discussing the consequences of student's behaviour (2x) Punishing cheating
	Cooperative and Group Learning
1c. Development of moral awareness	Playing the devil's advocate and provoking students (3x) Creating awareness of the effects of technology on people (2x) Holding up a mirror' for students (2x) Explaining how manipulation -in the news- works Deploying analogies Using examples in order to raise moral awareness (e.g. of the impact of technology on people) Using futurology and philosophy of technology Using historical cases that exemplify (un)ethical situations

Table 2. *Continued.*

What teachers thought they contributed to the development of students' ethical compasses	How teachers thought they contributed to the development of students' ethical compasses: their pedagogic–didactic actions
2. (Developing) moral skills	***Individual learning***
2a. to change perspective	Motivating the student to expand views and perpectives (7x) Motivating students to accept that the other person may have different views (2x) Trying to elicit understanding of other points of views (3x)
2b. to form an opinion	Presenting challenging (hypothetical) situations for the student to discuss (6x) Explaining that the student has a choice (3x) Helping the student to explain personal arguments and draw conclusions (3x) Avoiding providing solutions as a teacher (2x) Engaging the student with own life experiences
2c. to think critically	Teaching the student to investigate: problematise, analyse and concretise (2x)
2d. to think in terms of solutions	Promoting pragmatism and (creative) thinking (2x)
	Cooperative and Group Learning
2e. to deal with diversity	Discussing diversity (specifically in relation to students' norms and values) (3x) Naming the differences between students' teachers (2x) Reflecting on how to deal with students' ethnic backgrounds
2f. to discuss with others (e.g. about ethical dilemmas)	Using own ethical dilemmas to discuss with students (4x) Using the news and current events for discussions (4x) Trying to find a reasonable middle ground in discussions Conducting discussions with student and external stakeholders Discussing meaning of money versus values Including students of different cultures in the discussions Supporting students to discuss ethical dilemmas Teaching students to recognise ethical dilemmas
2g. to engage in dialogue	Encouraging students to engage in conversation with each other (4x)
2h. to learn from others and respect peers' viewpoints	Allowing everyone to speak in order to showcase as many different viewpoints as possible Teaching students to think in terms of similarities instead of differences
2i. to learn from professional practice and internships	Using authentic cases (9x) Using students' internship experiences to ask questions about professional practices (3x)

Table 2. *Continued.*

What teachers thought they contributed to the development of students' ethical compasses	How teachers thought they contributed to the development of students' ethical compasses: their pedagogic–didactic actions
3. (Promoting) moral professional behaviour	***Individual learning***
3a. Acting courageously	Challenging the student to stand for own values Encouraging the student to formulate and articulate a personal vision about life and work
	Cooperative and Group Learning
3b. Acting with integrity and cooperating in a professional way	Asking students during group work what underlies the problems they face Provoking students to address the problems that they experience in teamwork
3c. Functioning as part of a group	Discussing the meaning of being connected in a group

Note: The numbers (e.g. 2x) refer to the number of times a statement to the same effect was made by teachers

Creating moral awareness

Most teachers attempted to create students' moral *awareness* by helping individual students to take responsibility for their own lives and choices and become aware that behaviours have consequences. Several pedagogical-didactic actions were identified. Some teachers also spontaneously referred to their respective educational institution's vision and intentions, and to what these institutions considered to be good, desirable and valuable for the development of their students' ethical compasses. For instance, they discussed with the individual student how to take responsibility (or not) for their own live and choices and challenged them to examine their own sense of urgency.[23] Some other teachers reported confronting individual students with their misbehaviour and punishing those who had cheated.

The majority of the teachers also reported using cooperative and group teaching to create students' moral awareness. For example, when discussing historical cases that illustrated (un)ethical situations, some of the teachers said that they played the devil's advocate or held up a mirror. Other teachers recalled explaining to students how manipulation in the news works.

Developing moral skills

To develop individual students' moral *skills,* teachers reported using a variety of strategies. Most teachers noted that they motivated students to expand their views and perspectives in order to prevent students from getting fixed on their own ideas and to broaden the students' understanding of other viewpoints. To help students form opinions, most teachers reported presenting (hypothetical) challenging situations that could occur in their future professional environments. Some teachers reported explaining to students that they always have a choice in their lives. Others recalled helping students to clarify personal arguments and draw conclusions or teaching students to think critically, e.g. how to investigate, problematise, analyse and concretise (moral issues). To teach students to think in terms of solutions, some teachers promoted pragmatism and growth in creative thinking.

The majority of the teachers also reported using cooperative and group learning to teach students moral skills, and specifically how to deal with diversity. For example, through facilitation of group discussions and dialogues, teachers felt they guided students in acquiring skills of showing respect for peers' viewpoints and learning from others. Some reported using dialogues focused on current news and events to develop students' moral skills ; others

23 Urgency is a term used in the High Impact Learning (HILL) Model, which is rooted in multidisciplinary research on learning and development. Through High Impact Learning the teacher entrusts control of learning and development activities to the students themselves.

reported sharing and discussing their own ethical dilemmas with students. To learn from professional practices, most teachers used authentic cases and students' internship experiences to ask questions about professional practices (e.g. behaviours of students' mentors). While allowing everyone to speak in order to showcase as many different viewpoints as possible, the teachers tried to avoid polarisation and maintain a reasonable middle ground in discussions.

Promoting moral professional behaviour

Finally, most teachers aimed to promote students' moral professional *behaviour*. A teacher explained the importance of voicing one's values, particularly when they oppose the mainstream values of one's peers:

> *'Recognising moral problems is one thing, but in the process of maturing, as I see it, you also have to act, and those moral actions often take place in situations of power. That means, will you dare to voice those personal values? Will you dare to defend them?'* (ICT4)

Some teachers stressed the importance of teamwork, through which the students experienced how to act with integrity and cooperate in a professional way. They indicated that working in teams was a learning experience in itself and that conflicts in teamwork were used as leverage for learning. Therefore, some teachers asked students to discuss the problems underlying their teamwork or to discuss with each other the meaning of being connected to a group and what it takes to function as (part of) a group.

In general, during the focus groups, the majority of the teachers became aware that they had already (but not always consciously) seized many opportunities to contribute to the development of students' ethical compasses. They were surprised by the number of planned pedagogic–didactic actions they had taken and by the spontaneous opportunities they had used, such as unplanned conversations during incidental encounters. However, they also realised that their strategies had been mostly unstructured and unreflective and had depended on the individual teacher's knowledge and ability to address moral themes. For example, one teacher explained:

> *'We talk about it too little, and we contribute in a structural way too little as well. So, I do it as a kind of hobby; I'm sort of a hobby ethicist. But my colleagues may or may not be doing it… I really don't know; we don't have that conversation together at all.'* (BS4)

Some differences across the three professional disciplines also emerged. Some

of the Business and ICT teachers mentioned that the development of students' ethical compasses had only received attention in courses such as sustainable business or digital ethics. Therefore, they observed that attention to ethics was rather segmented. In contrast, the majority of ITE teachers indicated that they had applied an integrated approach to developing students' ethical compasses. For instance, they reported explicitly addressing the moral challenges in life and work when students had shared (internship) experiences with them.

Being a role model

When we asked the teachers how they exemplified being a professional with an ethical compass, most mentioned being aware that they *implicitly* set an example and influenced the development of students' ethical compasses. The majority of teachers also reported several ways in which they had *explicitly* exemplified how to be a responsible professional with an ethical compass.

First, most of the teachers reported explicitly exposing their identities to their students. As one teacher said:

> *'I work with a colleague and we are totally different, but we also show these differences to students [...] and name these differences regularly.' (ITE2)*

The teachers explained that students were exposed to a number of potential 'identities' during their education. Therefore, teachers did not consider themselves *the* role model but rather *a* role model to their students. Despite the diversity of identities, most teachers noted the lack of cultural and gender diversity. Consequently, they thought that students had not been exposed to a sufficiently wide or diverse range of role models who could present them with varying perspectives on life and work.

Second, some teachers reported that they had explicitly demonstrated how to behave in a moral professional manner. For instance, one teacher stated:

> *'I find it difficult with regard to behaviour, but I think, ...if you want to teach students something about behaviour, then you can best achieve that by exemplifying it first...'* (BS5)

This teacher reported articulating his ideals and showing students how these were being manifested in his life choices:

> *'I share my own experiences, and that gets students involved. I say, "I have solar panels, a hybrid car and vegan shoes." Then [a]*

student reacts, "That's a lot of work to sort that out." I say, "Yes, that's right, son, but I want to leave the world better than I found it."' (BS5)

Third, the majority of teachers reported that they explicitly displayed desirable attitude(s). For example, most teachers said they taught in a manner that displayed consideration for students' *sense of safety* -- they created environments in which students could freely ask questions and be heard without judgement. Most teachers also said they tried to be *accessible* and mentioned the significance of being approachable for students and being between and among them. Others highlighted the importance of being *authentic* by showing one's true self as a person and being genuine or *humble* by explaining to students that they themselves do not always get it right. Additionally, most teachers mentioned modelling how to be *trustworthy*; this included keeping their promises and giving students the benefit of the doubt. They also reported being *honest* and straight to the point, they tried to be 'hard on the content and soft on the person'. Some teachers indicated that they had made themselves *vulnerable* to then be able to discuss with students what their own vulnerability evoked in the students.

Although most teachers felt they had explicitly exemplified how to be a responsible professional with an ethical compass, they also claimed that they had avoided projecting their own ethical compasses onto students for fear of manipulating the students' ethical compasses. They pointed to the importance of safeguarding students' autonomy and expressed concerns about promoting *the* (best) ethical compass. As one teacher said:

'I think it's dangerous... projecting my compass to someone else. Because I don't know if my compass is the right one. I'm still tinkering [with] and revising it, so I don't want to create the illusion that I know everything.' (ITE2)

Consequently, some teachers reported trying to adopt a neutral stance. However, they admitted that neutrality was not feasible when serving as a role model, for instance:

'You can act so subtly, yet students will still feel that it is actually the norm.' (BS1)

Notably, the saying 'teach what you preach' was a common statement made only by the ITE teachers. They described the Droste effect (a Mise en abyme)

in which the picture of a teacher, i.e., the exhibited behaviours ITE teachers expected from their student teachers (when working as teachers during internships), would recursively appear within the student teachers (who would then in turn exemplify it for their pupils). This illustrated ITE teachers' intentional engagement in moral education.

Impact of messages from teachers to students

In addition, we asked teachers *what* other messages they thought they sent to students. Only a minority of the teachers were able to identify other messages and therefore this question did not yield many insights. Despite some difficulty in answering this question, a few teachers were able to identify subtle hints they had given to students, such as making comments about how the value of money pales in comparison to the value of moral principles. Others acknowledged that their feedback to students or their pedagogic–didactic actions contained various messages, as illustrated by a teacher:

> *'The choice of, for example, current affairs you want to discuss already contains a judgement. The moment you select something, there is a bit of your own prejudice in it, I think.'* (BS2)

Most of the teachers found it difficult to identify *how* their messages had contributed to the development of their students' ethical compasses. One teacher argued:

> *'... you cannot determine what your influence will be on the ethical compass. You are not in charge and have no control over that. And I don't think you should want that either, but you can certainly notice whether it triggers something.'* (ITE2)

Some teachers observed that students' portfolios, which included their detailed moral reflections on (their internship) experiences, had sometimes included references to the role the teachers had played during their internship. The teachers reported that this allowed them to see what they had contributed to their students' ethical compasses.

CONCLUSION AND DISCUSSION

To our knowledge, this is the first empirical study that explored higher education teachers' ideas about *what* and *how* they contribute to developing students'

ethical compasses. In this section, we first present this study's main findings. Next, we discuss its contributions to the existing academic literature. Finally, we present the study's limitations and a number of practical implications.

Firstly, we found that during focus groups, the majority of the teachers became aware that they had seized (consciously and unconsciously) many opportunities to contribute to the development of their students' ethical compasses. These contributions had focused on three core themes: creating moral awareness, developing moral skills, and promoting moral professional behaviour. Secondly, the majority of teachers said they had stimulated students' individual learning and their cooperative and group learning through numerous pedagogical–didactic actions, such as having conversations and encouraging dialogue and discussion about challenging (hypothetical) situations and ethical dilemmas. Thirdly, we found that teachers felt their strategies were mostly unstructured and unreflective and depended on the individual teacher's knowledge and ability to address moral themes. Fourthly, our study revealed two incompatible and competing ideals -- while teachers said they wanted to explicitly exemplify how to be a professional with an ethical compass, they also expressed a desire to appear *neutral* because they were afraid of manipulating their students' ethical compasses. Fifthly, we noted that while most teachers were able to identify messages they had explicitly sent to students, they had difficulty identifying more implicit messages they had conveyed. Sixthly, we found that most of the teachers were uncertain how their contributions and messages had influenced their students' ethical compass development.

In addition to these key findings, three issues were only addressed by particular groups of teachers. ITE teachers reported a Droste effect, and expressed that they intentionally exhibited the behaviours expected of their students, when working as pre-service teachers during internships (for they hoped that their students would in turn be an example for their pupils). Business and ICT teachers observed that their colleagues' attention to ethics seemed rather segmented, and ethics only received attention in separate courses such as sustainable business or digital ethics. Finally, ICT teachers drew attention to the influence of algorithms used on websites that could influence (the development of) the individual's ethical compass.

Comparing this study's findings with the academic literature, we observed four notable outcomes. First, participants' ideas confirmed a finding from our previous analysis of the literature, namely that there is no agreement about the meaning of the ethical compass (Van Stekelenburg et al., 2020a). For instance, some of the ethical compass interpretations the teachers gave in our study corresponded with interpretations in the literature, such as the notion that an

ethical compass should navigate a particular value or cluster of values (e.g. Pettit, 2014). However, other interpretations made by the teachers were found incomplete when compared to interpretations in the literature. For example, one of the teachers emphasised the importance of *knowing* oneself, including awareness of (external) rules and (internal) beliefs that determine one's moral professional behaviour, and *showing* courageous, empathetic, and transparent attitudes, which are important (developmental) ethical compass components. While this interpretation corresponds with the literature to a degree, it omits one additional aspect. Bell (2011) also attributes the components of *knowing* and *showing* to a "moral compass", but she also argues that *being* (a person's moral character) should be at the heart of such a compass (pp.185-186). Although some teachers in our study interpreted the ethical compass as a professional attitude and mentioned associated character traits such as being critical, responsible and reliable, they did not explicitly describe the ethical compass in terms of (developing) a person's moral character.

Second, our study showed that most of the teachers were able to verbalise clear ethical compass development goals (e.g. developing moral skills) and objectives (ranging from critical thinking, perspective taking or dealing with diversity) and could recall their pedagogical–didactic actions (e.g. reflecting dialogic learning). Additionally, the teachers communicated executing both planned contributions such as facilitating discussions about historical cases that exemplify ethical or unethical situations, and seizing unplanned spontaneous opportunities, like engaging in conversations with students in the hallway. These findings seem to contrast with the findings of other researchers in this field. For example, Willemse et al. (2008) reported that teacher educators experienced difficulties in describing how they put their values into practices due to the lack of a common language and a plan of how to bring values into practice, and Thornberg and Oğuz (2013) reported that some teachers found it hard to verbalise what they 'felt' would be good in values education practices. In comparison, our findings showed that during the focus groups, the ethical compass metaphor (and corresponding criteria) stimulated the teachers' imaginations and structured how they perceived, thought of and made choices in moral education. Consequently, the teachers in our study were able to identify and articulate their contributions to students' ethical compass development. Another contrast we found between our study results and those from the literature centered around teachers' planning of moral education. Willemse et al.'s (2008) found that teachers' contributions to the preparation of student teachers for moral education occured largely implicitly and unplanned, and Thornberg and Oğuz (2013) found that values education was mainly "embedded in the stream of social interactions" (p. 49).

In contrast, our study revealed that teachers could also give examples of explicit and planned contributions to the development of students' ethical compasses. Such examples included teaching students to investigate (problematise, analyse and concretise) moral issues, presenting challenging (hypothetical) stituations for students to discuss, and challenging students to stand up for their own values. Nevertheless, we also noted that the teachers' efforts were mostly individual, unstructured and unreflective. This latter finding corresponds with an observation made by Willemse et al. (2005), who found that the practices of individual teachers were "hardly directed by any systematic and critical analysis" (p. 214).

Third, an interesting finding of this study was that teachers across the three different professional disciplines shared similar ideas about what should be addressed in the development of students' ethical compasses. In contrast to Asif et al.'s (2020) findings that teachers were confused about the aim of moral education and what methods should be used, this study revealed that most teachers had a rather clear vision on moral education. Teachers in this study (unconsciously) contributed to the development of students' (inter)personal and group skills, focusing on creating moral awareness, developing moral skills and promoting moral professional behaviour. According to Peer and Schlabach (2010), who elaborated an integrated approach for the development of a 'moral compass', the ultimate goal of ethics education is to "maximize individual knowledge and skills" so that each student is able to merge theory into practice and transfer values into professional practice, for example when confronted with ethical dilemmas (p. 56). Therefore, they argue, ethics education should also provide a strong theoretical foundation and transcends the curriculum. However, similar to the results of Asif et al. (2020, p. 15), our study showed that the majority of the teachers selected their methods based on "general ideas, common sense [and] personal experience", not on any theoretical foundation as recommended by Peer and Schlabach. These results also correspond with findings from Thornberg (2008, p. 1793) and Thornberg and Oğuz (2013) who reported that teachers' approaches and methods of values education were personal and seemed to lack professional knowledge about, for example, "educational and behavioural scientific theories and research". As a result, most teachers in this study were uncertain about the *impact* of their individual approaches to students' ethical compasses development.

Fourth, in this study teachers told that they explicitly expose their identity to students. As role models they demonstrated how to behave (in a moral professional manner), and displayed desirable attitude(s). These findings are in line with other studies indicating that role modelling is seen by teachers as fundamental for values education (Sanger & Osguthorpe, 2013; Thornberg

& Oğuz, 2013). However, this study nuances Willemse et al. (2008) findings that the moral education practices of teachers primarily *depend* on the individual (teacher) educators' personalities as most teachers in this study also explained to students they were just *an* example. Moreover, they wanted to help students to reflect on the identities they were exposed to during their education and on the kind of professional the students themselves wanted to be(come). Although it is important that teachers secure students' autonomy by helping them to articulate their own moral (professional) identity (Hunter & Cook, 2018; Poom-Valickis & Löfström, 2019), promoting just *a* particular moral professional identity may have drawbacks as it might leave *professional* moral values, norms and ideals represented in the various role models unidentified (Sanger & Osguthorpe, 2013). In addition, and elaborated upon in a previous article (Van Stekelenburg et al., 2020a), an ethical compass that differs from teacher to teacher may encourage students to just choose an interpretation they like. This scenario could feed a subjectivist/relativistic position which is, according to Mahony (2009), "a key source of confusion for teachers" (p. 983). Indeed, we found that teachers in this study reported difficulties in teaching morality and making their "morally upright manner" the object of instruction (Fenstermacher et al., 2009, p. 9). Sanderse (2013), therefore argues that teachers should raise questions concerning the effect their modelling "brings about in learners," and concerning what effect they think modelling "*should* bring about" (p. 35).

Limitations and Implications

Several limitations of this study need to be acknowledged. First, the selection process might have created a self-selection bias, attracting participants who were already committed to the research topic. Second, all participants had a Dutch cultural background, so our findings might have been different if there had been a more diverse teacher population. Third, we focused on teachers' self-reported contributions instead of investigating what they *actually* contributed to the development of their students' ethical compasses. Future research should use observational research methods to build new knowledge that could advance the understanding of teachers' actual contributions to their students' ethical compasses.

The practical implications of our study have the potential to apply across a broad range of professional programmes. The first implication is that teachers' multiple planned and unplanned spontaneous contributions to students' ethical compasses should be *valued*. Today's contributions by UAS teachers across three professional disciplines can be related to three dimensions of what most teachers in this study believed should be addressed in the development

of students' ethical compasses, namely creating moral awareness, developing moral skills, and promoting moral professional behaviour. Furthermore, the ways in which teachers *teach morally,* i.e., their efforts to *be* a good or righteous person and to teach in a manner "that accords with notions of what is good or right" (Fenstermacher et al., 2009, p. 8), should be valued. The second implication is that teachers' ideas about what should ideally be transmitted in classrooms while teaching morality should be *developed*. Based on our findings that teachers' contributions to the development of students' ethical compasses tend to be individual, unstructured, and unreflective and that their methods rest on personal preferences, we recommend that institutes implement an integrated ethics education programme. According to Peer and Schlabach (2010), such a programme should transcend the entire professional curriculum if it is going to promote the transfer of ethics learning to practice and help students make "a conscious choice to engage in activities that promote ethical behaviors by connecting what they know about ethical theory and personal/ professional values" (p. 56). Moreover, our ethical compass criteria proved to be valuable in the focus group interviews for informing teachers' moral education practices in higher education. Therefore, we advise that a training be offered to provide teachers with: a theoretical knowledge base about what it means and implies to develop students' ethical compasses, guidelines from codes of conduct of their respective professional discipline, and ethical theories which they could integrate into their moral practices. Specifically, our ethical compass criteria and conceptual framework of ethical compass proposals could be used as a theoretical knowledge base to investigate the ethical compass concept more closely (Van Stekelenburg et al., 2020a). In addition, the disciplinary differences revealed in this study could be used to make a training 'tailor-made'. For example, a training for business and ICT teachers could focus on how to make attention to ethics less segmented (e.g. by intentionally exhibiting the behaviours expected of their students, as is done by ITE teachers). Moreover, training in all disciplines could address an issue that ICT teachers in our study raised, namely that attention should be paid to the impact of technology on students' ethical compasses and strategies to prevent algorithms from taking precedence over other factors that may shape their ethical compasses. The third implication is that teachers' practices regarding how to make their "morally upright manner" the object of instruction through their conduct should be *revised* (Fenstermacher et al., 2009, p. 9). If role modelling is perceived as an explicit method, professional programmes should promote deliberative dialogue among teachers and encourage moral reflection about what (morally upright) manners should be integrated into their instruction and part of their behaviours and attitudes. If

professional programmes aim to develop their students' ethical compasses in intentional, planned, organised and reflective ways, then these strategies might provide guidance to further develop teachers' contributions to this moral mission.

Note

This research has been approved by the ethical committee of research of Fontys University of Applied Science under file number [FCEO 07-07].

Appendix 1. Interviewprotocol

(1) How would you describe an ethical compass? [Teachers draw a mind map]

(2) *What* and *how* do you think you contribute to the development of students' ethical compasses? [Teachers draw a mind map]

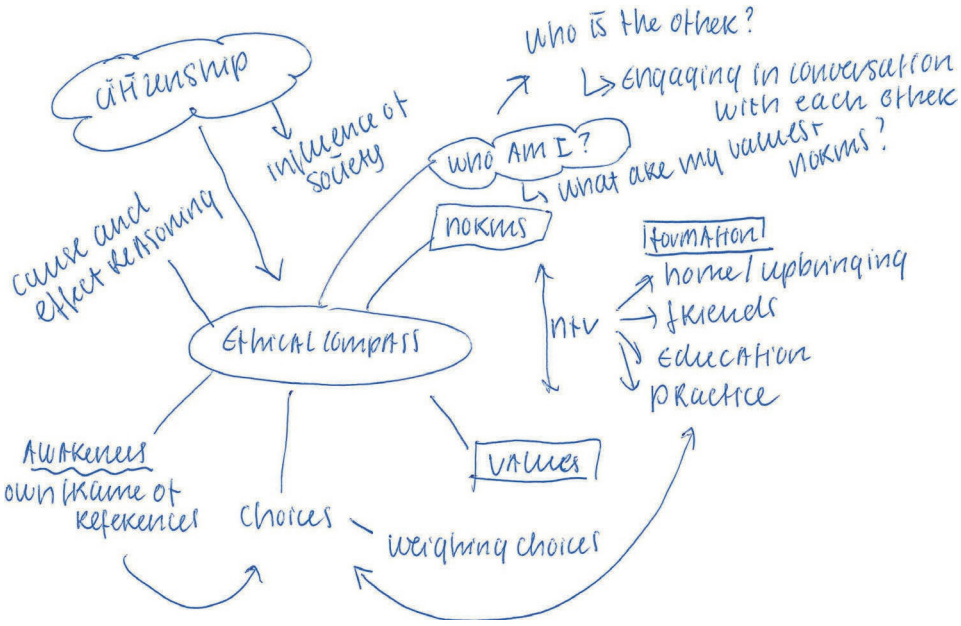
(3) (How) do you believe you exemplify being a professional with an ethical compass?

(4) What messages do you think you send to students?

(5) How do you think that these messages contribute to the development of students' ethical compasses?

Appendix 2. Examples of mind maps (these are a translation of the original mind maps in Dutch).

1. How would you describe an ethical compass? [Teachers draw a mind map]



2. What and *how* do you think you contribute to the development of students' ethical compasses? [Teachers draw a mind map]

Chapter six

Main Findings, General Discussion and Conclusions

This research was prompted by the long-term strategy of universities of applied sciences (UAS) in the Netherlands, in which they summarised their moral mission as equipping their students with a "moral compass" that can guide the students' thoughts and actions, in addition to developing their professional knowledge and skills (The Netherlands Association of Universities of Applied Science, 2015, p. 5). This initiative coincided with a growing usage of the term 'moral' or 'ethical' compass in both business and non-profit organisations as well as increasing public mistrust in professionals' goodwill and sense of responsibility in recent years (Biesta, 2012; Sullivan & Benner, 2005). The ethical compass metaphor entered the academic literature too, being employed in discussions related to professionals' moral development (Rothenberg, 2009; Sunder, 2010) and the curricula of higher education institutions (Natale & Libertella, 2016; Peer & Schlabach, 2010).[24]

The research presented here focused on the ethical compass metaphor in relation to students' moral development. It is important to help students understand what is good and worth striving for as individuals and professionals because young adults (typically 17–23 years old) are particularly vulnerable to influences that diminish their moral behaviours. For instance, empirical studies conducted by Solbrekke (2008) and Fitzmaurice (2013) revealed that within just a year of gaining work experience, young professionals often reevaluate their existing conceptions of professional responsibility. They may then adjust their moral judgements and actions, at the expense of their own ideals, to align with the prevailing organisational culture and norms if that is expected of them in the workplace.

While numerous studies have explored whether higher education should promote students' moral development, how this can be achieved, and the outcomes of such efforts (e.g. Asif et al., 2020; Thornberg, 2008; Thornberg & Oğuz, 2013; Willemse et al., 2008; Zhang et al., 2022), there is not much research on why and how higher education should foster the ethical compass of students. This is partly due to the recent surge in popularity of the 'ethical compass' as a metaphor. However, there are several reasons why research in this area is warranted. First, there is little conceptual research into what the metaphor stands for. Second, there is a lack of empirical studies that have investigated students' perceptions regarding the formation of their ethical compasses and their understanding of what it entails to possess and use an ethical compass. Lastly, there is a lack of research examining teachers' perspectives on the significance of an ethical compass and what they deem essential in fostering the development of students' ethical compasses.

24 I use the term 'ethical compass' throughout the studies.

To address the gap in the academic literature and to heed the call of Dutch UAS, the main research question addressed in this thesis is: *What does it mean and imply to equip UAS students with an ethical compass?* To answer the main research question, this thesis has addressed the following subquestions:

1. How are ethical compasses defined in the academic literature, and which of the proposed ones can meaningfully assist (young) professionals and should therefore be part of the aims and content of education in UAS?
2. How do students perceive their own ethical compass and its formation?
3. How do students use their ethical compasses during internships?
4. What and how do teachers think they contribute to the development of students'ethical compasses?

In this final chapter, I first present a concise overview of the methods used throughout the substudies, after which I summarise the main findings of each substudy (i.e., Studies 1-4). Second, I reflect on the findings of the substudies as a whole and answer the main research question in two parts: (1) what does the ethical compass metaphor *mean*, and (2) what does it *imply* to equip UAS students with an ethical compass. Finally, this chapter discusses the strenghts and limitations of the substudies and makes recommendations for future research, after which practical implications are discussed.

OVERVIEW OF METHODOLOGY

Although each substudy contains a method paragraph, I will provide a brief overview of the data collection and analysis for the thesis as a whole (for a detailed description, see Chapter 1). The substudies in this thesis encompassed both theoretical inquiry (Study 1) and empirical investigations (Studies 2-4). To examine subquestion 1, a literature review study was performed. To investigate subquestion 2 and 3, I conducted 36 semi-structured interviews with fourth-year bachelor students at UAS across three different programmes: Initial Teaching Education (ITE), Business Services (BS), and Information and Communication Technology (ICT), between September 2017 and February 2018. Students were chosen from four Dutch UAS, situated in the cities of Amsterdam, Rotterdam, Eindhoven, and Arnhem and Nijmegen. To investigate subquestion 4, six focus group interviews with 35 teachers of the same programmes as the students were organised, between October 2021 and March 2022. Teachers were chosen

from the Dutch UAS situated in the cities of Rotterdam and Eindhoven. The recruitment of ICT teachers at UAS Rotterdam was unsuccessful for various reasons (e.g. teachers lacked time or were not interested), leading to the conduct of one focus group interview with ICT teachers at UAS The Hague. Data were analysed using the Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011). In order to grasp the complexities of the research data and deepen understanding, three other qualitative data analysis methods were added: *a within-case analysis* and *cross-case analysis method* to understand what had happened within a case (i.e., a respondent's single bounded context) and across cases, *a process coding method* to extract actions of participants in the data, and *a case dynamic matrix method* to investigate and explain 'underlying issues' (Miles et al., 2014). In the empirical study among students (Study 2 and 3), pen and paper were used for the coding process. In the empirical study among teachers (Study 4), Quirkos qualitative analysis software allowed me to explore qualitative data and keep track of sections of text of multiple respondents per focus group interview. In all empirical studies, coding was calibrated and monitored by the interdisciplinary research team, with random samples used to compare coding, focusing on the content, meaning, and characteristics of the narratives.

MAIN FINDINGS

Before delving into the answer to the central research question of this thesis in the next section, I will first summarise the main findings of the four substudies. For more detail, I refer to the respective chapters.

Study 1

In order to understand the meaning of an ethical compass, the first subquestion was addressed in the study reported in Chapter 2 (Van Stekelenburg et al., 2020a). The results of the literature review study indicate that various ethical compass proposals have been circulating in the literature, expressing their: (a) *content* (normative proposals about the compass' 'north') (Costello & Donnellan, 2008; Gierczyk et al., 2017; Harris, 2010; Lachman, 2009; Marques, 2017; Nakken, 2011; Pettit, 2014: Stephany, 2012; Visser & Van Zyl IV, 2016), (b) *form* (conceptual proposals, i.e., an 'internal' compass perceived as a moral identity) (Bell, 2011; Daniels et al., 2011; Moore & Gino, 2013; Schultz, 2011), and (c) *use* (practical proposals, i.e., an 'external' compass viewed as a tool/a framework for managing moral challenges and problems, or an environment) (Bowden & Green, 2014; Brunello, 2014; Donnellan, 2013; Sullivan, 2009; Thompson, 2010;

Wilcox & Ebbs, 1992).

To get a better handle on the metaphor for academics and professionals in higher education, and particularly for UAS, I introduced three criteria to evaluate which of the proposed compasses can meaningfully assist (young) professionals and should therefore be part of the aims and content of education in universities (of applied sciences). Based on the characteristics attributed to moral professionalism as presented in the literature (e.g. Brint, 1994; Gardner et al., 2001; Kole & De Ruyter, 2009; Kultgen, 1988; Pritchard, 2006), I expect an ethical compass to (a) provide professionals with the intrinsic motivation to act morally; (b) particularly in situations in which they are confronted with ethical dilemmas; and (c) according to moral standards and, specifically, the moral standards of their profession.

I have concluded that the majority of compass proposals partially meet these criteria. However, most proposals do not address the gap between moral judgement and moral action, that is, the gap between what someone believes one must do (or must not do) and what one fails to do (or actually does) (Blasi, 1980). The function of the compass should be to (intrinsically) motivate professionals to act on their moral judgements when faced with ethical dilemmas at work. Therefore, I have concluded that compasses that reflect one's sense of self (a moral identity or a virtuous character) are the most suitable to bridge the gap between judgement and action and should therefore be part of the aims and content of education in UAS. In addition, I have described practical implications for UAS when promoting an ethical compass. In the two empirical studies, among UAS students (Studies 2-3), and teachers (Study 4), these practical implications return.

Study 2

Chapter 3 reports the study on the second subquestion concerning how students perceive (the formation of) their own ethical compasses (Van Stekelenburg et al., 2020b). Two questions guided this study: (1) To what extent and in what ways do students regard themselves as responsible professionals with an ethical compass? (2) How do students think their ethical compasses have been formed?

The data analysis suggested that the ethical compass metaphor did not automatically strike a chord with ITE, BS, and ICT students. The students across the three disciplines said that they strove to be(come) professionals with an ethical compass but encountered difficulties in recognising and articulating the moral aspects of their professional roles. They seemed to lack a moral language and the moral knowledge to express their aspirations and to provide arguments that explained or legitimised their moral behaviour. Although most

students in this study were eager to learn and wanted to *be* good and *do* good, they lacked understandings of being responsible moral professionals.

Furthermore, the results indicated that students found support in role models who were mainly found within their own social circles and social media. Students in this study explained that they gradually build their value framework and attitudes by incorporating the observed behaviours of their (grand) parents, family members and later their mentors or peers.

In addition, this study found that students hardly remembered the ethics education they received, indicating that mandatory ethics-related courses were not always effective in enhancing ethical awareness, knowledge and reasoning. Instead the most valued aspects mentioned by students appeared to be a stimulating institutional learning environment, interconnectedness and social interaction, and various (real-world work) experiences in a diversity of contexts.

Study 3

Chapter 4 addresses the study on the third subquestion (Van Stekelenburg et al., 2023). The research question how students use their ethical compasses during internships was divided into three subquestions: (1) What kinds of ethical dilemmas do students encounter during internships?, (2) How do they deal with these ethical dilemmas?, and (3) What issues do students mention as underlying the dilemmas they face and the strategies they use?

In this study, ethical dilemmas were described as "conflict-filled situations that require choices" between (moral) values that compete and can not both be satisfied (Cuban, 1992, p.6).

Five *ethical dilemma themes* were identified: All students mentioned examples of (1) mentors' or managers' behaviours/requests, (2) colleagues' behaviours and (3) organisations' morally questionable incentives. Additionally, ITE students reported ethical dilemmas related to (4) pupils' home situations and (5) pupils' behaviours/personal stories.

In addition, this study identified *the dynamics* and *the sequence of the strategies* in the decision-making process that students used when faced with ethical dilemmas during their internships. The identified patterns in their moral decisions showed that most students employed multiple strategies. They first investigated the dilemma or their own inclinations by self-reflection and then avoided to express their values, delegated responsibilities, adjusted to their environments, or intervened and expressed their values.

Furthermore, this study increased the understanding of the *underlying issues* influencing students' behaviours in an internship context. The results indicate that students reacted on the basis of their beliefs, which reflected the

ways in which they constructed their internship contexts, social relationships and their own (and others') needs, rather than according to moral (professional) standards. Students' beliefs were related to (1) whether they could change the situation, (2) whether they were responsible for dealing with the ethical dilemma, (3) what the chosen strategies' (dis)advantages were to themselves, and (4) how power was distributed between themselves and other actors. The findings of this study led to a number of practical implications for UAS and professional ethics education.

Study 4

The fourth subquestion was addressed in the study reported in Chapter 5 (Van Stekelenburg et al., 2024). I presented teachers' self-reported contributions to the development of students' ethical compasses and addressed the research question: What and how do teachers think they contribute to the development of students' ethical compasses? I divided the central research question into four subquestions: (1) How do teachers describe the ethical compass?, (2) How do teachers set an example of being a professional with an ethical compass?, (3) What messages do teachers think they send to students?, and (4) How do teachers think that these messages contribute to the development of students' ethical compasses?

The teachers' ideas about an ethical compass turned out to mirror a finding from the literature review in Study 1 – there is no consensus about the meaning of an ethical compass (Van Stekelenburg et al., 2020a). In addition, I found that teachers seized many opportunities (be it not always consciously) to contribute to developing their students' ethical compasses, in which – across the three different professional disciplines – their focus was on: (1) creating moral awareness, (2) developing moral skills, and (3) promoting moral professional behaviour. In addition, the majority of teachers said they stimulated both students' (a) individual learning, and their (b) cooperative and group learning. However, teachers explained that they stimulated students' ethical compasses mostly in an individual, unstructured and unreflective way.

Regarding teachers' ideas about setting an example of being a professional with an ethical compass, teachers told that they, as role models, explicitly expose their identity to students. Furthermore, they want to demonstrate how to behave (in a moral professional manner), and display desirable attitude(s). However, teachers also expressed a desire to be *neutral* because they are afraid to manipulate the students' ethical compasses. From this, I concluded that teachers hold ideas that are incompatible and competing.

An analysis of the (influences of) messages teachers sent to students yielded that most teachers were able to identify messages they explicitly sent

to student, for instance as role models but that they did not mention messages they implicitly conveyed to students. This study's findings gave rise to some practical implications for UAS and in valuing, developing and revising teachers' practices.

GENERAL DISCUSSION AND CONCLUSIONS

On the basis of the four studies described, I will now draw some general conclusions with regard to (1) the *meaning* of an ethical compass and (2) the *implications* for – the development of – moral professionals and UAS.[25]

1. Equipping students with an ethical compass: What the metaphor means

In this section, the clusters of compass proposals presented in the literature review (Study 1) regarding the (1) *content* (normative proposals), (2) *form* (conceptual proposals), and (3) *use* (practical proposals) of the compass are discussed in relation to students' and teachers' ideas about an ethical compass (Studies 2–4). For each cluster, I first compare the findings of my empirical studies with the literature review and then with other relevant studies and conclude whether the set of ethical compass criteria, as introduced in Study 1, needs further refinement (i.e. that an ethical compass (1) provides the intrinsic motivation for professionals to act morally, (2) particularly in situations in which they are confronted with ethical dilemmas, and (3) according to moral standards, specifically the moral standards of their profession). I end this section by presenting the final set of ethical compass criteria in which the theoretical and empirical insights are incorporated.

First, regarding the *content* of an ethical compass and normative proposals about the north of the compass, the empirical studies showed that both students (Study 2) and teachers (Study 4) indicated that the ethical compass should navigate on a (cluster of) value(s). In all three professional disciplines, a majority of teachers and students identified honesty and respect as the guiding values. In addition, the teachers cited the value of openness, while the students mentioned the value of kindness as constituting the north of an ethical compass.

Both students and teachers seemed to defend Pettit's (2014) proposal to assign a particular value to the north of the compass. However, the literature also contains proposals suggesting that the north represents philosophical

25 Although I have focused on UAS, these conclusions may also be valuable for all kinds of professional programmes and universities preparing master's degree students.

theories (Costello & Donnellan, 2008; Harris, 2010; Marques, 2017; Stephany, 2012). For example, Buddhism may encourage careful evaluation of actions and truth-telling (Marques, 2017). Among both students and teachers, I have not found these perspectives. Furthermore, I found proposals supporting the notion that virtues constitute the north (Gierczyk et al., 2017; Lachman, 2009; Nakken, 2011; Visser & Van Zyl IV, 2016) and can serve as a "crucial and underlying guide" for moral conduct and an "aid in the pursuit of personal dreams or goals" (Visser & Van Zyl IV, 2016, p. 1). Although some teachers associated the ethical compass with attitudes, such as being courageous, empathetic, transparent, critical, responsible, and reliable, they did not categorise these attitudes as virtues.

Furthermore, students and teachers associated the north of the ethical compass with personal values, which indicates that individuals align their ethical compass with their deeply held personal values, viewing them as foundational to their ethical orientation. However, it is important to note that in Study 1, I defined a professional's ethical compass as the intrinsic motivation to act morally, according to moral standards, *specifically* the moral standards of the profession (particularly when confronted with ethical dilemmas). The incorporation of personal moral standards into a professional's ethical compass criteria may increase complexity and raise questions about how to address situations where professionals hold personal moral standards in the course of their work that conflict with expectations, leading to a failure to adhere to the moral standards of the profession. For instance, civil servants may object to performing gay marriages, and nurses may have conscientious objections to assisting with palliative sedation if it is mandated of them. In this context, Pritchard (2006) argues that a professional's responsibilities are influenced not only by *personal* values or moral goals (e.g. remaining true to oneself) but also by the demands of their profession and the particular environment in which they work. Therefore, these responsibilities are not solely individualistic. Furthermore, Pritchard (2006) contends that due to the inherent instability of the self, it becomes challenging to ascertain the practical implications of personal moral values in professional practice. Consequently, achieving consensus on the appropriate course of action within a professional context can be challenging, especially given the diversity of viewpoints and interpretations shaped by personal moral frameworks. Therefore, Pritchard (2006) argues that in professional practice, professionals should "not merely remain true to and publicly endorse personal values and principles but that they remain true to the role they are publicly entrusted with" (p. 68). This highlights the importance of aligning professional behaviour with the obligations and expectations of the profession. This entails that in conflicting situations, the professional

moral standards of one's professional discipline should trump personal moral standards when making decisions. However, this does not imply that professionals should disregard personal moral standards while confronted with critical situations. As highlighted in Study 1, professionals are expected to be intrinsically motivated to contribute to the well-being of the individuals they serve (Kultgen, 1988; Oakley & Cocking, 2001; Pritchard, 2006). They are expected to aim for excellence in their work, act independently of those in power, and not to choose the path of least resistance when confronted with conflicts or ethical dilemmas (Gardner et al., 2001). Professionals are expected to safeguard these expectations by applying their personal and professional moral standards.

Thus ultimately, it is the individual who *commits* to professional's responsibilities. In this context, Pritchard (2006) discusses the virtue of professional integrity, which entails a sense of unity between personal and professional roles. As Colby and Damon (1993) discovered in the field of moral psychology, "individuals who define themselves in terms of their moral goals are more likely to interpret events as moral dilemmas and will more likely perceive themselves as implicated in the solutions to these dilemmas" (p. 152). Pursuing personal moral goals not only invites engagement but also instills deep confidence in the chosen course of action (Colby & Damon, 1993). According to Blasi (1980), integrity (i.e., self-consistency) is a fundamental motive in moral functioning in terms of aligning judgement and action. Failure to do so may lead to moral neglect (e.g. moral fading), moral justification (e.g. moral disengagement or moral hypocrisy), and moral inaction (e.g. self-deception) (Moore & Gino, 2013). This underscores the importance of maintaining consistency between personal values and professional conduct so as to avoid moral pitfalls. However, functioning as a 'whole' person is not always easy. As highlighted in the introduction to this research, consider the case of professional journalists who find themselves working under powerful editors who prioritise competition over traditional journalistic moral values such as objectivity, responsibility, and fairness. This dynamic can exert pressure on journalists to compromise moral standards and resort to practises where they "cut corners" or "sensationalise stories" to cater to the company's economic interests or to secure job stability or opportunities for advancement (Fishman et al., 2004, p. 58). However, according to Pritchard (2006), professionals who, in such cases, are "seriously lacking in personal integrity may, for that reason, also be seriously lacking in professional integrity" (p. 69). This insight highlights the interconnectedness between personal and professional moral standards. In the complex ethical landscapes in which professionals function, the ethical compass becomes indispensable in guiding professionals as they navigate

conflicting values while considering the broader context and upholding professional moral standards (such as those in journalism: objectivity, responsibility, and fairness).

The emphasis in the literature on professionals remaining true to their publicly entrusted roles and responsibilities (Pritchard, 2006), confirms the significance of the the third criterion of the ethical compass, that is, that professionals should adhere to moral standards, *specifically* those pertinent to their respective professions. Nevertheless, it is ultimately up to the individual to adhere to what is positioned at the north of the ethical compass. While external factors such as professional moral standards play a role in shaping moral behaviour, it is the individual's commitment and professional's integrity that ultimately determine their ethical compass and conduct.

Second, the empirical studies showed that the *form* of the ethical compass manifested differently for the students and teachers. While most students held unarticulated notions about an ethical compass and perceived of it in terms of gut feelings or intuitions, most teachers were capable of articulating concepts. For instance, they described the form of an ethical compass as self-knowledge acquired through various situations and roles, where multiple life experiences were integrated.

In Study 1, I referenced Bell's (2011) compass proposal with regard to the *form* of the ethical compass as an example. According to Bell (2011), the elements of *knowing* (knowledge) and *showing* (skills) can be perceived as "a product of expertise" rather than characteristics inherent to individuals themselves (p. 12). Consequently, Bell (2011) asserts that, in addition to the components of knowing and showing, *being* – representing a person's moral character – should form the core of a "moral compass" (p. 185). This perspective on moral functioning resonates with our prior conclusion that ultimately, the individual commits to what is placed on the north of the ethical compass. Therefore, it all hinges on how individuals perceive themselves and their responsibilities (Pritchard, 2006). This emphasises the significance, as highlighted in Study 1, that an ethical compass, conceptualised in terms of a moral identity or virtuous character (as proposed by Bell, 2011), is most effective in meaningfully guiding (young) professionals. Such an identity inherently motivates individuals to act morally and provides guidance in adhering to moral standards. However, it became apparent that the associations of students and teachers with the ethical compass initially did not align with this perspective.

Some of the students' associations of the ethical compass with a gut feeling or intuition are characterised in the literature as "concepts from the affective domain" (Den Heijer et al., 2022a, p. 19). According to Den Heijer et al. (2022a), gut feelings or intuitions are "important factors associated with inward

affective involvement", arguing that awareness of one's inner feelings can help in adopting a conscious moral stance in ethical dilemmas and avoiding detachment from value conflicts (p. 19). The research presented here offers nuanced insights. Study 2 revealed that the students primarily harboured unarticulated notions regarding an ethical compass. Furthermore, Study 3 found that although the students were capable of taking a conscious moral stance and were affectively involved when faced with an ethical dilemma, power dynamics impeded their moral behaviour, leading them to avoid and detach from value conflicts. Consequently, their affective engagement did not always result in moral action. Paul (1999), an authority on critical thinking, advocates for the integration of emotional and cognitive aspects. He argues that critical thinking suggests integrating *affective* and *cognitive* aspects and that it involves questioning the raw facts of a situation, understanding one's own interests and perspectives, and considering alternative interpretations. Thus, critical thinking is not just a skill but also "a mode of mental integration" and "a synthesized complex of dispositions, values and skills" of a fair-minded person (Paul, 1999, p. 129).

Based on the empirical findings (Studies 2, 3, and 4) and the literature (Paul, 1999), I propose to include critical thinking as an ethical compass criterion. With this addition, the ethical compass enables individuals to pose questions about (1) *the actual situation* ("What are the raw facts [...]?"), (2) *oneself as a subject* ("What interests, attitudes, desires or concerns do I bring to the situation? Am I always aware of them? Why or why not?"), and (3) *the interpretation of the situation* ("How am I conceptualizing or interpreting the situation in light of my point of view? How else might it be interpreted?") (Paul, 1999, p. 135). By incorporating critical thinking in this manner, the ethical compass facilitates the integration of both affective and cognitive aspects. This holistic approach enables professionals to better discern the moral dimensions of a situation and determine appropriate courses of action. Moreover, it encourages reflective practice, fostering a deeper understanding of one's own ethical standpoint and promoting ethical decision-making that considers diverse perspectives and interpretations.

Third, in terms of *usage*, the empirical studies showed that the students and teachers did not explicitly link the ethical compass to the notion of a tool to improve moral identity development. Nevertheless, they acknowledged the significant influence of one's environment on moral standards and moral growth. The literature provides suggestions describing the ethical compass as an environment that should function as a moral guide (Donnellan, 2013; Sullivan, 2009; Wilcox & Ebbs, 1992) or an external tool for navigating moral challenges (Bowden & Green, 2014; Brunello, 2014; Thompson, 2010). While environments

undoubtedly play a role in influencing moral standards and moral growth (e.g. in contexts where communal or religious norms are prominent), the ethical compass as *a tool* was not part of my ethical compass criteria. Therefore, this outcome does not affect the set of ethical compass criteria.

This study contributes to the academic literature by elevating the ethical compass from a mere metaphor – characterised by vague consensus and widespread confusion – to a comprehensive concept. By evaluating the results of the literature review (Study 1) alongside the findings of my empirical research among students (Studies 2–3) and teachers (Study 4) and other studies, a refined understanding of the ethical compass emerged. I conclude that an ethical compass (1) provides the intrinsic motivation for professionals to act morally, (2) grounded in critical thinking, (3) especially when faced with ethical dilemmas, and (4) in accordance with moral standards, specifically those of their profession. These four criteria will enable (young) professionals to consider the ethical impacts of decisions, engage in reflective practices, and act in ethically sound ways while adapting to the challenges presented in both work and life contexts.

2. The implications of equipping students with an ethical compass

Now that I have drawn general conclusions about the meaning of an ethical compass, this section delves into the implications for UAS in their aim to equip students with an ethical compass. This is opportune because, to date, little is known about acquiring and maintaining the ethical compass as a developmental process. In Study 1, I summarised suggestions in the literature on ways to achieve this. I presented this under three points: (1) *teachers*, as role models, who exemplify what it means to have an ethical compass while also being able to present diverse ethical compasses, (2) a *curriculum* in which attention to ethics is integrated into various courses rather than being taught separately, and (3) *educational institutions* modelling what it means to have and use an ethical compass. In this section, I assess each of these points from Study 1 in light of the empirical findings from Studies 2–4 and other relevant studies. I then discuss the insights gleaned from these evaluations in terms of implications for UAS.

Teachers

In Study 1, I concluded that equipping students with an ethical compass requires *teachers* who (as *role models*) exemplify what it means to have an ethical compass while also being capable of presenting a diversity of ethical compasses. Two observations emerged from the empirical studies regarding (moral) role modelling. The first highlights the teachers' emphasis on role

modelling and their respect for student autonomy, thus the tendency to avoid imposing their ethical compasses onto students. Consequently, some teachers explained that they adopted a neutral stance towards students (Study 4). Striving to be both a role model and maintain neutrality are two incompatible and competing ideals. The second observation entails the teachers explicitly modelling how to be a responsible professional with an ethical compass while clarifying to students that each teacher represents just *one* (moral) example amongst many. This approach might have led the students to perceive the term ethics (and ethical) as personal and optional (Study 2) and resolve ethical dilemmas by relying on their personal beliefs (Study 3).

How can we reduce the impact of the observations? In terms of the first observation, Fenstermacher et al. (2009) contend that teachers inherently uphold a moral agenda in their teaching practices. They propose that as teachers are good or righteous individuals, they naturally teach in a manner aligned with notions of what is good or right (teaching morally), which significantly influences students' moral and professional development. Consequently, Fenstermacher et al. (2009) assert that through the unavoidable modelling of behaviour by teachers, some level of moral education is inevitably imparted within schools. The moral agenda has a profound influence on the moral and professional growth of students. Therefore, teachers cannot be considered neutral agents. Fenstermacher et al. (2009) further argue that solely conveying morality through content without embodying moral behaviour is ineffective and may seem insincere to students. For instance, a teacher claiming to teach critical thinking but relying on memorisation and obedience may not be taken seriously by students.

This brings us to the second observation that teachers explicitly demonstrated how to embody a responsible professional with an ethical compass, while also making it clear to students that each teacher represents just *one* moral example among many. Demonstrating how to embody a responsible professional with an ethical compass within a professional discipline is crucial because, as argued by Brint (1994), professional disciplines encompass significant diversity in ethos and ideology. For instance, professionals in business services have a more profit-centred focus than ICT professionals, who can be characterised as problem-solvers, or compared to professionals in human services, who are focused on improving the quality of life of the people whom they serve (Brint, 1994). By demonstrating how to be a responsible professional with an ethical compass and through the emulation of teachers by students, teachers can familiarise students with the ethics and ideologies inherent in the profession and thus cultivate a moral professional identity.

However, making it clear to students that each teacher represents just

one moral example among many can encourage students to select an interpretation that they personally favour, thereby fostering a subjective, relativistic meta-ethical stance (Ebels-Duggan, 2015). This may lead students to experience a loss of moral (professional) identity. In order to prevent this, Clarkeburne et al. (2003) recommend that teachers encourage students to make moral commitments, for example, by relating to the shared rules, practices, and ideals of a professional community (see also Kultgen, 1988; Pritchard, 2006). While the professions control and evaluate performance and create the circumstances under which their (future) members work, UAS have the responsibility to cultivate the moral aspect of professionalism and introduce students to these rules, practices, and ideals of their chosen fields. As teachers can serve as crucial moral guides in students' professional development (Timmerman, 2009), it is essential for teachers to reflect on the moral conduct relevant to their profession and integrate it into their behaviours and attitudes, intentionally using role modelling as a pedagogical strategy (Sanderse, 2013).

Simultaneously, it is crucial for teachers to empower students to autonomously develop their own moral (professional) identities by involving them in dialogue that encompasses a broad spectrum of perspectives and ethical frameworks. This approach will also help to prevent ideological confinement or the formation of 'filter bubbles,' particularly in environments where technology and algorithms influence decision-making processes (Study 4). Ebels-Duggan (2015) suggests that autonomous expressions of moral identity involve cultivating virtues such as intellectual charity (open-mindedness), humility (acknowledging potential errors in one's ethical perspective), and tenacity (commitment to admirable actions), thus fostering intelligent habits. Following this idea, De Ruyter and Schinkel (2017) emphasise the significance of a balanced approach, advocating for a blend of charity and critical thinking inviting students to reflect on their own ethical principles, rather than confining the teaching of ethics solely to academic inquiries about the good life. Indeed, developing these intelligent habits among students will cultivate their virtuous characters and consequently enhance their ethical compasses.

Curriculum

In Study 1, I concluded that equipping students with an ethical compass requires attention to ethics in various courses rather than it being taught separately and serving as an add-on to the curriculum. Study 4 showed that ITE teachers used an integrated approach to the development of students' ethical compasses and intentionally engaged in the moral work of teaching. In contrast, most BS and ICT teachers observed that their colleagues' focus on

ethics seemed segmented and that ethics only received attention in separate courses. Further exploration of the empirical studies (Studies 2–4) revealed significant challenges that may impede the implementation of an integrated approach.

The first challenge is that although most teachers seized many opportunities to contribute to the development of students' ethical compasses, their contributions were not always made explicit. The teachers' implicit practices may explain the findings that the students (Study 2) hardly remembered the ethics education they received. Perhaps ethics was so deeply rooted in the curriculum that the students did not realise that they were studying ethics or developing their moral skills. This is a problem because Study 2 showed that the students encountered challenges in recognising and articulating the moral aspects of their professional roles. They appeared to lack the moral vocabulary and moral knowledge to verbalise their aspirations and provide arguments to explain or justify their moral behaviour.

The second challenge is that the teachers' contributions to the development of the students' ethical compasses were mostly unstructured and unreflective and depended on individual teachers' ability and knowledge to address moral themes (Study 4). This resulted in segmented attention, with the development of ethics being offered in only a few courses. Our finding that ethics education was left to chance and individual teachers (Study 4) may explain the findings obtained in Study 2, revealing gaps in UAS students' moral (self-)knowledge, vocabulary, and judgement. Due to these gaps, the students struggled to identify ethical dilemmas during their internships, navigate these critical situations, and prioritise professional values over other considerations (Study 3).

Against the backdrop of the two challenges, research has shown that students will only develop an understanding of what it means to be a responsible professional if they are allowed space to experiment with new roles, images, and aspects of themselves (Bowen, 2018; Ronfeldt & Grossman, 2008), thereby enabling them to practise these roles and images in professional life (Reid et al., 2008) and providing them with opportunities to reflect on their new experiences (Hatem & Halpin, 2019; Jackson, 2017). The research presented here offers further insights into these findings. Although the teachers contributed significantly to the students' ethical compass development and the internships offered chances to explore new roles and aspects of themselves, this did not always help students recognise the moral aspects of the profession and the diversity of embodied professional values, norms, and ideals. Therefore, it is important that these aspects are explicitly and systematically discussed and taught by teachers (and mentors during internships). According to Paul et al. (1997), who examined teachers' views on critical thinking in teacher education

programmes, it is crucial to attempt to systematically transform "an honorific phrase" (in Paul's case, critical thinking) into "a realistic idea of how to cultivate it while teaching the content of a subject or discipline" (pp. 31–32). Paul (2005) argues that when teachers possess "vague notions" of what they teach, they "are largely unable to identify ineffective teaching practices or develop more effective ones" and "are less able to make the essential connections, both within subjects and across them, that impart order and foundation to teaching and learning" (p. 27). Therefore, Paul emphasises the importance of working with comprehensive substantive concepts (of critical thinking) in terms of helping teachers understand the nature of such concepts, form fundamental insights, develop substantive professional development programmes, and make essential connections in teaching and learning. The research presented here has transformed the ethical compass metaphor (another "honorific phrase" used in the higher education context) into a comprehensive concept. As the ethical compass concept has proven valuable in identifying the moral education practices by higher education teachers (Study 4), it can be utilised in education and serve as an organisational framework in programme and instruction design. Utilising the ethical compass concept, specifically its four criteria (see the *meaning* of the ethical compass), as an organising principle can provide purpose and coherence in teaching practices *within* and *across* courses, and even *across* disciplines, and help students make "a conscious choice to engage in activities that promote ethical behaviors by connecting what they know about ethical theory and personal/professional values" (Peer & Schlabach, 2010, p. 56). With the ethical compass criteria offering guidance on which moral themes to address coherently in teaching practices, the concept will aid teachers in tackling the two challenges outlined above and taking advantage of opportunities to contribute to the development of students' ethical compasses in explicit and structured ways.

Educational institutions

In Study 1, I concluded that equipping students with an ethical compass requires that *an educational institution* model what it means to have and use an ethical compass. Initially, in Study 4, I asked the teachers to share their ideas about what and how they thought *they* and *their respective educational institutions* contributed to the development of students' ethical compasses. However, they had difficulty elucidating the role of their educational institution in the development of students' ethical compasses relative to articulating their own contributions. Consequently, this question yielded fewer insights

than anticipated.[26] One plausible explanation could be the wide variety of professional programmes offered in the teachers' educational institutions, or perhaps the large scale of the programmes made it difficult to discern the institutions' specific contributions to students' ethical compasses.

In contrast, the educational elements that the students deemed most valuable (as noted in Study 2) included a stimulating institutional learning environment that encouraged interconnectedness and social interaction and offerings of diverse real-world work experiences across various contexts. These elements were identified as the primary contributors to the students' professional and moral development. This confirms findings from previous empirical studies showing that the culture and ethical climate (or the individual's perception thereof) of the educational institution play a significant role in students' identity formation, acquisition of ethical competencies, and development of moral behaviour (Hanson & Moore, 2014; Hanson et al., 2017; Hernández-López et al., 2020; Myyry, 2003; Winter & Cotton, 2012). However, findings from both Study 2 and Study 3 suggest that while students may think that an educational institution's culture and ethical climate contribute to their professional and moral development, these elements do not seem to influence students' attitudes towards acquiring ethical competencies in a significant way. In Study 2, many students struggled to recognise and articulate these competencies, while Study 3 revealed that most students tended to approach the ethical dilemmas encountered during their internships in a pragmatic, strategic manner – often prioritising personal interests – rather than from a moral standpoint.

The disparity between aspects of education deemed highly valuable by the students, as identified in Study 2, and the challenges faced by the teachers in pinpointing their educational institutions' contributions to students' ethical compasses underscores the need for a more explicit institutional ethos as well as values extending beyond implicit influences. This is important, as several scholars (Donnellan, 2013; Sullivan, 2009; Wilcox & Ebbs, 1992) have emphasised that an environment can serve as an ethical compass in fostering moral (corporate) identity development. Research has highlighted the importance of an institutional ethos that incorporates ethical standards, including a code of ethics for boards of directors, shared values, and a culture that encompasses customs and practices (Donnellan, 2013; Sullivan, 2009; Wilcox & Ebbs, 1992). According to Bakker and Van der Zande (2017), a school ethos is always present, "whether persons are aware of it or not, whether it is consciously

26 As dividing results over several articles is common practice in qualitative research (Levitt et al., 2018), Study 4 only presented the teachers' contributions to what and how they thought *they* contributed to the development of students' ethical compasses.

deliberated or not" (p. 96). If this ethos is not consciously deliberated, students' ethical compasses run the risk of being shaped mostly implicitly. What is implicit and embedded may emerge as 'indirect,' 'unofficial,' 'unintentional,' or 'unadmitted' messages and can lead to certain (undesirable) by-products, such as attitudes and preferences (Carr & Landon, 1999). For instance, a lack of explicit attention to ethics may convey the implicit message that morality belongs to the private domain and does not necessitate consideration in professional practice (see Study 2). To avoid these undesirable by-products of learning, educational institutions should think about how they can be a *moral* learning community. Factors that must be thoroughly examined include the mission and values of the educational institution, the ethical standards of the professions or disciplines being taught, and wider societal norms. To effectively navigate these expectations, educational institutions may find it beneficial to participate in discussions and consultations with stakeholders, such as students, teachers, internship companies, and community members. This collaborative approach can help ensure that the ethical compass upheld by the institution is in alignment with the diverse perspectives and needs of its stakeholders.

STRENGHTS AND LIMITATIONS

Several strengths of this research should be mentioned. First, despite the growing attention in the academic literature to the (development of an) ethical compass, to date, no thematic review studies were available regarding this topic (Study1). Second, a variety of methodological techniques were utilised throughout the research process, such as a conscientious development of research designs (design considerations), provision of verbatim interview transcripts (data generation), creation of tables for data reduction (data analysis), and offering supporting evidence for interpretations (presentation) (Whittemore et al., 2001). The employment of these techniques intended to ensure the validity of the qualitative empirical studies and the associated primary validity criteria (i.e., credibility, authenticity, criticality, and integrity) that are essential to all qualitative research (Whittemore et al., 2001). Moreover, secondary criteria (e.g. explicitness, vividness, creativity, thoroughness, congruence, and sensitivity) were additional guiding principles that contributed to the development of validity in the empirical studies (Whittemore et al., 2001). For example, methodological decisions and interpretations were clearly articulated (explicitness), innovative approaches to organising, presenting, and analysing data were explored (creativity), and the research questions

posed in the substudies were comprehensively addressed in the study design (thoroughness). Finally, the views of students and teachers from three different disciplinary programmes were presented: ITE, BS, and ICT. As far as we know, interdisciplinary studies which investigate students' and teachers' ideas and (moral) experiences are scarce. This is nevertheless important because it reveals both common and particular characteristics due to each discipline's conceptions of social purposes, formal knowledge, responses to market situations and related society's expectations (Brint, 1994; Freidson, 2001).

Some of the limitations of this research should be acknowledged. First, because the two qualitative empirical studies were conducted within a Dutch UAS context, the studies' findings might have been different in another cultural setting. Second, the majority of students and all teachers had a Dutch cultural background, potentially impacting the diversity of perspectives represented in the study. Third, the partial success of random selection of students and the convenience sampling of teachers may have introduced bias by attracting respondents who were particularly committed to the study's subject. Fourth, the study only included three professional disciplines (ITE, BS, and ICT) and four Dutch UAS, which may limit the breadth of perspectives captured. Finally, employing different research methods, such as observational techniques, could have provided deeper insights into teachers' actual contributions to students' ethical compasses.

RECOMMENDATIONS FOR FUTURE RESEARCH

This research opens new avenues for further exploring the moral dimension of UAS, including its educational institutions. Below, I have outlined three recommendations which represent the most significant and crucial findings of my PhD research, meriting further investigation.

First, future research should investigate the influence of educational institutions on the development of students' ethical compasses as a university's ethical climate can constitute an important mechanism for informal socialisation, that is, a sort of "laissez-faire socialization whereby new roles are learned by trial and error" (Hernández-López et al., 2020, p. 3), and can reinforce students' attitudes toward the acquisition of (business) ethics competencies (Hanson et al., 2017; Myyry, 2003). Teachers in Study 4 experienced that their respective educational institution conveyed messages to students mainly in tacit and unconscious ways. To help educators gain a deeper understanding of how their tacit and unconscious messages shape students' ethical compasses, these messages could be investigated further. Starting by examining the

educational institutions' "subcultures, rules, vocabulary and customs" (Gaufberg et al., 2010, p. 1709). Observational research methods could be used to build new knowledge that will advance the understanding of what educational institutions (including the teachers and the leadership of the university) *actually* contribute to the development of students' ethical compasses, for instance by their behaviours. Furthermore, surveys could be conducted to explore the impact of interventions on students' moral development, including what they have gleaned from these interventions and how these interventions have influenced their ethical compasses.

Second, this research opens new avenues for further exploration of students' work integrated learning activities. For example, future empirical research may investigate *what* and *how* mentors of students' internship organisations contribute to the development of students' ethical compasses. This is important because internships and real-world projects belong to the core of the UAS identities as they intersect with society and have responsive and integrated relationships with it (Scott, 2004). Moreover, the findings of Study 2 indicated that diverse work experiences in various contexts were the most significant contributors to students' professional development within their vocational training and UAS environment. Hence, it is opportune to investigate the roles of internship organisations in shaping students' ethical compasses in future research. Moreover, research could delve into the methods employed in work-integrated learning (Trede, 2012) through which students are exposed to the complexities of work and the values and norms of their chosen professions (Bruno & Dell'Aversana, 2018; Jackson, 2017), what methods are most effective in developing their ethical compasses and what hinders the implementation (and execution) of those methods.

Third, the data collected in Study 3 revealed that students' beliefs about how power was distributed (equally or unequally) appeared to play an important role in the accomplishment of a moral action. Beliefs about unequal power relations during internships diminished students' autonomy to actually use their ethical compasses and act morally. Future research should focus on how power is put into operation during students' internships through the influences of (and differences in) resources (goods, knowhow and competencies), the objectives pursued by those in power (e.g. the maintenance of privileges and the accumulation of profits) and the instrumental mode of exercising power (e.g. by means of systems or rules) (Foucault et al., 2003).

PRACTICAL IMPLICATIONS

The findings of this research hold several practical implications across three levels: policy, educational institutions, and individuals (e.g. student, teacher, staff, and management). First, at the policy level, this research could be beneficial for the Netherlands Association of Universities of Applied Sciences (UASNL), particularly concerning its endeavour to articulate the moral responsibility its members have undertaken by outlining their long-term strategy of equipping students with a "moral compass" to guide their thoughts and actions (The Netherlands Association of Universities of Applied Sciences, 2015, p. 5). Based on our findings in Study 4 that teachers' contributions to the development of students' ethical compasses tend to be individual, unstructured, and unreflective and that their methods rest on personal preferences, I recommend that the UASNL reinvigorate its moral mission and develop policies that shape the conditions under which teachers and their respective educational institutions can contribute to the development of students' ethical compasses, in a structured way. The UASNL could: (1) offer an overview of the current state of moral education (e.g. overarching goals, objectives, teaching and learning methods) among the UASNL members, and (2) formulate a national perspective to guide discussions about the future of moral education within higher education, along with the necessary resources. This research on the development of students' ethical compasses offers a perspective that could be embraced by the UASNL.

Second, at the level of educational institutions, I hope that this research will enrich discussions on how UAS educational institutions can cultivate robust moral learning communities with clearly defined ethics, manifested in the habits and ethical practices of all involved. Such communities should provide ample opportunities for students to explore the moral dimensions of their professions and learn to bridge the divide between moral judgement and action. Therefore, educational institutions should: (1) engage in a dialogue about what (shared) values comprise the ethical culture of the educational institution in which teachers operate and students are educated; (2) promote deliberative dialogue about the (moral) behaviours that comprise the ethical climate in which students' ethical compasses are developed and moral aims are operationalised; (3) critically analyse the (implicit) messages sent to students by teachers and the educational institution and through what processes and mechanisms the conributions to the development of students' ethical compasses occurs; and, (4) invest time to explore (and share) teachers' contributions to the development of students' ethical compasses by their individual pedagogical-didactic activities in order to bring these to the surface,

and discuss what should ideally be transmitted in classrooms while teaching morality. In addition, educational institutions should (5) offer teachers a moral professional development programme so that the development of students' ethical compasses goes beyond being 'a kind of hobby' of individual teachers.

Furthermore, the set of ethical compass criteria has proven to be effective for exploring teachers' perspectives on their role in students' moral development. It has stimulated their imagination and provided structure to their approach to moral education, shaping their perceptions, thoughts, and choices in this regard. I argue that the ethical compass metaphor (along with its associated criteria) should be widely adopted across various professional disciplines as a tool for discussing students' moral development as it addresses two key aspects: (a) *the (young) professional* (i.e., their intrinsic motivation, to act morally, grounded in critical thinking, according to professional moral standards), as well as (b) *the (young) professional's environment* (i.e., the social context in which ethical dilemmas arise). Moreover, focusing on the ethical compass underscores the importance of moral action as the ultimate objective of students' moral development. The four criteria of the ethical compass, as outlined in this chapter in its meaning, constitute a comprehensive conceptual framework. This framework can assist UAS as well as organisations employing students as interns in understanding the key components of students' ethical development across various sectors of education.

Third, at the individual level, this research has the potential to contribute to ideas of how to further the development of students' ethical compasses. We found that students are not blank slates; rather, they have already constructed their value frameworks, influenced by their (grand)parents, family members, and later by school, sports, and peers. Some students had also reflected on their attitudes towards life, sometimes resulting in their acceptance or rejection of these values. However, it is essential for students to learn how to *apply* professional moral standards when they encounter critical situations in their professional practice and to bridge the 'moral judgement–action gap' (Blasi, 1980). The research presented here brings us closer to bridging this gap by focusing on (identifying) the issues underlying students' behaviour. For we have seen that students' (unarticulated) values and (personal) beliefs sometimes precluded moral action from actually happening, and the influence of the social-psychological processes (e.g. social conformity, diffusion of responsibility and obedience to authority) which cause students to compromise moral standards (of the profession) for social reasons when they are trying to fit into an internship environment as an intern (Moore & Gino, 2013; Monin & Jordan, 2009). Fostering students' critical thinking skills will enable them to integrate their gut feelings or intuitions with cognitive processes, thereby assisting them

in analysing critical situations.

Furthermore, at the individual level, this research can play a significant role in advancing the moral responsibilities of teachers, staff, and management within educational institutions. In Study 4, teachers indicated that they do not hold control over the development of students' ethical compasses, nor do they wish to. However, they do aspire to contribute to their students' ethical development, stimulate their moral growth, and prepare them for life's challenges, including engaging in 'good work'—meaningful work with a sense of calling that contributes positively to society (Gardner et al., 2001). The pursuit of 'good work' can be enhanced by dedicating time for the individual teacher, staff or management member to explore their own moral ideas and ideals and engage in discussions with others about their moral objectives reflected in their virtuous attitudes and habits. This process will enable them to further develop their ethical compasses, and feel competent in their daily practices.

FINAL REFLECTION

When I embarked on this research, my initial assumption was that the moral mission of UAS was primarily superficial 'window dressing', rather than a sincere commitment to equipping students with an ethical compass. However, through this research and my current understanding, I must now refine my assumption. It has become evident that today's UAS teachers are genuinely motivated to inspire students to become valuable members of society and to prepare them for fulfilling lives—emotionally, intellectually, socially, and morally. These aspirations are evident in their daily efforts to create an inspiring environment and a sense of belonging for students, while also providing them with perspectives on who they are and can become as professionals and individuals. If Dutch UAS and their teachers can develop their students' ethical compasses in a more intentional, planned, organised, and reflective manner, the impact of their endeavours can be more readily discerned in the behaviours and attitudes of the students. I hope that my research has contributed, albeit in a small way, to progress in this direction.

SUMMARY

Developing students to become professionals is a challenging task. Years ago, I asked myself: When I look back on my work in education at Fontys University of Applied Sciences a few years from now, will I have done the right thing? I will have educated students for a profession and equipped them with knowledge and skills, but will I have prepared them sufficiently for life itself and for carrying out 'good work', that is, meaningful work with a sense of calling that contributes to society? These questions refused to leave me. I began to explore various policy documents from Fontys and the overarching Netherlands Association of Universities of Applied Science (UASNL) until I came across a long-term strategy in which they described their moral mission as equipping their students with a 'moral compass', alongside developing their professional knowledge and skills. Initially, I regarded this moral mission as superficial 'window dressing'. However, I also noticed that their initiative coincided with a growing use of the term 'moral' or 'ethical' compass in businesses and non-profit organisations and an increasing public distrust of the good intentions and sense of responsibility of professionals. Furthermore, I observed that the compass metaphor entered the academic literature too, being employed in discussions related to professionals' moral development and the curricula of higher education institutions.

This stimulated my curiosity about how a metaphorical compass could assist (future) professionals in making decisions in critical situations where clear answers are lacking or ethical dilemmas arise. For instance, a teacher may wish to give extra care to a pupil with learning difficulties, at the expense of time that could be devoted to instruction for other pupils in the class. In this case, the value of care may compete with the value of fairness. An ICT professional may face the dilemma of deliberately overlooking bugs in a system in order to offer service contracts for support and maintenance at a substantial fee. Here, the value of transparency may clash with the value of maximising profits for the organisation. Also consider a professional pondering whether to confront a colleague about morally questionable behaviour during a business transaction or whether it might be better to remain silent. Honesty may then conflict with the value of loyalty to colleagues.

I became curious as to what I could expect from the metaphorical 'ethical compass' in the situations described above. From a scientific standpoint, this was also a relevant question because I noted a lack of conceptual research into what the ethical compass metaphor means. Additionally, I observed that there was a lack of empirical studies on the perceptions of students and teachers regarding what it means to possess, develop, and use an ethical compass.

To address the gap in the academic literature and contribute to higher education, this research addresses the following central research question: *What does it mean and imply to equip UAS students with an ethical compass?* To answer the central research question, I address the following sub-questions:

1. How are ethical compasses defined in academic literature and which can meaningfully assist (young) professionals and therefore become part of the aims and content of education in UAS?
2. How do students perceive their own ethical compass and its formation?
3. How do students use their ethical compasses during internships?
4. What and how do teachers think they contribute to the development of students' ethical compasses?

Methodology

To investigate *sub-question 1* (Chapter 2), I conducted a literature review. To explore *sub-questions 2 and 3* (Chapters 3 and 4), I conducted 36 semi-structured interviews with fourth-year bachelor's students in three disciplines—Initial Teacher Education (ITE), Business Services (BS), and Information and Communication Technology (ICT)—between September 2017 and February 2018. I chose an interdisciplinary approach because this could illuminate both common and unique characteristics due to each discipline's social purposes, formal knowledge, market situations, and societal expectations. The students to be interviewed were chosen from four Dutch UAS situated in the cities of Amsterdam, Rotterdam, Eindhoven, and Arnhem and Nijmegen. To investigate *sub-question 4* (Chapter 5), I organised six focus group interviews with 35 teachers from the same disciplines as the students, between October 2021 and March 2022. Teachers were selected from UAS located in Rotterdam and Eindhoven. Because the recruitment of ICT teachers at Rotterdam UAS failed for various reasons (teachers had no time or interest), a focus group interview was conducted with ICT teachers at UAS The Hague.

The data were analysed using the Qualitative Analysis Guide of Leuven (Dierckx de Casterlé et al., 2011). In the empirical studies involving students, I used pen and paper for the coding process. In the empirical study involving teachers, the Quirkos qualitative analysis software enabled me to explore qualitative data and analyse text from multiple respondents per focus group interview. To comprehend and deepen the complexity of the research data, additional qualitative methods were used in the data analysis: *a 'within-case analysis'* and a *'cross-case analysis' method* to understand what had happened within a case (i.e. a respondent's single bounded context) and across cases, *a*

'process coding' method to extract participants' actions from the data, and *a 'case dynamic matrix' method* to investigate and explain underlying issues (Miles et al., 2014). In all empirical studies, I calibrated and monitored the coding with an interdisciplinary research team consisting of an experienced field researcher and two philosophers of education with experience in qualitative research. During these sessions, random samples were used to compare the coding, focusing on the content, meaning, and characteristics of respondents' personal stories.

Main findings

In **Chapter 2**, *sub-question 1* is addressed. The results of the literature review indicate that various compass proposals circulate in the literature, describing their: (a) *content* (normative proposals: concerning the 'north' of the compass), (b) *form* (conceptual proposals: regarding a compass as a moral identity), and (c) *use* (practical proposals: viewing a compass as a tool or framework for engaging with moral challenges and issues, or an environment). To grasp these different proposals and to further conceptualise the ethical compass of (future) professionals, I first investigated what is expected of moral professionals. In the literature, moral professionals are characterised as intrinsically motivated to contribute to the well-being of the people they work for. They are able to act independently of those who have power over them, not choosing the path of least resistance when confronted with conflicts or ethical dilemmas, and they abide by professional codes. In line with these expectations, I defined the ethical compass of a professional as (1) the intrinsic motivation to act morally, (2) according to moral standards, specifically, the moral standards of the profession, (3) particularly in situations where they are confronted with ethical dilemmas. Based on these criteria, I evaluated different interpretations of ethical compasses from the literature. I have concluded that authors who view the ethical compass as a moral identity or virtuous character are the most promising because it bridges the gap between moral judgement and moral action, the so-called 'judgement-action gap'. Therefore, I conclude that ethical compasses proposing a moral identity or virtuous character should be part of the objectives and content of education at UAS.

In **Chapter 3**, *sub-question 2* is addressed, investigating how students perceive (the formation of) their own ethical compasses. Two questions guide this study: (1) To what extent and in what ways do students consider themselves responsible professionals with an ethical compass? (2) How do students think their ethical compass has been formed? The data analysis suggested that the ethical compass metaphor did not automatically strike a chord with the students. The students across the three disciplines said that they strove to

be(come) professionals with an ethical compass but encountered difficulties in recognising and articulating the moral aspects of their professional roles. They seemed to lack a moral language and the moral knowledge to express their aspirations and to provide arguments that explained or legitimised their moral behaviour. In addition, students mentioned finding support, particularly from role models within their own social circles and on social media. All students emphasised the crucial role played by (grand)parents, family members, and later on, school, sports, and peers in the development of their personal ethical compass. Concerning the development of a professional ethical compass, students hardly indicated any recollection of ethics education. Instead, the most valued aspects spontaneously mentioned by students were a stimulating institutional learning environment, interconnectedness and social interaction, and various real work experiences in a variety of contexts.

Chapter 4 examines *sub-question 3*. The research question on how students use their ethical compass during internships is divided into three: (1) What kinds of ethical dilemmas do students encounter during internships? (2) How do they deal with these ethical dilemmas? (3) What issues do students mention as underlying the dilemmas they face and the strategies they use? In this study, ethical dilemmas were described as conflict-filled situations that require choices between (moral) values that compete and cannot both be satisfied. Five *ethical dilemma themes* were identified: All students mentioned examples of (1) mentors' or managers' behaviours/requests, (2) colleagues' behaviours, and (3) organisations' morally questionable incentives. Additionally, ITE students reported ethical dilemmas related to (4) pupils' home situations and (5) pupils' behaviours/personal stories.

I identified five *strategies* that students apply to resolve ethical dilemmas. Since most students applied multiple strategies to a dilemma, I mapped the dynamics and sequence of the strategies students used in the decision-making process. They first investigated the dilemma or themselves by self-reflection and then avoided expressing their values, delegated responsibilities, adjusted to their environments, or intervened and expressed their values.

Furthermore, this study increased the understanding of the *underlying issues* influencing students' behaviours in an internship context. The results indicate that students reacted on the basis of their beliefs concerning *ownership* of the dilemma (or lack thereof), having *influence* (or lack thereof) to resolve the ethical dilemma, prioritising *personal interests* (for example, wanting to successfully complete the internship), and how *power* is distributed within the internship context (e.g. students may not express their personal values because they are being assessed during internship).

I conclude that while students use their ethical compass during their

internship (e.g. they recognise ethical dilemmas), they do not navigate on professional moral standards (of their profession). Instead, students respond to beliefs they have formed about their internship contexts, social relationships, and their own (and others') needs. As a result, students resolve half of the mentioned dilemmas not in a moral but in a prudent-strategic manner. This indicates that students do not translate (professional) moral standards into moral action and do not use their ethical compass as prominently as UAS aspire. Finally, this study shows that the way students use their ethical compasses is strongly influenced by their environments.

In **Chapter 5**, *sub-question 4* is addressed, allowing the voices of teachers to be heard. The central research question regarding what and how teachers believe they contribute to the development of students' ethical compasses is subdivided into four sub-questions: (1) How do teachers describe the ethical compass? (2) How do teachers set an example of being a professional with an ethical compass? (3) What messages do teachers think they send to students? (4) How do teachers think these messages contribute to the development of students' ethical compasses? Three core themes emerged from the contributions of teachers to the development of students' ethical compasses: creating moral awareness, developing moral skills, and promoting moral professional behaviour. Moreover, the majority of teachers stated that they encouraged both individual learning and cooperative and group learning among students. However, the teachers also explained that they primarily developed students' ethical compasses in an individual, unstructured, and unreflective manner. Regarding teachers' ideas about their role model function of being a professional with an ethical compass, teachers expressed a desire to be role models by explicitly displaying their identities to students. Additionally, they aimed to exhibit desirable attitudes (such as being vulnerable) and to demonstrate how to act in a morally professional manner. At the same time, teachers indicated a desire to remain neutral because they were afraid of manipulating students' ethical compasses. However, showing desirable attitudes and modelling professional behaviour while simultaneously pursuing neutrality turned out to be incompatible and competing ideals. An analysis of the messages teachers believed they conveyed to students revealed that most teachers could identify explicit messages they sent to students, for example, as role models, but they could not name the implicit messages they communicated to students. As a result, most teachers had no idea how these messages contributed to the development of students' ethical compasses.

General conclusion

Based on the comparison of the literature review (Chapter 2) with the findings of my empirical study among students (Chapters 3 and 4) and teachers (Chapter 5), as well as with other studies from the literature, I have drawn some general conclusions regarding (1) the meaning of an ethical compass and (2) the implications for the development of UAS students into professionals with an ethical compass.

Equipping students with an ethical compass: The meaning of the metaphor

The clusters of compass proposals presented in the literature review (Chapter 2) have been compared and evaluated in light of my empirical studies (Chapters 3, 4, and 5) and with other relevant studies. This has led to a further refinement of the ethical compass criteria, as introduced in Chapter 2.

With regard to *the content* of an ethical compass, empirical studies indicate that students and teachers believe that an ethical compass should navigate a cluster of values. Adhering to personal moral standards at work can be important. However, I emphasise that professionals should conform to the specific moral standards relevant to their profession. This enables them to safeguard their publicly entrusted roles and responsibilities. This confirms the importance of professional moral standards as an element of the ethical compass.

Regarding *the form* of an ethical compass, empirical studies have shown that most students held unarticulated notions about an ethical compass and perceived it in terms of gut feelings or intuitions while most teachers were capable of articulating concepts and associated an ethical compass with self-awareness. According to the teachers, integrating multiple life experiences gained in different situations and roles (ranging from the death of a parent to positive and negative experiences with colleagues) contributes to the formation of an ethical compass and vision of life. It is noteworthy that neither students nor teachers associated an ethical compass with someone's moral character or identity. My conclusion in Chapter 2 was that such an identity inherently motivates individuals to bridge the gap between moral judgement and action.

The intuitions students associate with an ethical compass are described in the literature as affective engagement and adopting a conscious moral stance. However, in this research, this conscious moral stance seems to be lacking among students. Based on the empirical findings (Chapters 3, 4, and 5) and the literature, I have included critical thinking as an ethical compass criterion, allowing the ethical compass of (future) professionals to further develop. Critical thinking involves questioning the raw facts of a situation, understanding one's own interests and perspectives, and considering alternative interpretations.

Therefore, in the literature, critical thinking is seen not only as a skill but also as a mental integration (of affective and cognitive components) and a synthesis of dispositions, values, and skills that shape one's character. Thus, critical thinking enables (future) professionals to better understand the moral dimensions of a situation, determine appropriate courses of action, and act morally.

With regard to *a specific use* of an ethical compass, the empirical studies showed that both students and teachers, contrary to the literature, did not explicitly link an ethical compass to the idea of *a tool* that enhances the development of moral identity. Since this approach was not part of my ethical compass criteria, this outcome does not affect the set of ethical compass criteria.

I ultimately describe the ethical compass of a (future) professional as (1) intrinsic motivation to act morally (2) based on critical thinking, (3) particularly in situations where they are confronted with ethical dilemmas, and (4) according to moral standards, specifically, the moral standards of the profession. One criterion was added as a result of the evaluation of the empirical studies, namely, critical thinking.

Equipping students with an ethical compass: Implications

In Chapter 2, I summarised the ways to equip students with an ethical compass into three points: (1) *teachers*, as role models, who exemplify what it means to have an ethical compass while also being able to present diverse ethical compasses, (2) a *curriculum* in which attention to ethics is integrated into various courses rather than being taught separately, and (3) *educational institutions* modelling what it means to have and use an ethical compass. In light of the empirical findings (Chapters 3, 4, and 5) and other relevant studies, I evaluated each of these points from Chapter 2 and further refined the implications for UAS.

First, regarding (moral) role modelling by *teachers*, two observations emerged from the empirical studies. The first highlights the teachers' emphasis on role modelling and their respect for student autonomy, and thus the tendency to avoid imposing their ethical compasses on students. Consequently, some teachers explained that they adopted a neutral stance towards students (Study 4). The second observation entails the teachers explicitly modelling how to be a responsible professional with an ethical compass while clarifying to students that each teacher represents just *one* (moral) example among many. These approaches might have led the students to perceive the term ethics (and ethical) as personal and optional (Study 2) and to resolve ethical dilemmas by relying on their personal beliefs (Study 3).

Regarding the first observation, the literature suggests that teachers

always have a moral agenda in their teaching practices and teach in a manner consistent with their views of what is good or right. This moral agenda profoundly influences students' moral and professional growth. Therefore, teachers cannot be regarded as neutral agents. This is favourable because a teacher who, for instance, teaches critical thinking but espouses compliant and uncritical opinions will not be taken seriously by students.

This brings us to the second observation, where teachers explicitly demonstrate how to be a responsible professional with an ethical compass while also making it clear to students that each teacher is just one moral example among many. I contend that it is essential for teachers to reflect on the moral conduct relevant to their profession and integrate it into their behaviours and attitudes, intentionally using role modelling as a pedagogical strategy. By demonstrating how to be a responsible professional with an ethical compass and through the emulation of teachers by students, teachers can help students become familiar with the ethics and ideologies inherent in the profession and thus cultivate a moral professional identity. Meanwhile, it is crucial to allow students to develop their own moral (professional) identities autonomously. Teachers can achieve this by engaging students in a dialogue discussing a wide range of perspectives and ethical frameworks (as already occurring; see Chapter 3). This approach will also help prevent ideological confinement or the formation of 'filter bubbles', particularly in environments where technology and algorithms influence decision-making processes (Chapter 5).

Second, concerning *the curriculum*, this research emphasises the importance of an integrated approach within the curriculum, rather than considering the development of an ethical compass as a separately taught subject. However, the empirical studies (Chapters 3, 4, and 5) did shed light on some points that may hinder the implementation of an integrated approach. The first point is that while most teachers seized many opportunities to contribute to the development of students' ethical compasses, they did not always make their contributions explicit. The second point is that teachers' contributions were mainly unstructured and unreflective, depending on the competence and knowledge of individual teachers (Chapter 5). These points can be addressed by incorporating the four criteria of the ethical compass into educational practices. If teachers in their teaching practices consistently strive to develop (1) knowledge of professional moral standards and (2) critical thinking and to promote (3) students' intrinsic motivation to act morally (4) in dealing with ethical dilemmas, the development of students' ethical compass within the professional discipline will be explicit and structured. In addition, the four criteria of the ethical compass can help teachers identify and reflect on their own contributions to the development of students' ethical compasses.

Third, regarding the role of *educational institutions*, the empirical studies (Chapters 3 and 5) emphasise the importance of an explicit institutional ethos that goes beyond implicit influences. A school ethos is always present, even when individuals are unaware of it. If this ethos is not consciously considered, students' ethical compasses risk being primarily formed implicitly. However, an implicit ethos can lead to undesirable by-products of learning. To avoid this, I propose that educational institutions should consider how they can become moral learning communities. This requires attention to complex ethical considerations, such as the institution's mission and values, the ethical standards of the profession, and broader societal values. To effectively navigate these expectations, I have suggested that educational institutions should benefit from collaboration with stakeholders such as internship companies and the companies where students conduct applied research.

Limitations and recommendations

This research has several limitations. First, the two qualitative empirical studies were conducted within a Dutch UAS context and the studies' findings might have been different in another cultural setting. Second, the majority of students and all teachers had a Dutch cultural background, potentially impacting the diversity of perspectives represented in the study. Third, the partial success of the random selection of students and the convenience sampling of teachers may have introduced bias by attracting respondents who were particularly committed to the study's subject. Finally, additional research methods (such as observation techniques) could provide more in-depth insights into teachers' contributions to the development of students' ethical compasses.

Given the importance of the ethical climate of educational institutions, where students are informally socialised, future research could focus on the impact of educational institutions on the development of students' ethical compasses. Additionally, this research offers new perspectives for exploring the role of mentors from internship organisations and how they contribute to the development of students' ethical compasses. It is also crucial to investigate the influence of power dynamics during internships, as students' beliefs about how power is distributed (for example, between mentor and intern) appear to play a significant role in making ethical decisions and moral (in)action.

Practical implications

The findings of this research hold several practical implications across three levels: policy, educational institutions, and individuals (e.g. student, teacher, staff, and management).

First, at the policy level, this research could be beneficial for the UASNL,

particularly concerning its endeavour to articulate the moral responsibility its members have undertaken by outlining their long-term strategy of equipping students with a 'moral compass' to guide their thoughts and actions. It is recommended that the UASNL reinvigorate its moral mission and develop policies that create the conditions within which teachers and their respective educational institutions can systematically contribute to the development of students' ethical compasses. The UASNL should provide an overview of current initiatives within UAS aimed at developing students' ethical compasses and offer a national perspective to guide the discussion on this issue. This research provides a useful perspective to steer the discussion substantively.

Second, at the level of educational institutions, this research can enrich the discussion about the importance of developing (and being) a moral learning community. This also implies that educational institutions should support teachers with professional development programmes aimed at developing a theoretical knowledge base about what it means to contribute to the development of students' ethical compasses. This should involve offering guidelines from the professional codes of their respective professional disciplines and ethical theories that teachers can integrate into their moral practices. Also, within the University Teaching Qualification, where teachers in higher education in the Netherlands are trained to become didactically competent, attention should be paid to the development of students' ethical compasses and the various ways teachers can contribute to this moral aim. Since the ethical compass criteria have proven effective for teachers in exploring their role in the moral development of students, this set of criteria could be adopted by teachers to discuss the development of students' ethical compasses.

Third, at the individual level, this research contributes to the development of the ethical compasses of individual students by recognising that they have already formed a *personal* ethical compass but still need to learn how to apply professional moral standards. The four ethical compass criteria provide a clear conceptual framework that can help students understand the key components of their own moral (professional) development and cultivate a *professional* ethical compass. At the individual level, it can also invite stakeholders, such as teachers, staff, and management members within educational institutions, to engage in discussions about moral goals. These conversations contribute to the pursuit of 'good work', making individual stakeholders better moral role models for their students, which in turn contributes to the further development of students' ethical compasses.

Final reflection

My research has made it clear that teachers are motivated to educate students to become professionals and to prepare them for a meaningful life in emotional, intellectual, social, and moral terms. These aspirations are evident in their daily efforts to create an inspiring environment and foster a sense of belonging while also providing students with perspectives on who they are and can become as professionals and as individuals. If UAS and their teachers can develop the ethical compass of their students in a more intentional, planned, organised, and reflective way, I expect that the impact of their efforts will be more clearly observed in students' behaviour. I hope that my research, albeit in a small way, has contributed to progress in this direction.

SAMENVATTING IN HET NEDERLANDS
(SUMMARY IN DUTCH)

Het opleiden van studenten tot professionals is een uitdagende taak. Jaren geleden vroeg ik mezelf dan ook af: Als ik over een paar jaar terugkijk op mijn werk in het onderwijs aan Fontys Hogeschool, heb ik dan het juiste gedaan? Ik heb studenten dan opgeleid voor een beroep en hen voorzien van kennis en vaardigheden, maar heb ik hen ook voldoende voorbereid op het leven zelf en op het doen van 'goed werk', dat wil zeggen, zinvol werk vanuit een roeping dat bijdraagt aan de samenleving? Deze vragen lieten me niet meer los. Ik begon verschillende beleidsdocumenten van Fontys Hogeschool en de overkoepelende Vereniging Hogescholen (VH) te bekijken, totdat ik een langetermijnstrategie tegenkwam. Daarin vatten ze hun morele missie samen als het toerusten van hun studenten met een 'moreel kompas', naast het ontwikkelen van hun professionele kennis en vaardigheden. Ik beschouwde deze morele missie van de VH vooral als oppervlakkige 'window dressing'. Echter, ik merkte ook dat het initiatief van de VH samenviel met een groeiend gebruik van de term 'moreel' of 'ethisch' kompas[27] in zowel bedrijven als non-profitorganisaties, en een toenemend publiek wantrouwen tegenover de goede bedoelingen en het verantwoordelijkheidsgevoel van professionals. Bovendien zag ik dat de kompasmetafoor ook een weg had gevonden naar de academische literatuur, waarbij het werd gebruikt in discussies over de morele ontwikkeling van studenten en de curricula van hoger onderwijsinstellingen.

Dit maakte me nieuwsgierig naar hoe een metaforisch kompas (aankomende) professionals zou kunnen helpen bij het nemen van beslissingen in kritische situaties waar duidelijke antwoorden ontbreken of waar ethische dilemma's spelen. Bijvoorbeeld, een docent kan extra zorg willen besteden aan een leerling met leerproblemen, terwijl dit ten koste gaat van de tijd die aan instructie kan worden besteed voor de andere leerlingen in de klas. In dit geval kan de waarde van zorg concurreren met de waarde van rechtvaardigheid. Een ICT-professional kan geconfronteerd worden met het dilemma om opzettelijke fouten in een systeem te negeren, zodat deze tegen een aanzienlijke betaling servicecontracten kan aanbieden voor ondersteuning en onderhoud. In deze situatie kan de waarde van openheid concurreren met de waarde van winstmaximalisering van de organisatie. Of denk aan een professional die zich afvraagt of een collega aangesproken moet worden op moreel twijfelachtig gedrag tijdens een zakelijke transactie, of dat het wellicht beter is om te zwijgen. Eerlijkheid kan dan botsen met de waarde van loyaliteit aan collega's.

27 In alle studies van dit promotieonderzoek gebruik ik de term ethisch kompas.

In de literatuur vond ik dat metaforen overtuigend en nuttig kunnen zijn in het dagelijks leven. Metaforen stimuleren de poëtische verbeelding van mensen, structureren het denken en kunnen helpen bij het maken van keuzes. Ik was benieuwd naar wat ik kon verwachten van het metaforische 'ethische kompas' in de hierboven beschreven situaties. Ook vanuit wetenschappelijk oogpunt bleek dit een relevante vraag, want ik constateerde dat er amper conceptueel onderzoek was gedaan naar wat de ethisch kompasmetafoor betekent. Daarnaast viel het mij op dat weinig empirische studies de ideeën en ervaringen van studenten en docenten hadden onderzocht met betrekking tot het hebben, ontwikkelen en gebruiken van een ethisch kompas.

Om de lacune in de academische literatuur aan te pakken en een bijdrage te leveren aan het hoger onderwijs, behandelt dit onderzoek de volgende centrale onderzoeksvraag: *Wat betekent en impliceert het om hbo-studenten toe te rusten met een ethisch kompas?* Om de hoofdvraag te beantwoorden, heb ik in dit promotieonderzoek de volgende subvragen onderzocht:

1. Welke ethisch kompasvoorstellen circuleren in de academische literatuur en welke van deze voorgestelde kompassen zouden deel uit moeten maken van de doelstellingen en de inhoud van het onderwijs aan hogescholen?
2. Hoe zien studenten (de vorming van) hun eigen ethisch kompas?
3. Hoe gebruiken studenten hun ethisch kompas tijdens stages?
4. Wat en hoe denken docenten dat zij zelf bijdragen aan de ontwikkeling van een ethisch kompas van studenten in de onderwijspraktijk?

Methodologie

Om *subvraag 1* (Hoofdstuk 2) te onderzoeken, heb ik een literatuuronderzoek uitgevoerd. Om *subvraag 2 en 3* (Hoofdstuk 3 en 4) te onderzoeken heb ik, tussen september 2017 en februari 2018, 36 semi-gestructureerde interviews afgenomen bij vierdejaars bachelor studenten aan hogescholen in drie verschillende opleidingen: Pedagogische Academie (ITE), Economie (BS), en Informatie- en Communicatietechnologie (ICT). Ik heb gekozen voor een interdisciplinaire aanpak omdat deze benadering zowel gemeenschappelijke als unieke kenmerken aan het licht zou kunnen brengen die verband houden met de maatschappelijke doelen, marktomstandigheden en maatschappelijke verwachtingen van elke beroepsgroep. Deze verschillen, bedacht ik me indertijd, zouden wel eens van invloed kunnen zijn op de manier waarop studenten en docenten een ethisch kompas beschrijven en gebruiken. Ook heb ik in dit onderzoek meerdere Nederlandse hogescholen

betrokken: de Hogeschool van Amsterdam, de Hogeschool van Rotterdam, Fontys Hogeschool in Eindhoven en de Hogeschool Arnhem Nijmegen. Om *subvraag 4* (Hoofdstuk 5) te onderzoeken heb ik, tussen oktober 2021 en maart 2022, zes focusgroep-interviews georganiseerd met 35 docenten van dezelfde opleidingen als de studenten. Docenten werden gekozen uit de hogescholen gevestigd in Rotterdam en Eindhoven. Omdat de werving van ICT-docenten aan de Hogeschool Rotterdam om verschillende redenen niet lukte (docenten hadden geen tijd of interesse), is een focusgroep-interview met ICT-docenten aan De Haagse Hogeschool afgenomen.

De gegevens zijn geanalyseerd met behulp van de Kwalitatieve Analyse Gids van Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011). In de empirische studies onder studenten heb ik pen en papier gebruikt voor het coderingsproces. In de empirische studie onder docenten stelde Quirkos kwalitatieve analyse software me in staat om kwalitatieve gegevens te verkennen en tekst van meerdere respondenten per focusgroep-interview te analyseren. Om de complexiteit van de onderzoeksgegevens uit hoofdstuk 5 te begrijpen en te verdiepen, werden aanvullende kwalitatieve methoden gebruikt om de data te analyseren: *een 'within-case analysis'-* en '*cross-case analysis' methode* om te begrijpen wat er was gebeurd binnen een casus (d.w.z. de enkele afgebakende context van een respondent) en over casussen heen, een'*process coding' methode* om acties van deelnemers in de gegevens te extraheren en een *'case dynamic matrix' methode* om onderliggende kwesties te onderzoeken en uit te leggen (Miles et al., 2014). In alle empirische studies heb ik de codering gekalibreerd en gemonitord met een interdisciplinair onderzoeksteam bestaande uit twee onderwijsfilosofen met ervaring in kwalitatief onderzoek en een ervaren veldonderzoeker. Tijdens deze sessies werden willekeurige steekproeven gebruikt om coderingen te vergelijken, met de nadruk op de inhoud, betekenis en kenmerken van de persoonlijke verhalen van respondenten.

Conclusies per studie

In **hoofdstuk 2** wordt *subvraag 1* behandeld. De resultaten van de literatuurstudie geven aan dat verschillende ethisch kompasvoorstellen circuleren in de literatuur, waarbij ze de: (a) *inhoud* beschrijven (normatieve voorstellen over het 'noorden' van het kompas), (b) *vorm* (conceptuele voorstellen over de betekenis van het kompas), en (c) *gebruik* (praktische voorstellen over de wijze waarop een kompas kan worden ingezet bij morele uitdagingen en problemen). Om grip te krijgen op deze verschillende voorstellen en om het ethisch kompas van (aankomende) professionals verder te kunnen conceptualiseren, heb ik middels een literatuurstudie eerst onderzocht wat er van morele professionals wordt verwacht. In de literatuur is er consensus over het idee dat *morele*

professionals een bijdrage leveren aan het welzijn van de mensen voor wie ze werken en dat ze toegewijd en intrinsiek gemotiveerd zijn om dat te doen. Ook wordt het belang benadrukt dat professionals onafhankelijk moeten handelen van degenen die macht over hen hebben en dat zij niet de weg van de minste weerstand moeten kiezen wanneer zij worden geconfronteerd met conflicten of ethische dilemma's. Tot slot wordt verwacht dat morele professionals handelen volgens de gedragsregels, dat wil zeggen de beroepscodes en morele idealen van hun beroep. In lijn met wat van morele professionals wordt verwacht, heb ik het ethisch kompas van professionals dan ook gedefinieerd als: (1) de intrinsieke motivatie van professionals om moreel te handelen, (2) volgens de morele standaarden, en specifiek, de morele standaarden van het beroep, (3) met name in situaties waarin zij worden geconfronteerd met ethische dilemma's. Aan de hand van deze drie criteria heb ik de verschillende ethisch kompas interpretaties uit de literatuur geëvalueerd. Ik ben tot de conclusie gekomen dat voorstellen van auteurs die het ethisch kompas zien als een morele identiteit of een deugdzaam karakter het meest veelbelovend zijn omdat hierdoor de bekende kloof tussen moreel oordelen en moreel handelen, de zogenaamde 'judgement- action gap', eerder wordt overbrugd. Ik concludeer dat ethische kompassen die een morele identiteit of een deugdzaam karakter voorstellen om die reden deel moeten uitmaken van de doelstellingen en inhoud van het onderwijs aan hogescholen.

In **hoofdstuk 3** wordt *subvraag 2* behandeld. De vraag hoe studenten (de vorming van) hun eigen ethisch kompas zien is daartoe onderverdeeld in twee specifiekere vragen: (1) In hoeverre en op welke manier beschouwen studenten zichzelf als een verantwoordelijk professional met een ethisch kompas? (2) Hoe denken studenten dat hun ethisch kompas is gevormd? Studenten gaven aan ernaar te streven een morele professional te zijn, maar dat ze moeite hebben met het herkennen en verwoorden van de morele aspecten van hun professionele rol. Hierdoor is het ook moeilijk voor studenten om grip te krijgen op de ethisch kompasmetafoor. De resultaten van deze studie lijken aan te tonen dat studenten een moreel vocabulaire en de morele kennis missen om hun aspiraties te verwoorden en argumenten aan te dragen om hun moreel gedrag te expliciteren of te legitimeren. Wat betreft de vraag hoe studenten denken dat hun ethisch kompas is gevormd, benadrukten alle studenten dat (groot)ouders, familieleden en later school, sport en leeftijdsgenoten een cruciale rol hebben gespeeld in de ontwikkeling van een *persoonlijk* ethisch kompas. Studenten gaven aan vooral steun te vinden bij rolmodellen die voornamelijk te vinden zijn binnen hun eigen sociale kring en op social media. Wat betreft de ontwikkeling van een *professioneel* ethisch kompas, gaven studenten aan dat zij zich nauwelijks ethiekonderwijs konden herinneren.

In plaats daarvan bleken de meest gewaardeerde aspecten die studenten spontaan noemen een stimulerende institutionele leeromgeving, onderlinge verbondenheid en sociale interactie, en verschillende echte werkervaringen in een verscheidenheid aan contexten te zijn.

In **hoofdstuk 4** wordt *subvraag 3* onderzocht. De onderzoeksvraag hoe studenten hun ethisch kompas gebruiken tijdens stages heb ik onderverdeeld in drie vragen: (1) Met welke soorten ethische dilemma's worden studenten geconfronteerd tijdens stages?, (2) Hoe gaan ze om met deze ethische dilemma's?, en (3) Welke (onderliggende) kwesties noemen studenten die hun strategieën beïnvloeden? In deze studie heb ik ethische dilemma's omschreven als conflictvolle situaties die keuzes vereisen tussen (morele) waarden die met elkaar concurreren en niet allebei kunnen worden vervuld. Data-analyse laat zien dat de ethische dilemma's die studenten tijdens hun stage(s) ervaren, worden opgeroepen door: het gedrag (en de verzoeken) van mentoren of managers, het gedrag van collega's, en de moreel twijfelachtige prikkels van organisaties. ITE studenten noemden ook ethische dilemma's die ontstonden door het gedrag van leerlingen en de persoonlijke verhalen en thuissituatie van leerlingen.

Ik heb vijf strategieën geïdentificeerd die studenten toepassen om de ethische dilemma's op te lossen. Omdat bleek dat de meeste studenten meerdere strategieën toepasten voor een dilemma heb ik ook de dynamiek en de opeenvolging van de strategieën die studenten gebruikten in het besluitvormingsproces in kaart gebracht. Data-analyse liet zien dat de meerderheid van de studenten eerst het ethisch dilemma onderzoekt, waarna zij het dilemma ontwijken, zich aanpassen, taken en verantwoordelijkheden delegeren of interveniëren en hun waarden verwoorden.

Om te begrijpen waarom studenten ethische dilemma's ervaren en in bepaalde situaties de voorkeur geven aan bepaalde strategieën, identificeerde ik verschillende structuren die *onder* het handelen van studenten lagen. Hieruit bleek dat de overtuigingen van studenten de strategieën beïnvloeden. Deze overtuigingen gaan over het hebben van *eigenaarschap* over het dilemma (of niet), het hebben van *invloed* (of niet) om het ethisch dilemma op te lossen, het kiezen voor *persoonlijke belangen* (bijvoorbeeld het succesvol af willen ronden van de stage), en hoe *macht* binnen de stagecontext verdeeld is (studenten spreken bijvoorbeeld hun persoonlijke waarden niet uit omdat zij tijdens stages beoordeeld worden).

Ik concludeer dat studenten hun ethisch kompas wel inzetten tijdens hun stage (bijvoorbeeld zij herkennen een ethisch dilemma's) maar niet navigeren op morele standaarden (van hun beroep). In plaats daarvan reageren studenten op overtuigingen die zij hebben gevormd over hun stagecontexten, sociale

relaties en hun eigen (en andermans) behoeften. Als gevolg hiervan lossen studenten de helft van de genoemde dilemma's niet op een morele, maar op een prudent-strategische manier op, bijvoorbeeld, zij stellen persoonlijke belangen voorop. Dit wijst erop dat studenten (professionele) morele standaarden niet omzetten in moreel handelen en hun ethische kompas niet zo prominent gebruiken als hogescholen eigenlijk ambiëren. Ten slotte blijkt uit deze studie dat de manier waarop studenten hun ethisch kompas gebruiken sterk wordt beïnvloed door hun omgeving.

In **hoofdstuk 5** wordt *subvraag 4* behandeld en laat ik docenten aan het woord. De centrale onderzoeksvraag *wat* en *hoe* docenten denken bij te dragen aan de ontwikkeling van de ethische kompassen van studenten heb ik in vier subvragen onderverdeeld: (1) Hoe beschrijven docenten het ethisch kompas?, (2) Hoe geven docenten het voorbeeld van het zijn van een professional met een ethisch kompas?, (3) Welke boodschappen denken docenten dat ze aan studenten overbrengen?, en (4) Hoe denken docenten dat deze boodschappen bijdragen aan de ontwikkeling van het ethische kompas van studenten? In de bijdragen van docenten aan de ontwikkeling van het ethisch kompas van studenten kwamen drie kernthema's terug: het creëren van moreel bewustzijn, het ontwikkelen van morele vaardigheden, en het bevorderen van moreel professioneel gedrag. Bovendien zei de meerderheid van de docenten dat ze zowel het individuele leren als het coöperatieve en groepsleren van studenten stimuleerden. Echter, docenten legden ook uit dat ze de ethische kompassen van studenten voornamelijk op een individuele, ongestructureerde en niet reflectieve manier ontwikkelden. Wat betreft de ideeën van docenten over hun voorbeeldfunctie van het zijn van een professional met een ethisch kompas, vertelden docenten dat ze een rolmodel wilden zijn door expliciet hun identiteit aan studenten te tonen. Daarnaast wilden ze wenselijke houdingen tonen (zoals kwetsbaar en begripvol zijn) en laten zien hoe te handelen op een moreel professionele manier. Tegelijkertijd gaven docenten aan neutraal te willen zijn omdat ze bang zijn om de ethische kompassen van studenten te manipuleren. Het tonen van wenselijke houdingen en het voorleven van professioneel gedrag, terwijl tegelijkertijd neutraliteit wordt nagestreefd, bleken echter onverenigbare en concurrerende idealen te zijn. Een analyse van de vraag welke boodschappen docenten denken over te brengen aan studenten bracht aan het licht dat de meeste docenten wel boodschappen konden identificeren die ze expliciet aan studenten stuurden, bijvoorbeeld als rolmodellen, maar dat zij geen impliciete boodschappen konden noemen die ze aan studenten communiceerden. De meeste docenten hadden dan ook geen idee hoe deze boodschappen bijdroegen aan de ontwikkeling van het ethische kompas van studenten.

Algemene conclusie

Op basis van de vergelijking van de literatuurstudie (Hoofdstuk 2) met de bevindingen van mijn empirische studie onder studenten (Hoofdstuk 3 en 4) en docenten (Hoofdstuk 5), evenals met andere studies uit de literatuur, heb ik enkele algemene conclusies kunnen trekken met betrekking tot (1) de betekenis van een ethisch kompas en (2) de implicaties hiervan voor de vorming van hbo-studenten tot professionals met een ethisch kompas.

Studenten toerusten met een ethisch kompas: de betekenis van de metafoor

De clusters van kompasvoorstellen die zijn gepresenteerd in de literatuurstudie (Hoofdstuk 2) heb ik vergeleken met en geëvalueerd in het licht van mijn empirische studies (Hoofdstukken 3, 4 en 5) en met andere relevante studies. Dit heeft geleid tot een verdere verfijning van de ethisch kompascriteria, zoals die werden geïntroduceerd in Hoofdstuk 2.

Met betrekking tot *de inhoud* van een ethisch kompas, gaven de empirische studies aan dat studenten en docenten vinden dat een ethisch kompas zou moeten navigeren op een cluster van waarden. Het volgen van persoonlijke waarden op werk kan belangrijk zijn. Echter, ik benadruk dat professionals zich dienen te conformeren aan de specifieke morele standaarden die relevant zijn voor hun beroep. Daarmee kunnen zij hun publiekelijk toevertrouwde rollen en verantwoordelijkheden borgen. Dit bevestigt het belang van de professionele morele standaarden als element van het ethisch kompas.

Over *de vorm* van een ethisch kompas hadden de meeste studenten nog weinig gearticuleerde ideeën. Ze beschreven het eerder als intuïtie of onderbuikgevoelens. De meeste docenten hadden wel gearticuleerde ideeën en associeerden een ethisch kompas met zelfkennis. Volgens hen draagt een integratie van meerdere levenservaringen die zijn opgedaan in verschillende situaties en rollen (variërend van het overlijden van een ouder tot positieve en negatieve ervaringen met collega's) bij aan de vorming van een ethisch kompas en visie op het leven. Het is opvallend dat studenten noch docenten een ethisch kompas associeerden met iemands morele karakter of identiteit. Mijn conclusie in Hoofdstuk 2 was immers dat een ethisch kompas dan het meest succesvol is, omdat daarmee de kloof tussen moreel oordeel en het morele handelen eerder overbrugd wordt.

De intuïties die de studenten associëren met een ethisch kompas, worden in de literatuur beschreven als affectieve betrokkenheid en het aannemen van een bewuste morele houding, maar in dit onderzoek blijkt deze bewuste morele houding bij de studenten te ontbreken. Op basis van de empirische bevindingen (Hoofdstuk 3, 4 en 5) en de literatuur heb ik daarom ook kritisch denken opgenomen als een criterium. Hiermee kan het ethisch kompas van

(aankomende) professionals verder tot ontwikkeling komen. Door kritisch te denken kunnen niet alleen de ruwe feiten van een situatie kritisch worden bevraagd, maar kunnen ook persoonlijke belangen en perspectieven beter worden begrepen. Daarom wordt in de literatuur kritisch denken niet alleen gezien als een vaardigheid maar vooral als een mentale integratie (van affectieve en cognitieve componenten) en als een synthese van waarden en vaardigheden die iemands karakter vormen. Kritisch denken stelt (aankomende) professionals in staat om de morele dimensies van een situatie beter te begrijpen, passende handelwijzen te bepalen en de stap naar moreel *handelen* ook daadwerkelijk te zetten.

Met betrekking tot een specifiek *gebruik* van een ethisch kompas, toonden de empirische studies dat zowel studenten als docenten een ethisch kompas, in tegenstelling tot de literatuur, niet expliciet koppelden aan het idee van een *tool* dat de ontwikkeling van de morele identiteit verbetert. Aangezien dit al geen deel uitmaakte van mijn ethische kompascriteria, heeft deze uitkomst dus geen invloed op mijn omschrijving van het ethisch kompas.

Ik beschrijf het ethisch kompas van een (aankomende) professional uiteindelijk als (1) de intrinsieke motivatie om moreel te handelen; (2) gebaseerd op kritisch denken, (3) vooral in situaties waarin zij worden geconfronteerd met ethische dilemma's, (4) volgens de morele standaarden, en specifiek, de morele standaarden van het beroep. Eén criterium heb ik dus naar aanleiding van de evaluatie van de empirische studies toegevoegd, namelijk kritisch denken.

Studenten toerusten met een ethisch kompas: de implicaties

De manieren om studenten toe te rusten met een ethisch kompas heb ik in Hoofdstuk 2 in drie punten samengevat: (1) *docenten* die als voorbeelden laten zien wat het betekent om een ethisch kompas te hebben en tegelijkertijd verschillende ethische kompassen kunnen presenteren, (2) *een curriculum* waarin aandacht is voor de ontwikkeling van een ethisch kompas van studenten geïntegreerd in verschillende vakken in plaats van dat deze apart wordt onderwezen, en (3) *onderwijsinstellingen* die een duidelijk ethos hebben en laten zien wat het betekent om een ethisch kompas te hebben en te gebruiken. In het licht van de empirische bevindingen (Hoofdstuk 3, 4 en 5) en andere relevante studies heb ik deze punten geëvalueerd en de implicaties voor hogescholen kunnen aanscherpen.

Ten eerste, ten aanzien van het belang van *de voorbeeldfunctie* van docenten, bracht de empirische studie onder docenten (Hoofdstuk 5) twee inzichten naar voren. Allereerst willen docenten graag het goede voorbeeld geven van een verantwoordelijke professional met een ethisch kompas, terwijl

ze tegelijkertijd neutraal willen blijven om de autonomie van studenten te borgen. Daarnaast willen docenten expliciet verantwoordelijk professioneel gedrag modelleren, maar tegelijkertijd benadrukken zij dat elke docent slechts een van vele mogelijke morele voorbeelden is. Dit gedrag van docenten zou ertoe geleid kunnen hebben dat studenten de term ethiek (en ethisch) als persoonlijk en optioneel beschouwen (Hoofdstuk 3) en ethische dilemma's oplossen door te vertrouwen op hun persoonlijke overtuigingen (Hoofdstuk 4).

Wat betreft het eerste inzicht geeft de literatuur aan dat docenten altijd morele bedoelingen hebben in hun onderwijspraktijken en doceren op een manier die in overeenstemming is met hun opvattingen over wat goed of juist is. Deze morele bedoelingen hebben een diepgaande invloed op de morele en professionele groei van studenten. Daarom kunnen docenten niet als neutrale actoren worden beschouwd. En dat is ook goed want een leraar die, bijvoorbeeld, kritisch denken onderwijst en zelf volgzaam en kritiekloos meningen verkondigt, zal niet serieus worden genomen door studenten.

Wat betreft het tweede inzicht concludeer ik dat het belangrijk is dat docenten laten zien hoe je een verantwoordelijke professional met een ethisch kompas bent binnen een professionele beroepsdiscipline. Zo kunnen docenten hun voorbeeldfunctie bewust gaan gebruiken als een pedagogische strategie en kunnen studenten dit voorbeeld gaan integreren in hun eigen gedrag en houding. Tegelijkertijd is het cruciaal dat studenten autonoom hun eigen morele (professionele) identiteit kunnen ontwikkelen. Dit kunnen docenten bereiken door studenten te betrekken in een dialoog waarin een breed scala aan perspectieven en ethische kaders worden besproken (wat al gebeurt, zie Hoofdstuk 3). Deze benadering zal ook helpen om opsluiting in 'filterbubbels' te voorkomen (Hoofdstuk 5).

Ten tweede, ten aanzien van het *curriculum,* benadrukt dit onderzoek het belang van een geïntegreerde aanpak binnen het curriculum, in plaats van de ontwikkeling van een ethisch kompas te beschouwen als een afzonderlijk te onderwijzen onderwerp. De empirische studies (Hoofdstuk 3, 4 en 5) hebben echter wel enkele punten aan het licht gebracht die de implementatie van een geïntegreerde aanpak kunnen belemmeren. Het eerste punt is dat de meeste docenten weliswaar veel kansen aangrepen om bij te dragen aan de ontwikkeling van het ethisch kompas van studenten maar hun bijdragen niet altijd expliciet maakten. Het tweede punt is dat de bijdragen van docenten voornamelijk ongestructureerd en niet reflectief waren en afhankelijk waren van de bekwaamheid en kennis van individuele docenten (Hoofdstuk 5). Deze punten kunnen geadresseerd worden door de vier criteria van het ethisch kompas op te nemen in onderwijspraktijken. Als docenten de ontwikkeling van: (1) kennis van de morele standaarden van het beroep, (2) kritisch denken,

en (3) de intrinsieke morele motivatie van studenten om moreel te handelen (4) in de omgang met ethische dilemma's consistent nastreven in het onderwijs, zal de ontwikkeling van een ethisch kompas van studenten binnen de beroepsdiscipline explicit en gestructureerd opgepakt worden. Daarnaast kunnen de vier criteria van het ethisch kompas docenten helpen bij het identificeren van en reflecteren op hun eigen bijdragen aan de ontwikkeling van het ethisch kompas van studenten.

Ten derde, ten aanzien van de rol van *onderwijsinstellingen,* benadrukken de empirische studies (Hoofdstuk 3 en 5) het belang van een expliciet institutioneel ethos dat verder gaat dan een verzameling aan impliciete invloeden. Een schoolethos is altijd aanwezig, ook als personen zich er niet van bewust zijn. Als dit ethos niet bewust wordt doordacht, bestaat het risico dat de ethische kompassen van studenten voornamelijk op een impliciete manier worden gevormd. Een impliciet ethos kan echter leiden tot ongewenste neveneffecten. Om dit te vermijden, stel ik voor dat onderwijsinstellingen zouden moeten nadenken over hoe zij zelf, met management en bestuur, docenten en studenten, een morele leergemeenschap kunnen zijn. Dit vereist aandacht voor complexe ethische overwegingen, zoals de missie en waarden van de instelling, de morele standaarden van het beroep en de bredere maatschappelijke waarden. Onderwijsinstellingen kunnen daarbij baat hebben bij samenwerking met stagebedrijven en overige belanghebbenden zoals externe opdrachtgevers waar studenten toegepast onderzoek uitvoeren.

Beperkingen en vervolgonderzoek

Dit onderzoek kent enkele beperkingen. Ten eerste zijn de studies uitgevoerd binnen een Nederlandse context. De Nederlandse culturele achtergrond van de respondenten kan ertoe hebben geleid dat er minder verschillende perspectieven naar boven zijn gekomen. Ten tweede kunnen respondenten mogelijk al geïnteresseerd zijn geweest in het onderwerp wat bij heeft gedragen aan een bevooroordeelde steekproef. Ten derde richtte het onderzoek zich slechts op drie van de acht beroepsdisciplines waarin studenten aan Nederlandse hogescholen worden opgeleid, waardoor een vergelijking met andere beroepsdisciplines niet mogelijk was. Tot slot zouden aanvullende onderzoeksmethoden (zoals observatie technieken) meer diepgaande inzichten kunnen bieden in de bijdragen van docenten aan de ontwikkeling van de ethische kompassen van studenten.

Gezien het belang van het ethische klimaat van onderwijsinstellingen, waarin studenten informeel gesocialiseerd worden, zou toekomstig onderzoek zich kunnen richten op de impact van onderwijsinstellingen op de ontwikkeling van de ethische kompassen van studenten. Daarnaast biedt

dit onderzoek nieuwe perspectieven voor de verkenning van de rol van mentoren van stageorganisaties en hoe zij bijdragen aan de ontwikkeling van de ethische kompassen van studenten. Het is tevens van belang om de invloed van machtsdynamieken tijdens stages te onderzoeken, aangezien de ideeën van studenten over hoe macht verdeeld is (bijvoorbeeld tussen mentor en stagiaire) een belangrijke rol lijken te spelen bij het nemen van ethische beslissing en morele (in)actie.

Praktische implicaties

De bevindingen van dit onderzoek hebben praktische implicaties op drie niveaus: voor onderwijsbeleid, onderwijsinstellingen en individuen (studenten, docenten, medewerkers en management). Ten eerste biedt dit onderzoek op beleidsniveau waardevolle inzichten voor de VH, met betrekking tot haar streven om studenten toe te rusten met een 'moreel kompas.' Hopelijk inspireert dit onderzoek de VH om haar morele missie opnieuw te bekijken en beleid te ontwikkelen dat de voorwaarden schept waarbinnen docenten en hun onderwijsinstellingen gestructureerd kunnen bijdragen aan de ontwikkeling van de ethische kompassen van studenten. Het zou goed zijn als de VH een overzicht zou geven van huidige initiatieven binnen hogescholen die gericht zijn op de ontwikkeling van de ethische kompassen van studenten (en de bijbehorende middelen) en een nationaal perspectief zou bieden die de discussie hierover kan leiden. Dit onderzoek biedt een bruikbaar perspectief om de discussie inhoudelijk te sturen.

Ten tweede, op het niveau van onderwijsinstellingen, kan dit onderzoek de discussie verrijken over het belang van het ontwikkelen (en zijn) van een morele leergemeenschap. In dat kader zou het voor docenten behulpzaam zijn als onderwijsinstellingen hen ondersteunen met een professionaliseringsprogramma dat gericht is op het ontwikkelen van een theoretische kennisbasis over wat het betekent om het ethische kompas van studenten verder te vormen. Hierbij moeten richtlijnen uit beroepscodes van hun respectieve professionele discipline en ethische theorieën worden aangeboden die docenten kunnen integreren in hun morele praktijken. Ook binnen de Basiskwalificatie Onderwijs, waar docenten in het hoger onderwijs worden opgeleid om didactisch bekwaam te worden, zou aandacht moeten komen voor de ontwikkeling van een ethisch kompas van studenten en de rol die docenten daarin kunnen spelen. Aangezien de ethische kompascriteria effectief zijn gebleken voor docenten bij het verkennen van hun rol in de morele ontwikkeling van studenten, zou deze set criteria kunnen worden overgenomen door docenten om de ontwikkeling van het ethisch kompas van studenten te bespreken.

Ten derde, op individueel niveau, draagt dit onderzoek bij aan de ontwikkeling van de ethische kompassen van individuele studenten door te erkennen dat zij al een *persoonlijk* ethisch kompas hebben gevormd maar nog moeten leren hoe ze professionele morele standaarden kunnen toepassen. De vier ethisch kompascriteria vormen een helder conceptueel kader dat studenten kan helpen om de belangrijkste componenten van de eigen morele (professionele) ontwikkeling te begrijpen en een *professioneel* ethisch kompas te cultiveren. Op individueel niveau kan het ook stakeholders zoals docenten, personeel en managementleden binnen onderwijsinstellingen uitnodigen om de discussie over morele doelen aan te gaan. Deze gesprekken dragen bij aan het streven naar 'goed werk'. Hierdoor worden individuele stakeholders betere morele rolmodellen voor hun studenten, wat weer bijdraagt aan de verdere ontwikkeling van de ethische kompassen van studenten.

Tot slot

Mijn onderzoek heeft duidelijk gemaakt dat docenten gemotiveerd zijn om studenten op te leiden tot professionals en hen voor te bereiden op een waardevol leven in emotioneel, intellectueel, sociaal en moreel opzicht. Deze aspiraties zijn zichtbaar in hun dagelijkse inspanningen om een inspirerende omgeving te creëren en een gevoel van verbondenheid te creëren, terwijl ze studenten ook perspectieven bieden over wie ze zijn en kunnen worden als professional en als mens. Als hogescholen en hun docenten het ethisch kompas van hun studenten op een meer intentionele, geplande, georganiseerde en reflectieve manier kunnen ontwikkelen, verwacht ik dat de impact van hun inspanningen duidelijker wordt waargenomen in het gedrag van studenten. Ik hoop dat mijn promotieonderzoek, zij het op bescheiden wijze, heeft bijgedragen aan vooruitgang in deze richting.

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who allowed me, as a coach, into their lives and shared their impressive personal stories over the past 25 years. I also want to thank the (profit and non-profit) organisations I worked with, for the trust they have placed in me as a coach and letting me guide the life and career questions of their professionals, managers and directors.

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ABOUT THE AUTHOR

After obtaining a bachelor's degree in education, Lieke van Stekelenburg (1963) commenced her career at the International School Eindhoven (ISE) as a teacher in the Dutch department of primary education. Following three years at ISE, she relocated to Scotland to teach at the Dutch Shell School in Aberdeen. Seeking to broaden her horizons after two years working and living in Scotland, Lieke transitioned into a role as an account manager at Randstad Dienstengroep, a global leader in human resource (HR) services, where she specialised in recruitment and HR solutions. In this role, Lieke recruited talent ranging from entry level jobs to senior specialist positions, both temporary and permanent, in various professional fields. Liaising with a diverse range of companies, Lieke guided candidates in pursuit of significant career opportunities, assisting them in advancing to the next stage of their professional career. After seven years with Randstad, Lieke started as a career consultant at Phoenix. Here, she aided professionals and managers in securing new positions, fostering their (professional) skills and mindsets necessary for successful job searches and transitions. Additionally, Lieke provided coaching to help individuals cope with the psychological impact of job loss and prepare effectively for new roles. In 1998, she established her own company, Consense, where she worked as an executive coach for profit and non-profit organisations, supporting professionals, managers, and leaders in navigating life and career challenges. Intrigued by the existential questions underlying her clients' career questions, Lieke pursued the study Theology at Tilburg University. Her master's thesis explored how philosophical and theological approaches could mitigate the risk of professionals losing meaning and purpose in their work. Graduating cum laude in Theology and Ethics in 2007, Lieke continued her journey, combining her roles as an executive coach with teaching coaching skills at Fontys University of Applied Sciences (UAS). Over time, Lieke found fulfilment in serving both as a coach for Consense and as a UAS teacher, recognising her ability to contribute significantly to the personal and professional development of (young) professionals. Driven by a sense of calling, she commenced a PhD study with the aim of enhancing the well-being of the next generation of professionals. This ambition resonates with the psychological notion of 'generativity'— a need to nurture and guide younger people and to contribute to the next generation. Her aspiration is for her PhD research to advance this objective.

Appendix

Appendix 1
Appendix 2
Appendix 3

APPENDIX 1: DATA-ANALYSIS STUDY 2 (CHAPTER 3)

In this appendix, I describe the steps taken in the analysis process of the qualitative empirical Study 2 (Chapter 3). The examples of memos, summaries, reports, and taxonomies are included in their original Dutch versions.

Empirical Study 1: 36 interviews met UAS students

	ITE students	BS students	ICT students	Total
UAS Eindhoven	3	3	3	9
UAS Amsterdam	3	3	3	9
UAS Rotterdam	3	3	3	9
UAS Arnhem/ Nijmegen	3	3	3	9
Total	12	12	12	36

Interview protocol[28]

Central Question: *Which ideas and experiences do students have of being a responsible professional with an ethical compass?*

1. **To what extent do you consider yourself to be a responsible professional with an ethical compass? Rating on a scale from 1 (not at all) to 10 (excellent). Explain.**
2. **Can you describe how your ethical compass was formed?**
   Do you have role models who inspire(d) you?
   Which ideals do you aim for? Which plans and actions do you want to pursue?
3. Can you describe an ethical dilemma you encountered in your internship?
   How did you cope with this dilemma: what were your feelings, thoughts, actions?
4. **Which 'compass cards' do you associate with being a responsible professional with an ethical compass? Explain (see below).**
   Probe: repeat the moral self-scale

28 Given the richness of the acquired data and in order to present these data in a meaningful way, we divided the results across two articles, which is common practice in qualitative research (Levitt et al., 2018). This article presents the analysis of the students' responses to questions 1, 2, and 4 where the second topic is divided into two subtopics, namely (a) their ideas about how their ethical compass has been formed, and (b) the experiences of students at their higher education institutions regarding what was both most and least useful in their professional education.

Words used to elicit students' associations

(a) Select and reflect on one of the questions: *What should I do? How should I live? Who do I want to be?*

(b) Which cards do you associate with being a responsible professional?

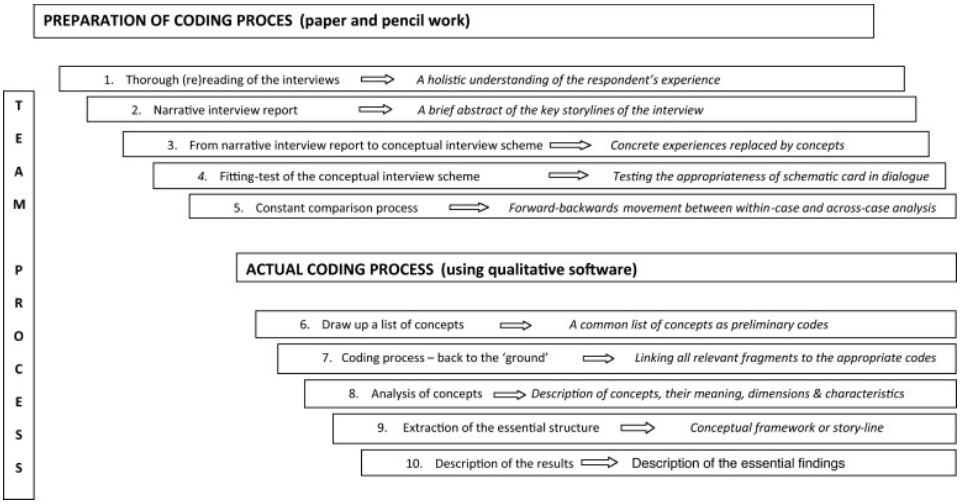
- Booking results
- Balancing profit and loss
- Increasing general welfare
- Being useful
- Being effective
- Compliance with a professional code
- Having duties
- Compliance with rules and standards
- Taking an oath/promise
- Being a member of a community
- Practicing virtues
- Having a professional attitude
- Being practically wise
- Caring for the self
- Striving for values
- Being authentic
- Being autonomous
- Using rational arguments
- Happiness
- Pursuing ideals
- Character
- Having a calling
- Having role models
- Developing identity

The words refer to action and consequences (e.g, booking results), rules (compliance with a professional code), character (e.g. practising virtues), self-care (e.g. being autonomous) and contains general concepts (e.g. happiness).

Data analysis

Data were analysed using the Qualitative Analysis Guide of Leuven (QUAGOL) described by Dierckx de Casterlé et al. (2011), a method inspired by the Grounded Theory approach (Glaser & Strauss, 1967).

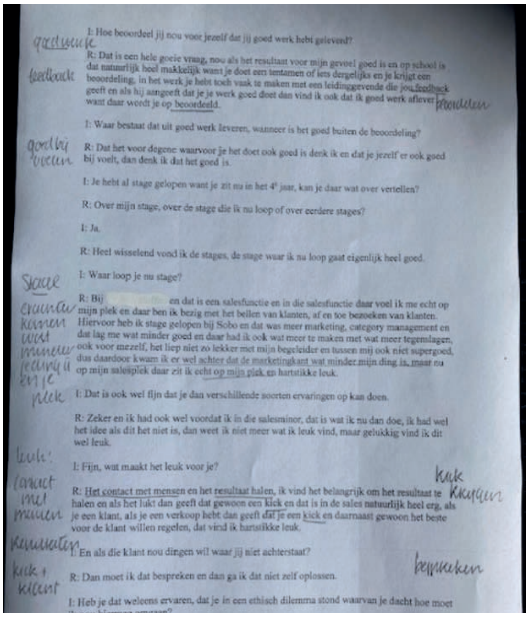
Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011, p. 5)



Quagol step 1: Re-reading interviews

The interviews were thoroughly (re)read, and a short report of each interview was prepared. In the margins of the text, reflections that were evoked by what the respondents said were noted.

See below an example



I: Hoe beoordeel jij nou voor jezelf dat jij goed werk hebt geleverd?

R: Dat is een hele goeie vraag, nou als het resultaat voor mijn gevoel goed is en op school is dat natuurlijk heel makkelijk want je doet een tentamen of iets dergelijks en je krijgt een beoordeling, in het werk je hebt toch vaak te maken met een leidinggevende die jou feedback geeft en als hij aangeeft dat je je werk goed doet dan vind ik ook dat ik goed werk aflever want daar wordt je op beoordeeld.

I: Waar bestaat dat uit goed werk leveren, wanneer is het goed buiten de beoordeling?

R: Dat het voor degene waarvoor je het doet ook goed is denk ik en dat je jezelf er ook goed bij voelt, dan denk ik dat het goed is.

I: Je hebt al stage gelopen want je zit nu in het 4e jaar, kan je daar wat over vertellen?

R: Over mijn stage, over de stage die ik nu loop of over eerdere stages?

I: Ja.

R: Heel wisselend vond ik de stages, de stage waar ik nu loop gaat eigenlijk heel goed.

I: Waar loop je nu stage?

R: Bij en dat is een salesfunctie en in die salesfunctie daar voel ik me echt op mijn plek en daar ben ik bezig met het bellen van klanten, af en toe bezoeken van klanten. Hiervoor heb ik stage gelopen bij Sobo en dat was meer marketing, category management en dat lag me wat minder goed en daar had ik ook wat meer te maken met wat meer tegenslagen, ook voor mezelf, het liep niet zo lekker met mijn begeleider en tussen mij ook niet supergoed, dus daardoor kwam ik er wel achter dat de marketingkant wat minder mijn ding is, maar nu op mijn salesplek daar zit ik echt op mijn plek en hartstikke leuk.

I: Dat is ook wel fijn dat je dan verschillende soorten ervaringen op kan doen.

R: Zeker en ik had ook wel voordat ik in die salesminor, dat is wat ik nu dan doe, ik had wel het idee als dit het niet is, dan weet ik niet meer wat ik leuk vind, maar gelukkig vind ik dit wel leuk.

I: Fijn, wat maakt het leuk voor je?

R: Het contact met mensen en het resultaat halen, ik vind het belangrijk om het resultaat te halen en als het lukt dan geeft dat gewoon een kick en dat is in de sales natuurlijk heel erg, als je een klant, als je een verkoop hebt dan geeft dat je een kick en daarnaast gewoon het beste voor de klant willen regelen, dat vind ik hartstikke leuk.

I: En als die klant nou dingen wil waar jij niet achterstaat?

R: Dan moet ik dat bespreken en dan ga ik dat niet zelf oplossen.

I: Heb je dat weleens ervaren, dat je in een ethisch dilemma stond waarvan je dacht hoe moet

During the field research, memos were also written (see below for a section of such a memo).

Studenten geven aan dat het interview een openbaring voor hen is geweest, ondersteunend en confronterend. Dat zij het lastig vinden om uit te spreken waar het hen nu eigenlijk om te doen is, dat er een verlangen is hier langer bij stil te staan, dat er eigenlijk een wereld voor hen opengaat als zij zich realiseren dat ze kansen laten liggen om werkelijk het verschil te maken, dat praten hierover n.a.v. kritische vragen beter werkt dan hoorcolleges over het onderwerp. Ze willen zich beter voorbereiden op de wereld buiten de opleiding en hierover betekenisvol in gesprek gaan. Ook geven zij aan zich gesterkt te voelen door het interview: 'dan heb ik het toch goed gezien en goed gedaan ondanks dat ik niet wist waarom ik deed zoals ik deed'. Veel wordt op gevoel gedaan, rationele argumenten ontbreken.

Quagol step 2: Brief abstract interviews

Narrative interview reports were written to gain an understanding of the respondents' experiences. The transcriptions were read several times, and a brief abstract of every interview was made to understand the essence of the participants' stories in response to the research question(s).

See below an example

Codesleutel: Pabo35[29]

Leeftijd: 21 jaar. Timide, zachte stem, rustig. Wil graag doorstuderen en meer verdieping krijgen om met deze kennis probleemkinderen verder te kunnen helpen.

Key Storyline: ander in waarde laten, respecteren, niemand pijn doen, passen op elkaar. Naar de ander luisteren, groeien van ervaringen, open zijn, leren en zoeken naar de beste oplossing zijn leidend voor student. Deze student gebruikt wel 17x het woord 'lastig'.

Schaalvraag: 8-7 (iemand met 5 kan alleen vanuit eigen perspectief leven en denken). Begrip ethisch kompas was onbekend, iets met visies van verschillende mensen. Al pratende bleken waarden zoals respect (voor verschillen tussen mensen), mensen helpen en vriendelijk zijn boven aan te staan.

Kompaskaart: *Wat moet ik doen?*

Idealen: Niet specifiek

Voorbeeldfiguren: Moeder, werkt als docent op het mbo, respect voor iedereen met verschillende visies is belangrijk.

Ethisch dilemma: Leerling in de klas deelt ervaringen oorlog en neemt stagiaire in vertrouwen, wel of niet aan de meester vertellen? Kinderen uit speciaal onderwijs laten probleemgedrag zien in een openbare ruimte, wel of niet uitleggen aan omstanders?

Quotes: Over negatieve ervaringen die bijdragen aan de ontwikkeling: 'Dus als het niet meer samenvalt, als het niet meer vanzelfsprekend is, als het uit elkaar gaat lopen, dan komt er als het ware een gat en daar ga jezelf over nadenken, hoe het dan voor jou werkt'.

29 The code keys were translated into English at a later Quagol stage (Step 10). Pabo35 was then translated to ITE35 Initial Teaching education (ITE). FSM & CE were later converted to Business Services (BS).

Quagol Step 3, Step 4 and Step 5 were conducted in dialogue

After every 3 interviews, Lieke discussed the findings with Chris. To increase interrater reliability, the interdisciplinary research team joined the researcher in iterative dialogue on the findings by which the respondents' experiences were brought to a more abstract level. Forward–backward movements' between and across the interviews facilitated insights by adapting, completing or refining the preliminary concepts and further development of the common themes and concepts used.

Quagol step 6: List of pre-liminary codes

Concepts were listed that still represented different levels of abstraction. The list of concepts was evaluated and discussed with (a) member(s) of the research team.

Below (a part of) an example of how concepts were listed to represent different levels of abstraction. At this stage, the codes of the different levels are still mixed up, there is no clear hierarchy yet. For example, dialogues (gesprekken voeren) turned out to be a subcategory of social interaction (sociale interactie).

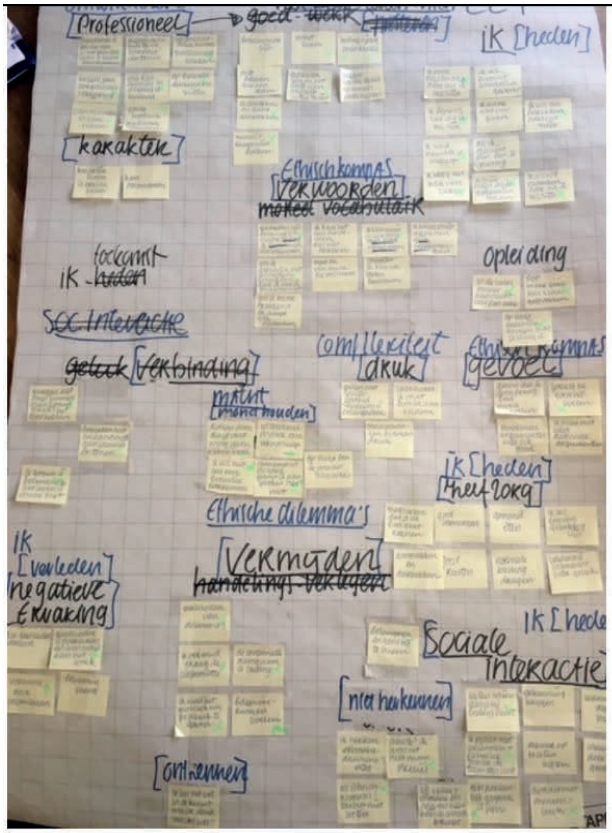
Pabo	
Sociale interactie	:Pabo35
Complexiteit	:Pabo35
negatieve ervaringen	:Pabo35-07-27-08
Regels	:Pabo07
Opleiding bijdragen aan EC	:Pabo07-36-27-16-08
Zelfsturing	:Pabo07-36-27-16
Gesprekken voeren +	:Pabo07
Onzekerheid	:Pabo07-25
Mening willen vormen	:Pabo07
[maar] Stagiaire zijn	:Pabo25-18-17-16
(Commerciële) Economie	
Negatieve ervaringen	:CE0-1-10-28 | FSM21
Complexiteit	:CE0
Gevoel	:CE0-1-12
Sociale interactie	:CE1-3-10-11-12-29-30 | FSM19-20-21
Kritisch zijn	:CE11
Leefregels	:FSM19-20
Wetten	:FSM19-20-21
Ontwikkeling	:FSM19
Zelfsturing	:FSM20
Geloven	:FSM19-20
ICT	
Moreel subjectivisme	:ICT33-5
[online] Regels en Wetten	:ICT4-5-6-13-14-22-33-24
Stage	:ICT33-6-23-24
Verantwoordelijkheid	:ICT32
Idealen	:ICT32-31-4-6-14-15-23-24
Opleiding	:ICT32-5-6-13-15-22-23-24
Sociale interactie	:ICT32-31-4-5-6-13-14-15
Waarden	:ICT31-5-13-14-15-23-24
Complexiteit	:ICT31-5-23-24
Mening vormen/discussie	:ICT6-14

Quagol Step 7: Coding process

Pen and paper were used for the coding process. Starting the actual coding process, the researchers held an iterative dialogue on the findings, and compared the fragments linked to the codes in cross-checking procedures.

At this stage, we uncovered the multiplicity of strategies employed by students and suspected a connection to the categories of power and complexity. We decided to examine the strategies used during further analysis and to describe this in a separate and subsequent article.

Below is an example of a coded transcript (from one single respondent) with open codes (see yellow notes) and revised categories (see words marked with a pen).



Below, an intermediate taxonomy of categories (e.g. ethical compass) and open codes (e.g. laws, rules, protocols etc.)

1. Ethisch kompas (ethical compass)

- Wetten (laws)
  - Wet Financieel Toezicht
  - Sleepwet
- Regels (rules)
  - ongeschreven regels
  - leefregels
  - online- regels
- Protocollen (protocols)
  - scholen
- een (professionele) Eed
- Normen en waarden
  - meekrijgen leefregels
- Plichten
  - meldplicht
- Subjectief
  - persoonlijk: gevoel en intuïtie
  - situatie/context
  - afhankelijk van het moment
- Houding
  - verder kijken
  - aanspreken
  - productief zijn
- Vaag begrip
  - onbewust
  - lastig verwoorden

2. Reactie op ethisch dilemma

- Strategieën
  - onderzoeken
  - (kritisch) nadenken
  - discussiëren
  - filosoferen
  - reflecteren
  - ontwijken
  - negeren
  - oplossen
  - hulp zoeken
  - bespreken
  - bagatelliseren (het is maar een grapje)
  - aanpassen
  - aankaarten

3. Vorming ethisch kompas

- Verleden
  - negatieve/positieve ervaringen
  - opvoeding
  - vorming (-groot-ouders, peers, sportcoaches)

- Heden
  - idealen (goed willen zijn en goed willen doen)
  - zelfzorg (lezen, sporten, schrijven)

4. Macht

- Macht hebben
  - bezit kennis (ICT)
  - bezit data (ICT)

- Machteloos zijn
  - maar stagiaire/weekend hulp zijn
  - nog jong zijn
  - nog onervaren zijn
  - niet in de positie zijn
  - een nummer zijn
  - bang zijn om fouten te maken
  - beoordeeld worden

5. Professionaliseren

- Werkervaring
  - stage en praktijkervaring: overbruggen theorie en praktijk | realiteit en verwachtingen
  - diversiteit contexten
  - mogelijkheden binnen de opleiding/ minor
  - supervisie

- Sociale interactie
  - gesprekken voeren
  - discussiëren
  - verbinding en interactie

- Stimulerende onderwijsomgeving
  - experimenteren
  - olmodellen hebben
  - betrokkenheid ervaren (geen nummer zijn)
  - ruimte en inspraak hebben

6. Complexiteit

- Leren omgaan met complexiteit
  - geen zwart/wit en heel veel grijze gebieden
  - alles kan in een open wereld

- leren omgaan met diversiteit
  - flexibel zijn
  - omgaan met verschillen

Quagol Step 8: Analysis of concepts (descriptions)

To ensure interrater reliability, data were discussed by random samples of analysed data until an agreement on the meaning, dimensions, and characteristics of the coding was reached that contained the participants' own words. In several cross-checking sessions with a random sample of analysed data, codes were revised until identifiable characteristics of non-overlapping and mutually exclusive categories and sub-categories were established.

See below the identified characteristics of non-overlapping and mutually exclusive categories and sub-categories related to students' (external) moral guides.

Students align their (implicit) internalised belief and value framework with:
Laws ➢ e.g. the Financial Supervision Act: *"That sets out all the standards you need to meet, and the guidelines. So, that, to me, is basically the training bible for anyone wanting to become a financial consultant."* (BS19)
Rules ➢ e.g. rules of life: *"Treat everyone the way you want to be treated."* (ICT5) ➢ e.g. online rules: *"Don't do things in the digital world that you wouldn't do in the real world; breaking in, sending child pornography."* (ICT4)
➢ **Unwritten moral duties** e.g. the duty to report: *"That it's the teachers' responsibility too to report instances where they suspect something. The problem is, how do you distinguish between what you should and shouldn't report?"* (ITE18)
Protocols ➢ e.g. school protocol: *"A lot of primary schools do have protocols [...] but those deal mostly with people's and children's personal details for example and, indeed, not so much with how to handle certain situations."* (ITE17)
An oath or professional code ➢ e.g. a non-disclosure agreement: *"What's it called again? Right, a non-disclosure agreement, you're simply not allowed to share information with people outside your work; sensitive information [...] that's strictly prohibited."* (ICT6)

Quagol Step 9: Conceptual Framework

All concepts were put into a meaningful conceptual framework of core themes in the responses to the research questions. This framework was checked by each research team member and discussed with the research team to deepen the theoretical insights. This framework also formed the basis of the design of the tables used (see Chapter 3).

Quagol Step 10: Storyline

The plot, overarching patterns and the storyline were discussed with the research team, from which the essential findings of the empirical studies could be described (see Chapter 3).

APPENDIX 2:
DATA-ANALYSIS STUDY 3 (CHAPTER 4)

In this appendix, I describe the steps taken in the analysis process of the qualitative empirical Study 3 (Chapter 4). The examples of memos, summaries, reports, and taxonomies are included in their original Dutch versions.

Empirical Study 1: 36 interviews with UAS students

	ITE students	BS students	ICT students	Total
UAS Eindhoven	3	3	3	9
UAS Amsterdam	3	3	3	9
UAS Rotterdam	3	3	3	9
UAS Arnhem/Nijmegen	3	3	3	9
Total	12	12	12	36

Interview protocol[30]

Central Question: *Which ideas and experiences do students have of being a responsible professional with an ethical compass?*

1. To what extent do you consider yourself to be a responsible professional with an ethical compass? Rating on a scale from 1 (not at all) to 10 (excellent). Explain.
2. Can you describe how your ethical compass was formed?
   Do you have role models who inspire(d) you?
   Which ideals do you aim for? Which plans and actions do you want to pursue?
3. **Can you describe an ethical dilemma you encountered in your internship?**
   How did you cope with this dilemma: what were your feelings, thoughts, actions?
4. Which 'compass cards' do you associate with being a responsible professional with an ethical compass? Explain (see below).

Probe: repeat the moral self-scale

Data analysis

Data were analysed using the Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011), allowing the researches to organise and understand students' experiences during their internships, and to focus on the issues 'underlying' these experiences (Miles et al., 2014, p. 232) (see Appendix 1).

30 Given the richness of the acquired data and in order to present these data in a meaningful way, we divided the results over two articles, which is common practice in qualitative research (Levitt et al., 2018). This article presents the analysis of the students' responses to the third topic.

Quagol Step 1: Re-reading interviews

The interviews were thoroughly (re)read, and a short report of each interview was prepared. In the margins of the text, reflections that were evoked by what the respondents said were noted (in a memo).

See an example of a (part of) a memo below.

Ethische dilemma's zijn niet altijd even gemakkelijk te herkennen. Ethische dilemma's zijn nog te ongrijpbaar. ICT-ers kunnen gemakkelijker dilemma's voor de geest halen. Pabo studenten met enige hulp en CE studenten geven aan nog niet eerder geconfronteerd te zijn met ethische dilemma's op de stageplek. Ook in hun privé leven worden geen ethische dilemma's herkend. ICT-ers staan midden in de maatschappelijke en de discussie hoe met privacy gevoelige data om te gaan. ICT-ers geven aan zich bekwaam te voelen deze dilemma's uit te diepen met opdrachtgevers, zij doen dit immers al met docenten en vrienden. Pabo studenten houden hun mond als zij iets zien gebeuren wat zij als een ethisch dilemma ervaren: bv als leerlingen uitgelachen worden of voor 'de grap' geïmiteerd worden door leerkrachten. Zij zien zichzelf 'alleen maar' als stagiaire en willen niet als lastig gezien worden. CE studenten geven aan niet of nauwelijks met ethische dilemma's te worden geconfronteerd. Studenten lezen nauwelijks kranten, volgen de berichtgeving over morele deviaties niet, dat gaat aan hen voorbij. VW en emissietesten, vastgoedfraude, Panama en Paradise papers, het staat te ver van hen af. Zoals een student het verwoord: 'dit overkomt anderen en niet mijzelf'. Zij kennen de actualiteiten niet, rationele argumenten voor eigen handelen ontbreken evenals de reflectie hierop (wat is goed en waarom).

Quagol Step 2: Brief abstract interviews

Narrative interview reports were written to gain an understanding of the respondents' experiences. The transcriptions were read several times, and a brief abstract of every interview was made to understand the essence of the participants' stories in response to the research question(s).

See below a summary of an interview.

Codesleutel: ICT6

Leeftijd: 20 jaar, geëngageerde student, muziek, computers

Key Storyline: digitale ethische vorming met rationele argumenten om discussieforum Reddit. Denkt veel na, discussieert met vrienden en online. Heeft van thuis uit veel gehad aan twee wekelijkse kerkbezoeken. Wil fijne werkomgeving en bijdrage leveren aan beter leven voor mensen en mensen aanspreken op hun menselijkheid.

Schaalvraag: 7.5/ 7.5

Kompaskaart: *Wie wil ik zijn?*

Idealen: niet specifiek, denk ik niet zo over na.

Voorbeeldfiguren: Meer combinatie van maar Steve Revan is Texas Blues muzikant is heel erg zichzelf en doet wat hij leukt vindt en is ondertussen de beste van de wereld. Is inspirerend.

Ethisch dilemma: Tijdens stage in de agrarische sector de levering van slachtlammeren geautomatiseerd van geboorte tot naar inseminatie en slacht. Dat is het automatiseren van levens vanuit een economisch standpunt. Dus die lammeren worden beter gevoed, worden beter in de gaten gehouden, wanneer er iets mis is met een dier dan kan er op basis van data al worden gezegd van 'hee, hier moet worden ingegrepen' of 'hier moet een actie ondernomen worden', maar wat ook het gevolg is van een dashboard maken waarin je dus alle gegevens van verschillende boerderijen en fokkers kan zien is dat ze gaan concurreren, en dan gaan zeg maar boeren die zien 'hee, ik zit onder het gemiddelde van de standaard zeg maar, dus moet ik extra gaan produceren' en dan krijg je heel veel druk op die boeren zeg maar om hun vlees te verkopen, omdat de kwaliteit omhoog gaat, dus iedereen wordt gedwongen om of meer of beter vlees te leveren, en dat is goed, maar het kan zeg maar een beetje uit de hand lopen (door dat vergelijkingsplatform). Heb geen volledige duidelijkheid gekregen hoe boeren gingen functioneren onder dit systeem. Wel konden de leveringen afgestemd worden op de grote supermarkten zodat er driekwart jaar van te voren al duidelijk was hoeveel vlees er geleverd kon worden n.a.v. geëxtrapoleerde data. Ook per week was duidelijk hoeveel lammeren er geleverd konden worden. Runscape, onlinespel heb ik spelers moeten volgen in de klantenservice om hun shady gedrag omdat ze telkens IP adressen veranderden en moeilijk te traceren waren. Alleen met harde bewijzen waren deze spelers te verbannen maar dat was juist ook moeilijk omdat je de bewijzen uit privacy niet mocht tonen.Je kunt wel het recht reserveren om iemand te verbannen.

Quotes

'Dus in principe is dat als je er eenmaal mee aan het werken bent niet zo raar, maar dan juist als je er dan achteraf over na gaat denken dan denk je: hee, nu ben ik [...] de vleesindustrie aan het steunen [...] dat is een beetje hypocriet, maar ja via mijn stage ben ik daar gekomen en ik ben zelf ja fel tegen de vleesindustrie vanwege de enorme impact op het milieu. Dus ja, dat was een beetje moeilijk, maar ja, aan de andere kant het is wel je stage, je moet gewoon die opdracht doen en eh dat heb ik gewoon gedaan'.

'We hebben weleens [...] een workshop of een lezing aangeboden [...] het ging ook een keertje over ethiek [...] over inhoudelijke dingen, maar ja ik kan niet echt heel veel dingen bedenken eh die school doet die echt gericht zijn op dat onderwerp. Eh, misschien helpen sommige dingen wel, eh, maar het blijft toch allemaal redelijk dichtbij de eh ja bij de software-dingen. Dus ja [...] ik heb daar niet echt het gevoel bij van dat voegt iets toe aan mijn eh zoektocht naar wie ik ben, nee'.

Quagol Step 3, Step 4 and Step 5 were conducted in dialogue

After every 3 interviews, Lieke discussed the findings with Chris. To increase interrater reliability, the interdisciplinary research team joined the researcher in iterative dialogue on the findings by which the respondents' experiences were brought to a more abstract level. Forward–backward movements' between and across the interviews facilitated insights by adapting, completing or refining the preliminary concepts and further development of the common themes and concepts used.

Below a few fragments where (in italics) ethical dilemmas, strategies, and underlying issues were identified,

Ethisch dilemma

R: Eh, nou, ik ben naar mijn gevoel, het is natuurlijk ja discutabel wat nou een goed ethisch kompas is en wat niet, maar eh daar verschillen de meningen over, maar ik denk dat, ik heb ook wel ervaring in de agrarische sector, in de IT, daar heb ik stage gelopen en ook gewerkt, en daar kwamen al wat ethische dilemma's naar boven waarvan ik dacht van: hee, ik weet niet of dit zeg maar, ja dit is allemaal legaal, maar ik weet niet of ik dit zo ethisch verantwoord vind. *En dan heb ik het over automatisering van eh van de levering van slachtlammeren vanaf geboorte eh naar zelfs inseminatie tot aan de slacht, zeg maar, om dat allemaal een beetje in kaart te brengen. En dat vond ik best wel eh ja een beetje moeilijk zeg maar, want ja, je automatiseert eigenlijk levens, hè.*

Strategie: interveniëren en waarden uitspreken

R. En wat bij dat bedrijf gebeurde, op een gegeven moment zeiden ze van ja we gaan het nu, we hebben gezegd dat we het nu gaan releasen. Weet je, we gaan nu het product aan hun geven. *En ik zeg van ja, maar er zitten vijftig bugs in, dat kan je niet doen!* Ja, nee, je moet het aan, geef maar, want dan kunnen we daarna, kunnen we extra onderhoudskosten declareren. Dus je bent gewoon aan het manipuleren voor meer geld. Je bent eigenlijk gewoon aan het liegen tegen mensen.

Underlying issue: persoonlijke belangen

R. Omdat ik er ook echt wel vast zat. Kijk, ik doe mijn stage daar, ik heb een stageplek geregeld en ik wist van tevoren niet waar ik in terecht zou komen. *Dus ik heb het ook gewoon afgemaakt, want anders moet ik weer 2000 euro betalen voor een halfjaar stage* terwijl ik geen contact met school heb.

Quagol Step 6: List of pre-liminary codes

Concepts were listed that represented different levels of abstraction. The list of concepts was evaluated and discussed with (a) member(s) of the research team.

Below is (a part of) an example of how concepts were listed to represent different levels of abstraction. At this stage, the codes of the different levels are still mixed up, here is no clear hierarchy yet.

- **Strategieën**
  - onderzoeken
  - (kritisch) nadenken
  - discussiëren
  - filosoferen
  - reflecteren
  - ontwijken
  - negeren
  - oplossen
  - hulp zoeken
  - bespreken
  - bagatelliseren (het is maar een grapje)
  - aanpassen
  - aankaarten

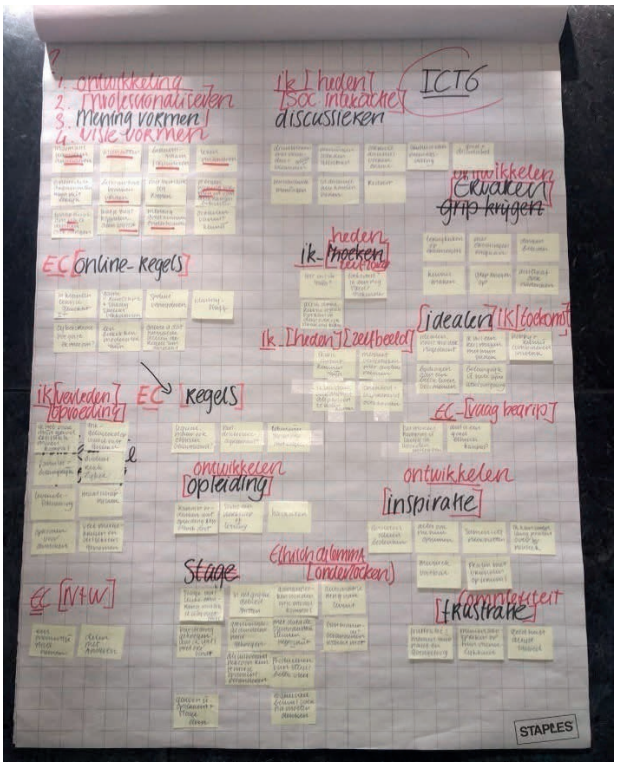
- **Gevolg**
  - oké, whatever
  - beschimpt worden
  - buitensluiting
  - herkenning van collega's

- **Onderliggende issues**
  - op een stage moet je je aan de opdracht houden
  - het werkt niet
  - je bent (maar) een stagiaire
  - je kan niets
  - de bewaking was erbij.
  - anderen hoeven het niet te weten
  - eigen financieel belang

Quagol Step 7: Coding process

The actual coding process was performed. Pen and paper were used for the coding process. Starting the actual coding process, the researchers held an iterative dialogue on the findings, and compared the fragments linked to the codes in cross-checking procedures.

Below is an example of a coded transcript (from one single respondent) with open codes (see yellow notes) and revised categories (see words marked with a pen).



Ethische dilemma's

Definitie: ethische zijn conflictvolle situaties die keuzes vereisen tussen (morele) waarden die met elkaar concurreren en niet allebei kunnen worden vervuld.

- De geïdentificeerde ethische dilemma's van ITE, BS en ICT studenten die in afzonderlijke tabellen zijn gezet heb ik in een tabel ondergebracht en de ED naar 5 hoofd categorieën teruggebracht
- Main subjects and other stakeholders involved zijn in een kolom toegevoegd

Strategieën
Definitie

(1) **adjusting** (prevailing social consensus over own values; *the student renegotiate own values.* subcodes: obeying requests; adjusting to behaviour colleagues)
(2) **avoiding** (not making a decision or taking responsibility; *the student does not give voice to own values. subcodes: downplaying; not giving voice to values*)
(3) **delegating** (shifting responsibilities; *the student shifts implicitly or explicitly moral action to authorities. subcodes: implicit; explicit*)
(4) **intervening** (taking the ethical dilemma in own hands; *the student converts values into moral action. subcodes: giving voice to values; doing/ showing good work; confronting colleagues, mentor, manager*)
(5) **investigating** (questioning facts and different standpoints)

- De strategieën heb ik ondergebracht in mutual exclusive categorieën en subcategorieën. Deze hebben we vervolgens gekalibreerd.. N.a.v. deze tabellen en kalibratie heb ik de resultaten beschreven, daar bleken we niet tevreden mee te zijn omdat de beschrijving te descriptief was, een te versnipperd beeld gaf en de respondentengroep (per professionele discipline) te klein was om uitspraken te doen.

- ***Mentors'/managers' behaviour*** *(9x)* (meest invloedrijke underlying issue: power relations)

In de helft van de ED gerelateerd aan het gedrag van de mentor/manager kiezen studenten voor *avoiding (6)* en *adjusting (1x).* Redenen zijn:

- ***avoiding (6x):*** because of a disturbed student-mentor relationship | because of a belief being 'just' an intern | because being assessed by a mentor or manager | because students' environment perceived managers' behaviour as 'normal business' | because the costs (conflicts) did not outweigh the benefits (succesfully finishing internship)
- ***adjusting (1x):*** belief not wanting to sound as 'a know it all'

Soms kiezen studenten om het gedrag van hun mentor/manager verder te onderzoeken:

- ***investigating (4x):*** the student tried to understand mentors' behaviour | the student tried to find a way to discuss mentors' choices | the student tried to check colleagues' experiences and opinions about managers' behaviour | the student tried to check options and consequences

Soms kiezen studenten voor intervening, in de helft van de gevallen (2x) spreken ze niet expliciet hun waarden uit maar geven ze het goede voorbeeld (bv bureau opruimen in de chaos van de klas)

- ***intervening (4x):*** students set an example or were encouraged by their UAS ethics assignment

Why did only ITE students delegated tasks and shifted responsibilities?
Struggle with the pressure to bridge theory with practice | complex environments |a diversity of school cultures and methods, and a super diversity of pupils in terms of language, culture, religion, level, interest, social background, and learning abilities | being 'just' an intern, with a lack of experience and confidence to act autonomously | feelings of uncertainty, restraint and the fear of making mistakes | need to rely on their mentors and more experienced colleagues < ***delegating***

Why could most ICT students intervene?
Expert role | leeway and power in their internships | possession of the most up-to-date knowledge of information technology | managing valuable data that is invaluable to others | experts, trust and a strong professional identity | knowledge that if things go wrong they can choose from a multitude of possible jobs < ***intervening***

Underlying Issues

Definitie: Underlying issues are issues that give rise to students' strategies; these are the cause or basis.

- We kwamen tot de conclusie dat een verdere analyse van underlying issues nodig is omdat er nog ruis in deze kolom zit: Wat zijn de categorieën/criteria? Welke underlying issues beïnvloeden de ED en strategieën van studenten? (*verband kolom 3 en 4*). Deze laatste stap heb ik verder uitgewerkt en in onderstaande tabel verwerkt. Relatie ED, strategieën en Underlying Issues moeten verder vanuit de data onderzocht worden (not mutual exclusive yet).

Categories underlying issues
(1) Beliefs (B)
Interpretive perceptions of the social world

(2) Complexity (C)
number of stakeholders involved

(3) Personal interest(s) (PI)
Benefits/personal gain

(4) Power relations (PR)
Distribution of power, inequalities between subjects, the set of roles and control over capabilities and resources

(5) Values (V)
Conceptions of what is considered good, desirable, and proper

Quagol step 8: Analysis of concepts (descriptions)

To ensure interrater reliability, data were discussed by random samples of analysed data until an agreement on the meaning, dimensions, and characteristics of the coding was reached that contained the participants' own words. In several cross-checking sessions with a random sample of analysed data, codes were revised until identifiable characteristics of non-overlapping and mutually exclusive categories and sub-categories were established.

Below (a part of) a table of analysed data used in the cross-checkings, containing the participants' own words.

Strategies using *"-ing words" to decribe implemented action/interaction and consequences* (Miles, Huberman & Saldaña, 2014, p. 75)	**Values (norms and principles)** *"the importance we attribute to ourselves, another person, thing or idea"* (Miles, Huberman & Saldaña, 2014, p. 75)	***Beliefs (opinions and prejudices)*** *"other interpretive perceptions of te social world"* (Miles, Huberman & Saldaña, 2014, p. 75)
(1) Adjusting prevailing social consensus over own values -obeying a request (BS1, BS20) (ICT4, ICT6)	Suspended values, just doing the job Fairness and honesty (ITE25)	"It is better to succesfully finish my internship" (BS20) "everyone should treat each other as equals" (BS30)
(2) Avoiding not making a decision or taking responsibility -not expressing one's values (ITE16, ITE25, ITE27, ITE34, ITE36) (BS1, BS19, BS20, BS30)	Not giving voice to personal values (and doing nothing)	"I don't give feedback to colleagues as an intern because I do not want to sound like a know-it-all." (BS1) "Ik gooi mijn eigen ruiten in als ik met mijn mentor in discussie ga" (ITE35)
(3) Delegating (explicit or implicit) - shifting responsibilities to authority (mentor, manager) -Explicit (by asking) (ITE07, ITE34, ITE35) -Implicit (by silently assigning responsibilities to others) (ITE35)		
(4) Intervening settle the ethical dilemma and taking it in own hands -confronting colleagues (BS28) (ICT23) -expressing one's values (ITE08, ITE26) (BS4, BS28) (ICT5, ICT13, ICT23, ICT33)	Values in action Being honest (BS4) Being respectful (BS28) Not lying to people (ICT23) Not manipulating people (ICT2)	Geen plezier hebben ten koste van anderen (BS28)
(5) Investigating facts and different standpoints before taking action Investigating the situation -weighing goods (pros and cons) (BS20, BS28) (ICT4, ICT14) -observing (ITE07, ITE16) Investigating oneself: (self-) reflection (ITE17) (BS28) (ICT6)	Weighing values, goods and priorities Value justice (BS20)	"It is all about money" (BS20) As an intern it is difficult to take your role: the mentor is always responsible (ITE17)

Below a table of analysed data used in the cross-checkings, containing the participants' own words regarding ***underlying issues,*** these are factors which, according to the researchers, have played a role in students' experiencing an ethical dilemma, and the strategies they applied.

(sub)Categories underlying issue	***Omschrijving***	***Voorbeelden***
Influence *having influence* *not having influence*	Do students feel/ perceive that they could make a difference, or not?	*having influence* B-I: veel luisteren naar het kind, veel in gesprek gaan met kinderen. En ik heb gemerkt dat je, ik moest in die opdracht 3 kinderen observeren en die kinderen die begrijp je dan ook veel beter op dat moment; Ik heb gemerkt dat ik dat wel voor mezelf, dat ik dat later wel veel individueel met kinderen wil gaan werken en liever kleinere klasjes heb dat dat ook mogelijk is (ITE16) *not having influence* B-I: ja, daar heb ik als leerkracht natuurlijk weinig over te zeggen, over wat die ouders kiezen en wat die doen (ITE08)
Ownership *having ownership* *not having ownership*	Do students feel that they have ownership for somehow dealing with the ethical dilemma, or not ?	*having ownership* B-O: want daar hoor je af en toe ook wel geluiden over dat leerkrachten steeds meer.... ook verantwoordelijk zijn voor het maken van meldingen als je iets verdenkt of zo (ITE18) *not having ownership* B-O: ik dacht als je merkt al dat zo'n kind een beetje verwaarloosd wordt [...]. Waarom ondernemen jullie dan geen stappen? (ITE07)
personal interest	Do students mention (dis)advantages for themselves of the strategy they chose?	B-PI: ik gooi mijn eigen raampjes in als ik met hem in discussie ga, eh, want dan vindt hij daar wat van en als het hem niet bevalt wat ik zou zeggen, dan wordt het alleen maar lastiger om mijn tijd daar te volbrengen, en ik vond het al heel lastig, ik vond het niet heel leuk daar, eh, dus ik probeerde er het beste van te maken (ITE36)
power relations *equal* *unequal*	Do students feel that the power is equally distributed between them and other actors?	*equal* B-PR: en ik had met een van beide mentoren had ik daar ook wel in de pauze dat we echt stonden te kijken en van nou, waarom zou hij nou dit doen of dat doen (ITE07) *unequal* B-PR: ja, ik denk een beetje de barrière tussen mentor eh leerkracht en hoe jij je laat zien ten opzichte van een team, zeg maar. Dus eh je wilt niet als stagiaire daar met een grote mond komen en dat ze dan denken: hee, wat heeft hij allemaal te zeggen (ITE16)

Example of a cross-checking meeting

Kalibratie 17 juni 2020, Chris en Lieke

De tabel is verder uitgelijnd met de 'Case Dynamics Matrix analyse' (Miles, Huberman and Saldaña, 2014, p. 231).

We hebben alle casussen doorgesproken (m.u.v. de 9 casussen waarin studenten een hypothetische dilemma beschreven of geen dilemma). Dit heeft het volgende opgeleverd:

- 36 strategieën gelijke overeenkomst (laten staan)
- 1 strategie had Chris wel en Lieke niet (Lieke opgenomen)
- 12 strategieën had Lieke wel en Chris niet (Chris overgenomen)
- 10 strategieën ongelijke overeenkomst (soms waren strategieën toegekend maar kwamen we tot de conclusie dat deze niet spontaan genoemd werden -en dus afvielen- en bij enkele casussen hebben we avoiding omgezet naar adjusting. Adjusting hebben we verder genuanceerd: *renegotiating* own values hebben we aangepast naar *ingnoring* own values. Soms werd een strategie genoemd maar refereerde deze niet naar het kerndilemma, daar hebben we nog vragen over)

Definitieve Codeboom

(1) **adjusting** (prevailing social consensus over own values; the student **ignores** own values)

- *obeying requests, just performing the job*
- *adjusting to behaviour colleagues*

(2) **avoiding** (not making a decision or taking responsibility; the student does not give voice to own values)

- *downplaying*
- *not giving voice to values*

(3) **delegating** (shifting responsibilities; the student shifts implicitly or explicitly moral action to authorities)

- *implicit*
- *explicit*

(4) **intervening** (taking the ethical dilemma in own hands; the student converts values into moral action)

- *giving voice to values*
- *doing/ showing good work*
- *confronting colleagues, mentor, manager*

(5) **investigating** questioning facts and different standpoints; *the student weighs values, goods and priorities*).

- *critical thinking*
- *investigating facts*
- *informal inquiry and dialogue with a mentor, pupil and/ or pupil*
- *(self-) reflection*
- *weighing goods observing a pupil*

Conclusie

- de categorieën zijn inmiddels volledig mutual exclusive
- er is overeenstemming over de subcodes
- na kalibratie van de verschillen werd 100% consensus gevonden

- Emotion coding is bruikbaar geweest om de strategieën helder te krijgen maar volgens Chris niet nodig op te pakken voor een verdere analyse van de resultaten. Emoties kunnen wel kort benoemd worden in de resultatenparagraaf (ook omdat in het artikel genoemd wordt dat er is gevraagd naar gedachten, gevoelens en acties van studenten).

Vervolg: bespreken laatste grijze gebieden a.h.v. 3 casussen

- hoe gaan we om met casussen waarin algemene uitspraken worden gedaan over strategieën die geen betrekking hebben op het kerndilemma? Nemen we dan deze strategie wel/niet mee? (zie casus ITE17)
- Bij 2 casussen twijfelen we nog over de strategie omdat we uitspraken van studenten op verschillende manieren kunnen lezen (ITE27 en BS20)

Voorstel verwerking values, attitude, beliefs, emotions en uitbreiding method emotion coding
Voorstel verwerking macht en complexiteit

- Macht kan besproken worden als de ethische dilemma's van studenten gerelateerd aan 'power relations' gepresenteerd worden (dan worden studenten voor het dilemma geplaatst zich uit te spreken of juist hun mond te houden omdat ze hun stage succesvol af willen ronden).
- Complexiteit kan besproken worden bij de uitleg van het gebruik van meerdere strategieën bij een dilemma omdat studenten zich dan realiseren dat de context waarin ze werken te complex is om op eigen houtje naar oplossingen te zoeken.

Values, described *implicit* *explict* *negative*	What own value(s) play a role in experiencing an ethical dilemma and guide students' action(s)?	V: *not valuing money over honesty (explicit):* ik weet niet, ik hecht zelf niet zo dusdanig veel waarde aan geld dat ik dat soort schimmige maniertjes zou vinden om mijn geld terug te vinden (BS19) V: *responsibility (implicit):* zoals bijvoorbeeld met die waterdata: zouden die data eruit kunnen krijgen die gewoon de waarde van iemands land omlaaghaalt? Dat zou gewoon gigantisch negatief zijn, dan heb ik het namelijk over data en voorspellingen tot 2050 die we dan maken (ICT14); *helpfulness (explicit):* en daarmee hopen we dus ook juist meer mensen te helpen (ICT14)

Quagol Step 9: Conceptual Framework

All concepts were put into a meaningful conceptual framework of core themes in the responses to the research questions. This framework was checked by each research team member and discussed with the research team to deepen the theoretical insights. This framework also formed the basis of the design of the tables used in Chapter 4.

See below the conceptual frameworks of core themes.

Categories and subcategories of students' strategies

Investigating (n=20)
investigating the situation
critical thinking (the 'why' and 'how')
fact-checking (the 'what')
weighing options (the pros and cons)
informal inquiry and dialogue
observation

investigating oneself
self-reflection

Avoiding (n=11)
not expressing one's values
downplaying

Intervening (n=9)
expressing one's values
confronting colleagues
(subtly) setting an example

Delegating (n=4)
explicitly (shifting responsibilities by asking)
implicitly (silently shifting responsibilities to others)

Adjusting (n=4)
suspending own values and obeying request(s)

Categories and subcategories of underlying issues

Values (V): students' self-reported (moral) principles or standards of behaviour and judgement of what is important in life

explicitly: equality, fairness, helpfulness, honesty, privacy, respect, trustworthiness, wanting to be a role model
implicitly: care, fairness, inclusion, integrity, justice, privacy, respect, responsibility, security, truthfulness
negatively (i.e., what they value *not* doing): not valuing money over honesty, not wanting to contribute to war, not wanting to work for a company with unethical practices

Beliefs (B): students' self-reported convictions that influence their behaviour

influence (B-I): whether they can change the situation
having influence
not having influence

ownership (B-O): whether they are responsible for dealing with the dilemma
having ownership
not having ownership

personal interest(s) (B-PI): the (dis)advantages for themselves of the strategy they choose

power relations (B-PR): how power is distributed among themselves and other agents
equal
unequal

(part of) Ethical dilemmas identified by students, underlying issues, strategies applied and main subject(s) & stakeholders involved

Ethical dilemma theme	Ethical dilemma as perceived by students	Identified underlying issues	Strategies applied	Explication of the strategies and actions taken by students	Main subject(s) and other actors involved
(1) Mentors' or managers' behaviours/ requests	Sharing one's discovery that mentor's behaviour is the reason for a pupil's problem behaviour, or not (ITE16)	*B-O:* having ownership over a UAS (observation) assignment *B-I*: feeling that you can make a difference by observing and listening to pupils	*Investigating* followed by *intervening*	Finding out that the mentor's behaviour is the problem; discussing observations with pupil's mentor and pupil's parents; setting an example and making an action plan	Pupil, mentor, pupil's parents, UAS

Quagol Step 10: Storyline

The plot, overarching patterns and the storyline were discussed with the research team, from which the essential findings of the empirical studies could be described (see Chapter 4).

APPENDIX 3:
DATA-ANALYSIS STUDY 4 (CHAPTER 5)

In this appendix, I describe the steps taken in the analysis process of the qualitative empirical Study 4 (Chapter 5). The examples of memos, summaries, reports, and taxonomies are included in their original Dutch versions.

Empirical Study 2: 35 interviews with UAS teachers in 6 focusgroupinterviews

Participating UAS	*ITE teachers*	*BS teachers*	*ICT teachers*	Total
UAS Eindhoven	7	5	8	20
UAS Rotterdam	6	5	-	11
UAS The Hague			4	4
Total	13	10	12	35

Interviewprotocol

Central research question: *What and how do teachers think they contribute to the development of students' ethical compasses?*

1. How would you describe an ethical compass? [Teachers draw a mind map]
2. *What* and *how* do you think you contribute to the development of students' ethical compasses? [Teachers draw a mind map]
3. (How) do you believe you exemplify being a professional with an ethical compass?
4. What messages do you think you send to students?
5. How do you think that these messages contribute to the development of students' ethical compasses?

Data Analysis

The data were analysed using the Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2011) (see Appendix 1).

Quagol Step 1: Re-reading interviews

The focus group interviews were thoroughly (re)read, and a short report of each interview was prepared.

See below an example of a memo of the observation of focusgroep1.

(1) Wat versta je onder het moreel kompas?
=> gelijk hard aan het werk, de meesten schrijven meteen. Hebben ze al een duidelijk beeld? Of...?
=> veel schrijven, veel associaties met EK (houdt ze bezig? / inhoudelijke kennis of ervaring met EK?)
=> ook al gelijk op elkaar inspelen en elkaar vragen stellen tijdens bespreken van de associaties (zonder instructies gaven ze bijna allen een definitie van EK, en minder associaties met EK)
=> overkoepelend overeenstemming: goed vs. fout, herkennen dilemma's, handelen

(2) Wat en hoe denk je dat jij *zelf* en *het instituut* bijdragen aan de vorming van het ethisch kompas van studenten?
ONDUIDELIJKHEID over wat '*het instituut*' is (Hier werd duidelijk onderscheid gemaakt tussen instituut en team, instituut is een diffuus begrip) ... maar (paradoxaal) komen ze hier beter uit dan bij TP, bv. ruimte die docent krijgt, klassengrootte, toetsing (portfolio), slogan/visie: betrokkenheid bij je eigen groei: waarom doe je wat je doet zoals je dat doet? Bij veel vragen over "hoe doe je dat?" vinden deelnemers het lastig om concreet gedrag te benoemen. Misschien andersom stellen: "wat ziet de student aan jou? Wat ziet de student jou doen?
Veel gebruikmaking van metaforen, maar zelf goed 'gedwongen' om het concreet te maken en dat lukte de deelnemers ook.

Quagol Step 2: Brief abstract interviews

Narrative interview reports were written to gain an understanding of the respondents' experiences. The transcriptions were read several times, and a brief abstract of every focus group interview was made to understand the essence of the participants' stories in response to the research question(s).

See below a summary of a focus group interview based on quotes from respondents.

Ethisch Kompas

Interne gereedschapskist
F-ICT R4: Het is je interne gereedschap om the good, the bad and the ugly in het leven te herkennen en daar op een verantwoordelijke manier doorheen te laveren.
Source: *

Handelen
F-ICT R8: Heel veel overeenkomsten denk ik met wat we al gehoord hebben. Wat voor mij wel heel duidelijk expliciet is, is dat er.....ik heb een heel duidelijk verschil tussen: weten waar het over gaat en ernaar handelen.

Normen en Waarden | Dynamisch
F-ICT R3: Het ethisch kompas is een normenkader, een waardenkader en bepaalt wat goed en fout is. Het is ook een sociaal construct, het is cultuurafhankelijk en het is niet constant maar fluïde.
Source: *

Eigen kompas niet opleggen
F-ICT R2: Het is ook weer een kans, kijk als zij als docent en dat heeft een beetje met power distance en autoriteit te maken, maar als jij zegt, ik ben een mens en ik heb een mening maar dit is een manier hoe je met een mening om kunt gaan. En zo krijg je ook argumenten tegen, zo discussieer je erover. Dat is denk ik wel een instrument die je ook ten goede kunt gebruiken.
Source: *

F-ICT R1: Ik vind dat zelf een moeilijke want moet ik daar dan iets van vinden? Ja eigenlijk niet, dus.....maar ja ik vind daar wel iets van.
Source: *

F-ICT R7: Ik ben vegan en ik kwam daar bij een student en die werkte bij een vleesverwerking-sautomatiseringsbedrijf. Ik vond die rondleiding niet leuk zeg maar, hier gaan dan de varkens doorheen en zo. Ik vond dat wel moeilijk.
Source: *

Student leren leren
F-ICT R4: Het is meer dan alleen het ethisch kompas, wij proberen ze als responsible professional op te leiden, dus dat ze in staat zijn om al die vernieuwingen ook in zich op te nemen, dus leervermogen sturen wij waanzinnig op. Inhoud eigenlijk veel minder, want dat kan alles zijn.
Source: *

(morele) Bewustwording creëren
F-ICT R6: Omdat onze studenten kunnen soms ineens in het hart van de organisatie zitten en dingen doen waarvan de bazen niet weten dat ze die kunnen doen. En bij data en dingen combineren, waarvan niemand weet dat het kon
Source: *

Ervaring focusgroep
F-ICT R1: Ja, ik zou eigenlijk een dergelijke sessie ook wel met studenten willen doen.
Source: *

Het impliciete explicieter willen doen

Het geeft ook wel weer nieuwe inzichten van: o ja, we.....dat doen we in zijn algemeenheid gewoon slecht, we rennen zo hard dat we niet zo vaak stilstaan en dit is wel een moment van stilstaan waardoor je zelf bewust bent van: o ja, wacht even, ik doe dit, doe dit en dit. Impliciet misschien moeten we dat veel explicieter doen. Dus ja, die inzichten geeft het wel.
Source: *

F-ICT R4: Ja die kende ik al. Het enige wat, ik zei het straks al, we hebben dit zo geïnterneerd dat we de helft niet meer zien.
Source: *

Van elkaar leren

F-ICT R8: Van vandaag.....veel, ik vind het sowieso heel interessant om te horen hoe andere mensen af en toe op een andere manier dingen aanpakken waarvan ik denk: o ja, die manier werkt dus ook heel goed in een andere context. En dat is inspirerend soms.
Source: *

Quagol Step 3: Conceptual interview scheme

The respondents' experiences were brought to a more abstract level. A conceptual scheme for each focus group interview was developed to keep track of the data as a whole.

Below an example of (a part of) a conceptual scheme of a focus group interview.

Vorming ethisch kompas	Wat?	Hoe?
	Voorbeeld zijn	**Voorleven** HR-BS R5: Ik kan me voorstellen als je wat meer gezamenlijkheid hebt als docentenkorps onder elkaar dat je daarmee je doelen beter kan realiseren die je hebt met het curriculum. En het curriculum verandert naar heel veel meer gedrag gestuurd en minder in kennis. En ik vind het lastig met gedrag, dan denk ik: ja.....wat je het beste kan bereiken denk ik als je studenten iets wil leren op het gebied van gedrag, is het voorleven, **Beslissingen nemen** HR-BS R1: Ja maar ook dat iemand een keer zegt: en nu is het klaar, jij gaat dit doen en jij gaat dat doen en zo gaan we het doen. **Keuzes toelichten** HR-BS R1: Ja. En dan het belang inderdaad meenemen van ons als docenten, de student, die samenhang. Dus bij mij is het vaak nooit een ja of nee antwoord, maar wel die toelichting erbij proberen te..... **Overbrengen van omgangsvormen en waarden** HR-BS R2: Dat je denkt: als een student zo functioneert straks op zijn werk denk ik dat het werkt, dat hij als een prettig persoon wordt ervaren door netjes te zijn, door mensen uit te laten praten. Die hele set aan waarden zeg maar, die probeer ik denk ik wel enigszins bewust over te brengen. Maar andere wel minder ja. **Kwetsbaar opstellen** HR-BS R3: Ja dat maar ook kwetsbaar opstellen van: ik weet ook niet alles en ik ben ook eenmaal geen halfgod die denkt rond te wandelen. Ook al zeg ik dat soms wel, maar dat is meer een grapje.

Continued.

Vorming ethisch kompas	Wat?	Hoe?
	Inzetten diversiteit	
	Borgen inclusiviteit	HR-BS R4: Ik doe dat.....ja heel soms weet je, als ik in een module sta als sustainable business solutions, ja daar ga ik wel gesprekken over aan met studenten omdat ik wil dat ze nadenken over bepaalde keuzes die bedrijven moeten maken, bijvoorbeeld de energietransitie en investering die dan verder.....en dan ben je bewust bezig met: hé dit is een lastige keuze en laten we daar het gesprek met elkaar eens over aangaan. Ik faciliteer dat, ik doe ook inclusief, dus probeer iedereen aan het woord te laten en zo.
	Impliciete boodschappen uitdragen	HR-BS R5: Er is iets met Organisatiekunde, eigenlijk wel een veel fijnere term dan Bedrijfskunde en commercieel en niet-commercieel. En wij hebben wel met elkaar, vinden we iets van *commercieel* volgens mij.....

Quagol Step 4 and Step 5 were conducted in dialogue

To increase interrater reliability, the interdisciplinary research team joined the researcher in iterative dialogue on the findings by which the respondents' experiences were brought to a more abstract level. Forward–backward movements' between and across the interviews facilitated insights by adapting, completing or refining the preliminary concepts and further development of the common themes and concepts used.

Quagol Step 6: List of pre-liminary codes

Concepts were listed that represented different levels of abstraction. The list of concepts was evaluated and discussed with (a) member(s) of the research team.

For instance, at this stage, we opted not to select solely individual words but rather larger segments of sentences to enhance clarity of meaning.

Quagol Step 7: Coding process

The actual coding process was performed. Starting the actual coding process, the researchers held an iterative dialogue on the findings, and compared the fragments linked to the codes in cross-checking procedures.

Qualitative data-analysis software Quirkos was used for the coding process (see example below).

inzetten nieuws		Lieke van Stekelenburg
studenten alert maken m.b.v. het nieuws		Lieke van Stekelenburg
student triggeren met mini-debatjes		Lieke van Stekelenburg
student duidelijk maken dat zij aan het roer staan		Lieke van Stekelenburg
student leren vragen stellen		Lieke van Stekelenburg
student proberen te sturen		Lieke van Stekelenburg
studenten laten debatteren over oplossingen		Lieke van Stekelenburg
het debat aangaan		Lieke van Stekelenburg
als je als rolmodel wordt gezien heeft dat altijd effect	positief en negatief	Lieke van Stekelenburg
student faciliteren in zoekproces		Lieke van Stekelenburg
studenten confronteren met opdrachten waar ze EK moeten laten zien		Lieke van Stekelenburg
student leren voorzichtig om te gaan met informatie	en dat daar altijd anderen bij betrokken zijn	Lieke van Stekelenburg
studenten ruimte geven om vragen te stellen (over de stof)		Lieke van Stekelenburg

Voorbeeld verslag (gedeelte) tussentijdse kalibratie

Inzichten

- We zijn willekeurig door de gecodeerde transcripten gelopen en hebben de codering van vraag 1 (ethisch kompas) en vraag 2 (onderdeel rituelen en routines) kritisch bekeken. Passages waarbij ik twijfelde welke in vivo codering passend zou zijn, hebben we doorgesproken. In vivo ziet er netjes uit volgens Chris: codes zijn minder algemeen, meer concreet en afgestemd op de antwoorden van de respondenten
- In Quirkos staan nu 3 projecten (zie verslag kalibratie 7 maart). Dit betekent dat als we de resultaten gaan beschrijven ook de overlappende belangrijke inzichten uit de andere projecten moeten incorporeren: bv. in project 3 zitten wellicht ook stukken waarmee we vraag 2 kunnen beantwoorden en andersom.
- We coderen de rituelen (bv jaaropening, kerstviering, spelletjes dag), routines (studenten helpen en adviseren, studenten bij naam kennen) en het doel van deze routines en rituelen (verbinding krijgen, centre of belonging creëren)
- In de meeste gevallen kwamen bij Chris & Lieke de in vivo codes overeen

Quagol Step 8: Analysis of concepts (descriptions)

To ensure interrater reliability, data were discussed by random samples of analysed data until an agreement on the meaning, dimensions, and characteristics of the coding was reached that contained the participants' own words. In several cross-checking sessions with a random sample of analysed data, codes were revised until identifiable characteristics of non-overlapping and mutually exclusive categories and sub-categories were established.

See below a report of the steps taken in the coding process, which ultimately resulted in the code tree.

Beschrijving van in vivo naar axiale codering en definitieve codeboom.

- Allereerst heb ik de in vivo codes gesorteerd op overkoepelende kernwoorden (bv uitspraken die iets vertelden over 'kwetsbaar zijn' heb ik in een groep gezet), ook de bijbehorende acties die docenten noemden heb ik in dezelfde axiale code ondergebracht (bv. kwetsbaarheid komt tot uiting doordat de docent een persoonlijke brief aan studenten schrijft) incl. aanvullende ideeën/opmerkingen van docenten over dot kernwoord (bv kwetsbaar opstellen is eerste stap om EK te ontwikkelen).

- Tijdens het axiaal coderen heb ik gekeken naar in vivo codes die iets zeggen over:
  - Houdingen docenten (bv kwetsbaar zijn)
  - Activiteiten docenten (bv discussies voeren, gesprekken voeren)
  - Acties docenten (bv studenten prikkelen, sturen, confronteren)
  - Kwesties: zaken die opkomen bij docenten. Heb beide 'kanten' van een kwestie onder een enkele code opgenomen (bv. onder de axiale code 'als docent proberen neutraal te blijven' staan in vivo code: kijken met een leeg hoofd en geneigd zijn het antwoord te geven)
  - Overtuigingen / ideologische positie (bv. links bolwerk zijn)
  - Context: de setting waarin acties etc. zich voordoen (bv cultuur en sfeer instituten)
  - Impliciete boodschappen die docenten en instituut uitzenden, die docenten *zelf* hebben genoemd (bv winnaars op de foto zetten)
  - (gedeelde) Waarden per instituut die docenten *zelf* hebben genoemd
- Daar waar ik twijfelde over de betekenis van een in vivo code ben ik terug gegaan naar de bredere context van de tekst en daar waar nodig heb ik ze in een andere axiale groep ingedeeld
- N.a.v. de laatste kalibratie heb ik de axiale codes in een codeboom gezet en naar de relatie tussen de axiale codes gekeken. Deze zijn vervolgens in de codeboom in thema's onderverdeeld (o.a. (1) individueel leren en (2) groepsleren(en verder onder verdeeld naar: moral awareness, moral skills en moral behaviour)
- Bij indeling wat docenten bijdragen aan het EK van studenten, heb ik gekeken naar wat docenten inhoudelijk bijdragen (bv waarden, normen, regels).

Bij indeling hoe (zie onderstrepingen) docenten bijdragen aan het EK van studenten, heb ik gekeken naar pedagogische en didactische benaderingen

Algemene opmerkingen van docenten over de vorming van het ethisch kompas van studenten

De vorming van een ethisch kompas

- We beseffen dat we er iets mee moeten
  - Het belang van de ontwikkeling van een EK is nieuw
  - Er is bewustzijn dat EK belangrijk onderdeel moet zijn in doorontwikkeling programma's
- De hogeschool beweegt mee met de maatschappij (en niet andersom)
  - De maatschappij vind het EK van groter belang worden
  - Er komt veel meer vanuit de maatschappij en niet vanuit het instituut
  - Hogeschool discussieert niet over maatschappelijke ontwikkelingen
  - We sluiten aan bij maatschapplijke tijden
- Ontwikkeling EK studenten complex vinden
  - Lastig vinden om buiten het curriculum om te denken hoe aan EK van studenten gewerkt wordt
  - Het is supermoeilijk om buiten het curriculum om te denken hoe EK van studenten wordt gevormd
  - Complexe vraag vinden wat ik doe om het EK van studenten te ontwikkelen
  - Het EK niet herkennen in het beroep waar we voor opleiden (bedrijfskundige)
  - Blokkeren op vraag 2
- Als docent intrinsiek aan ethiek werken
  - Ik doe veel op basis van wat ik denk
  - Dingen doen op eigen mores en eigenwaarde
  - Het is onderdeel van mijn EK om bij te dragen aan het EK van studenten
- Als docent impliciet en onbewust EK vormen
  - Dingen impliciet doen
  - Op geen enkele manier bewust bezig zijn om EK van studenten te vormen
  - Ik doe heel veel dingen niet echt bewust om EK van studenten te vormen
  - Het ontwikkelen van EK van studenten is niet mijn eerste taak

Deze sample (focusgroep) is speciaal geinteresseerd in EK

  - Denken als team ethischer bewust te zijn dan het gemiddelde

*What and how do **teachers** think they contribute to the development of students' ethical compasses?*

Basis houding docent

- Jezelf zijn
  - Student moet voelen dat er een persoon zit ipv een docent |Student zien docent ook als persoon
  - Een versie van jezelf als docent inzetten
  - Echtheid is belangrijk
- Veilig zijn
  - Veiligheid en kritisch zijn is een tandem, zijn basisaspecten |De basis is een veilige omgeving |Veiligheid bieden |Door veiligheid stelt student zich open en brengt morele vraag in |Belangrijk om veiligheid te creëren
  - Je wil als docent een situatie creëren waarin de gekste dingen gezegd kunnen worden
  - Jezelf meebrengen om student veilig te laten voelen
  - In alle gevallen achter de student staan tijdens stage
  - Door vragen te stellen en te luisteren student veilig laten voelen
- Kwetsbaar zijn
  - Kwetsbaar opstellen is eerste stap om EK te kunnen creëren

Jezelf kwetsbaar opstellen en bespreken wat de ander er van vindt | Terug vragen wat eigen (kwetsbare) houding met de ander gedaan heeft

  - Studenten schrijven persoonlijke brief aan tutor
  - Docent schrijft persoonlijke brief aan studenten
  - Als docent elke 3 wkn feedback vragen aan studenten
  - Laten zien dit is lastig voor ons
- Bereikbaar zijn
  - Bereikbaar zijn door tussen de studenten te staan
  - Een superpersoonlijke relatie met studenten hebben
  - Belangrijke taak om studenten echt te leren kennen
  - Student serieus nemen
  - Als er iets dan weet je me te vinden
  - Laagdrempelig zijn voor studenten
  - Docenten zitten tussen de studenten
  - Bereikbaar zijn door dezelfde taal te spreken
  - Bereikbaar zijn en je niet distantiëren van studenten
  - Bereikbaar zijn door mezelf te zijn
  - Niet alleen zeggen ook doen
- Betrokken zijn
  - Dicht op de bal spelen
  - Dicht op de student zitten
  - Je wilt studenten tegemoet treden
  - Ergens op terug komen |Op een vraag van studenten terug komen |Op dingen terugkomen
- Nederig zijn: ik weet niet alles
  - Als docent ben ik me bewust dat ik zelf niet alles het beste weet
  - Studenten denken dat wij het allemaal weten
  - Aangeven dat je het zelf ook niet altijd goed aanpakt

- Liever naïef dan negatief zijn (=positief zijn)
  - Grondhouding is uitgaan van een positieve intentie
  - Naïve houding van docent naar student geeft hen ruimte
  - Vanuit vertrouwen en positiviteit de relatie met student aangaan
- Open zijn
  - Vertrouwen winnen door open mind
  - Dingen blootleggen
  - Zelf een open houding aannemen |Als docent open houding hebben: kom maar op!
- Straight en eerlijk zijn
  - Studenten aanspreken op gedrag | Studenten aanspreken | Elkaar aanspreken
  - Studenten de juiste feedback proberen te geven | Feedback geven/ ontvangen/ vragen | Iets terug geven
  - Benoemen als iets niet lekker zit |Benoemen van zaken | Expliciet benoemen als er iets fout gaat
  - Eerlijk zijn
  - Mens deugt, gedrag niet: uit elkaar trekken

Pedagogische didactische handelingen

a) Individueel leren

a1 Moral awareness

- Student leren dat gedrag consequenties heeft
  - Consequenties benoemen | Consequenties schetsen
  - Student straffen als ze cheaten
- Student duidelijk maken dat deze zelf verantwoordelijk is in eigen leven en voor keuzes
  - Student leren verantwoordelijkheid te nemen
  - Student eigen urgency laten onderzoeken
  - Integriteit betekent student neemt verantwoordelijkheid
  - Student bewust maken van eigen levenskoers (en wat je daarvan afhoudt)
  - We vragen studenten in de Arena te stappen en hun rol te pakken
  - Student vragen op het podium te komen staan
  - Intuitie en onderbuikgevoelens bespreken
  - Met studenten het gesprek voeren over het (niet) nemen van verantwoordelijkheid
  - Bal gooien, je legt iets neer en sommigen halen het op

a2 Moral skills

- Student onderzoekend en kritisch leren denken
  - Reflex ontwikkelen om te onderzoeken
  - Studenten leren problematiseren, analyseren en concretiseren
- Student oplossingsgericht leren werken
  - pragmatisme (niet alleen discussiëren ook met oplossingen komen)
  - Student creatief leren denken in oplossingen
  - Als docentcoach aan zijlijn staan omdat studenten zelf dingen moeten oplossen | studenten verwachten een oplossing maar je wilt dat ze het zelf oplossen
- Student leren een mening te vormen
  - Als student beweegredenen concreet laten maken draagt dat bij aan EK | Student moet zelf mening vormen en conclusie trekken
  - Student een oordeel leren vellen over wat je kunt bedenken in technologie

- Duidelijk maken aan student denk daarover na en vind er iets van
- Schurende situaties opzoeken
- Casusitiek inzetten
- omdraaien
- Bij opstellen casuistiek het grijze gebied opzoeken
- Ruimte in casuistiek stoppen
- Kwesties opwerpen
- Keuze bij studenten laten | Studenten geen lijstje geven wat wij belangrijk vinden
- Studenten laten zien dat ze een keuze hebben
- Studenten uit eigen les materiaal (van docent) aan laten gaan

➢ Student leren bubbel te verdubbelen (=leren perspectief van de ander in te nemen)
- Student leren perspectief van de ander in te nemen | Student leren zich te verplaatsen in de ander | Niet alleen naar jezelf kijken maar je ook verplaatsen in de ander | Student proberen te laten inleven in de ander | Studenten verschillende plekken laten innemen van waaruit je kijkt
- Student leren open te staan voor andere meningen |Student laten aanvaarden dat een ander er anders in kan staan | Leren waarderen dat iemand anders naar de dingen kijkt
- Perspectieven geven
- Als docent begrip opwekken voor de partij die de student aanvalt

a3 Moral behaviour

➢ Student leren moedig te zijn
- Studenten durven mentor in stage niet te confronteren met wat ze zien
- Studenten leren ergens voor te staan (vanuit eigen levensvisie)
- Student leren eigen standpunt (en waarden) in de klas te verwoorden

b) Samen leren

b1 Moral awareness

➢ Studenten helpen in bewustwordingsproces
- Bewustzijn laten krijgen van gevolgen techniek op echte mensen
- Bewustzijn creëren
- Spiegel voorhouden
- Advocaat van de duivel spelen en provoceren
- Confronteren
- Spiegelen
- Analogieen inzetten
- Voorbeelden geven
- Aanwakkeren
- Futurologie inzetten
- Technofilosofie inzetten
- Casusitiek vanuit de geschiedenis inzetten
- Uitleggen hoe manipilatie (in het nieuws) werkt

b2 Moral Skills

➢ Studenten leren discussieren
- Discussie voeren over wat niet bij student opkomt
- Discussies voeren over geld en betekeniswaarde
- Discussies aangaan over actualiteit
- Het debat aangaan

- Discussies voeren met student en opdrachtgever
- Proberen te kijken hoe student met andere cultuur er tegen aan kijkt
- Student triggeren met mini debatjes
- Op zoek gaan naar redelijk midden in discussies

➢ Studenten leren omgaan met diversiteit
- Diversiteit docenten en studenten draagt bij aan EK
- Studenten leren begrijpen dat als je uit andere cultuur komt je andere N&W hebt
- Verschillen benoemen van docenten
- Praten over verschillen tussen mensen
- Iedereen aan het woord willen laten (om verschillende visie te horen)
- Willen dat studenten begrip voor elkaar tonen
- Zelf ook kijken hoe je met etnische achtergronden om moet gaan

➢ Studenten leren dat ze kunnen leren van anderen
- Tijdens check-in van de dag verschillende gezichtspunten bespreken
- Studenten laten leren van elkaar (en zelf ook leren van studenten)
- Student leren denken in overeenkomsten ipv verschillen

➢ Studenten leren het gesprek aan te gaan
- Gesprekken aangaan tijdens groepswerk is instrument om EK student te ontwikkelen (incl groepsdynamiek)
- Gesprekken aangaan met studenten omdat je wil dat ze nadenken over keuzes | Gesprekken aangaan om iets aan bewustwording te doen
- Willen dat studenten met elkaar het gesprek aangaan

➢ Studenten leren dilemma's te bespreken
- Je wil studenten leren dilemma's te herkennen
- Studenten aanmoedigen in dialoog te gaan
- Als docent en mens aan student laten zien dat je dilemma's ervaart |Inzicht geven in eigen dilemma's | Studenten betrekken bij een dilemma dat je hebt
- Dilemma's openleggen naar student
- Achterban en steun bieden helpt studenten dilemma's te bespreken

➢ Studenten laten leren van de praktijk: Werkplekleren benutten
- Studenten worden serieuzer als ze voor een echt bedrijf werken
- Studenten leren van situaties die ze hebben gezien | Met studenten bespreken wat ze bij de werkbegeleider op stage hebben gezien
- De praktijk gebruiken om daar vragen over te stellen
- Opdrachten uit werkveld inzetten |
- Met authentieke casussen werken
- Praktijk koppelen aan theorie
- Werken met echte opdrachtgevers voorkomt dehumanisering technologie
- Student confronteren met opdrachten waar ze het EK moeten laten zien
- Bespreken van praktijksituaties en verschillende aanpakken
- Studenten laten weten waar ze in het werkveld mee te maken krijgen
- Bewust bezig zijn met hoe studenten zich later in beroep zich gedragen

b3 Moral behaviour

➢ Studenten leren samenwerken
- Groepswerk draag bij aan vorming EK student
- Vanzelfsprekend professioneel gedrag leren
- Student leren integer te handelen
- Allergisch zijn voor studenten die geen verantwoordelijkheid nemen (tijdens groepswerk)
- Als docent last hebben van groepswerk meelifters
- Doorvragen wat er ten grondslag ligt aan problemen tijdens groepswerk

- Studenten leren samen een groep te zijn
  - Als clubje compleet willen zijn
  - Veel aan binding willen doen
  - De betekenis van verbinding bespreken

Activiteit overschrijdende pedagogische didaktische handelingen

- Coach zijn i.p.v. docent (met focus op procesbegeleiding)
  - Alles wat het leren van de lerende ten goede komt is het curriculum
  - Procesgericht zijn
  - Elke student geven wat hij/zij nodig heeft om zich te ontwikkelen
  - Studenten zijn helemaal vrij laten in hoe ze het doen (leren)
  - Werken met persoonlijke leervragen
  - Studenten eigen visie laten vormen op onderwijs
- Studenten prikkelen en uitdagen
  - praten met studenten en hen prikkelen
  - Uitdagen door te laten weten dat alles er mag zijn
  - Studenten uitdagen om te luisteren
  - Uitdagen om na te denken
  - Door gesprek studenten uitdagen tot nieuwe inzichten
  - Studenten alert maken m.b.v. nieuws
- Studenten sturen
  - als begeleider af en toe sturen
  - het gebeurt best vaak als je een student een richting in stuurt
  - sturen op zelfredzaamheid en zelfvertrouwen
  - waanzinnig sturen op leervermogen
  - ook gewoon beslissingen nemen en student het niet zelf op laten lossen
- Als docent praktijkervaringen inbrengen
  - Hardop delen van ervaringen
  - Praktijkvoorbeelden naar voren halen
  - Eigen praktijkvoorbeelden inbrengen |Uit eigen werkveld voorbeelden putten | Eigen afwegingen delen met studenten| Als docent concrete praktische voorbeelden hebben en inzetten
  - Als docent eigen levensgeschiedenis inbrengen
  - Als docent kennis van zaken laten zien |Als docent kennis inzetten
- Als docent eigen visie benoemen
  - Als docent delen wat je drijft
  - Ik laat mijn visie krachtig doorklinken
  - Je probeert je denkwijze mee te geven
  - Zeggen ik vind maar zo min mogelijk mening geven
- Opvoeden: vertrekken alsof student zoon/dochter is
  - Opvoeden voor het bedrijfsleven
  - Student begeleiden in de maatschappij
- Weerstand bieden
  - Niet alles goed vinden
  - Ook zeggen: nu is het klaar
- Nooit ja of nee maar uitleg geven aan student
  - Je moet uitleg geven
  - Je moet beoordelingen kunnen beargumenteren

- Met student het gesprek over N&W aangaan
  - De hele set aan waarden bewust overbrengen
  - N&W niet als losse woorden zien
  - Minder slagen om N&W minder abstract te maken
  - Normen utleggen verrijkt kompas van studenten
  - Werken aan basale dingen met studenten (o.a. op tijd komen)
  - Door gesprekken over waarden geen discussie meer over normen hebben |Studenten naar waarden vragen
- Student met alles faciliteren
  - Student faciliteren in zoekproces
  - Leerproces faciliteren
  - Ik faciliteer, maar heel veel dingen niet bewust
  - Als docent persoonlijke netwerk en spullen beschikbaar stellen
- Aansluiten bij de leefwereld van student
  - Tussendoor checken of je samen op het juiste spoor zit
  - Aansluiten bij wat de student nodig heeft
  - Aansluiten bij vakinhoud
- Student ondersteunen
  - Student respecteren en ondersteunen om deze tot recht te laten komen
  - Student ondersteunen als het moeilijk en complex wordt
- Ruimte creëren voor student
  - Studenten ruimte geven om vragen te stellen
  - Ruimte geven voor zelfontplooiing student en voor eigen keuzes
  - In groepsproces studenten ruimte geven om dingen te repareren
  - Ruimte geven aan student door stapje terug te doen
  - Studenten zelf laten bepalen wat ze van rolmodellen meenemen
- Vragen stellen en luisteren
  - Doorvragen om achter motivaties van student te komen
  - Vragen aan student: waar baseer jij je handelen op?
  - Scherpe vragen stellen zodat student conclusie kan trekken
  - Ethische vragen stellen vraagt wat van gevoeligheid docent
  - De waarom vraag stellen
- Student laten experimenteren
  - Student mag risico's nemen
  - Belang van vallen en opstaan
  - Gratis fouten laten maken en vangnet bieden
  - Bestraffen hoort er niet bij
- Student laten nadenken en reflecteren
  - Inzetten emoties studenten zodat ze gaan nadenken
  - Zelfreflectie stimuleren
  - Studenten laten reflecteren op wat ze gedaan hebben
  - Vragen aan studenten om na te denken
  - Vragen wat heb je voor de wereld meegebracht?
  - We bevragen studenten wat is jouw toegevoegde waarde?
  - Student laten nadenken over dat keuzes nooit neutraal zijn
  - Studenten na laten denken over wat er mis kan gaan
  - Studenten na laten denken over Impact op Society

- Spontane situaties inzetten
  - Iets horen en daar wat mee doen
  - Toevallige ontmoetingen inzetten
  - Verder gaan met datgene wat speelt
  - Serendipiteit inzetten
- Maatwerk leveren en studenten op een andere manier aanspreken
  - Studenten niet allemaal over een kam scheren
  - Zo werken dat ouders studenten denken dat docent kind aardig kent
  - Studenten aanspreken op hun rol
- Gesprekken voeren
  - Eerste insteek is: laten we met elkaar praten
  - Vooral gesprekken voeren met studenten
  - Er kan een open einde zijn in het gesprek
  - Als groepen kleiner zijn is er meer ruimte voor het gesprek
  - Als je er voor open staat kom je overal de mogelijkheid tegen om gesprek aan te gaan
  - Het gesprek voeren als je voelt als er iets is
  - Wekelijks gesprekken voeren met studenten die ergens over gaan
  - Op het niveau van de student dingen bespreken
  - Aangaan van onderwijsleergesprek
  - Met studenten spreken over ecologische en sociale impact genereren
  - D.m/.v. luchtige onderwerpen met elkaar in gesprek
  - Leuke gesprekken voeren over wat studenten hebben meegemaakt tijdens stage
  - Gesprekken aangaan over n&w
  - Gesprekken aangaan om verschillende punten te belichten
  - Praten over lastige keuzes
- Studenten alert maken op professionele rol
  - Student duidelijk maken in een (professionele) traditie te staan
  - Student leren voorzichtig om te gaan met (vertrouwelijke) informatie
  - Duidelijk overbrengen wat gefundeerd is op de wetenschap over adviseurschap
  - Student regels bijbrengen
  - Bij culturele competenties uitleggen dat student wordt opgeleid voor de NL markt
  - Studenten bewust maken dat kennis verandert

Algemene uitspraken van docenten over studenten

- Studenten hebben nog geen identiteit ontwikkeld
- Er is een groep studenten die mondiger wordt en zich uitspreekt over wat zij belangrijk vinden
- Aanzienlijke groep studenten wil alleen papiertje halen
- Dames einde studie burnout, heren gaan pas na de studie aan
- Internationale studenten hebben een ander EK

How do teachers believe they exemplify being a professional with an ethical compass?

Rolmodel zijn

- (onbewust) Rolmodel zijn
  - Als je als rolmodel wordt gezien heeft dat altijd effect
  - Studenten leren ook van dingen die ze hebben gezien
  - Het gaat ook over je eigen gedrag
  - Studenten gaan gedrag docent spiegelen
  - Wat jezelf doet zie je in studenten terug
  - Student nemen EK van docent onbewust over, deze is expert
- Voordoen, meedoen, volhouden
  - Als docent het EK invullen vanuit rolmodel zijn
  - Practice what you preach
  - Teach what you preach
  - Voordoen, meedoen, volhouden
  - Overtuigd zijn dat voorleven het EK van studenten vormt
  - Voorbeeld zijn in gelijkwaardig laten voelen
  - Voorbeeld zijn in ruimte geven
  - Voorbeeld zijn in je aan durven laten spreken op gedrag
  - Jezelf als leerkracht als voorbeeld stellen in de les
  - Uitstralen dat je je aan wilt laten spreken als voorbeeld
  - Voorbeeld zijn door de dialoog aan te gaan
  - Voor studenten is voorbeeldgedrag dat docent geeft interessant
  - Eigen voorbeeldgedrag bespreken
  - Laten zien hoe je als docent duurzaam leeft
  - Student passie laten zien voor het vak
  - Studenten zien intrinsieke motivatie docent voor het vak
- Jezelf als persoon inzetten
  - Voorbeeld zijn vanuit wie je bent
  - Als docent jezelf niet loskoppelen van wie je bent
  - Als docent congruent zijn met eigen normen
  - Een voorbeeld willen zijn voor studenten
  - Niet *het* voorbeeld zijn maar *een* voorbeeld zijn
  - Als wij het voorbeeld niet geven, wie dan wel?
  - Heel simpel, begin bij jezelf

Als docenten divers zijn in hoe we voor de groep staan

Houding docent t.a.v. de vorming van het EK van studenten

- Beïnvloeden maar niet beschikken
  - Geen zeggenschap hebben over EK student
  - Het gaat er niet om hoe ik erover denk maar wat maakt dat jij er zo over denkt
  - Je wordt als docent in een hierarchie gezet, geen hierarchie willen
  - Gevaar eigen mening mee te geven in discussies
  - Niet teveel in willen vullen voor student |Voorkomen dat je studenten naar 1 kant dwingt | Vermijden om studenten te zeggen wat ze moeten doen |Studenten willen vaak een mening of iets goed of fout is: dat proberen te vermijden |Studenten niet een kant opduwen die voor mij zou werken |Bewust niet tot eindconclusie komen
  - Vragen aan student: hoe zou jij handelen? |Niet zeggen dat mag niet, wel naar mening vragen

- Gevaarlijk om eigen kompas op student te projecteren
  - Bang zijn jezelf op te dringen aan een ander
  - Voorkomen dat je n&w over gaat dragen aan de ander | Eigen waarden aan de kant zetten
  - Niet de illusie wekken dat je het als docent wellicht weet |Voorzichting zijn, ik en ook maar iemand
  - Proberen eigen EK naar de achtergrond te drukken
- Als docent proberen neutraal te blijven
  - Student bekijken zonder al de bagage die je zelf hebt | Moeite doen om eigen beelden aan de kant te zetten
  - Lastig om als docent (van 60) te kijken naar wereldperceptie van student
  - Geneigd zijn om het antwoord te geven aan studenten
  - Kijken met leeg hoofd
  - Niet aan de voorkant oordelen

What messages beyond the formal curriculum do teachers think they and the educational institution send to students?

(Impliciete) Boodschappen

- **Impliciete boodschappen van docenten**
  - 6 van de 7 vinkjes straal je uit
  - Van die 'sluipdingetjes' hebben | Er zijn veel subtiele hints
  - N&W docent beïnvloedt zijn/haar gedrag
  - Je kunt nog zo subtiel handelen maar studenten voelen toch de norm
  - In alle feedback zit impliciet vorming EK
  - In de selectie van de actualiteit die je voor studenten selecteert zit al een oordeel
  - Alles wat je aanreikt vormt het EK van studenten
  - Hoe collega's met elkaar omgaan verdient niet altijd de schoonheidsprijs
  - Studenten zien indirect hoe collega's met elkaar omgaan

- **Impliciete boodschappen van instituut**
  - Kiezen en sturen
    - Keuze opdrachten
    - In keuze bedrijven voor student zit al een selectie
    - In opdrachten zit al sturing
    - Sturend zijn in set van partners
  - Hotel California zijn (Fontys BS)
    - Studenten komen er mee weg als ze niet integer handelen (HHSICT)
    - Student met foute bedoeling komt ermee weg
    - Klaar zijn met extreem individuele benadering van studenten
    - Houding naar studenten is slappe hap
    - Zacht en lief moeten zijn naar studenten (maar buiten is het ook geen LaLaLand)
  - Winnaars op de foto zetten (FontysBS)
    - Waarderingen zijn ook meningen
  - Links bolwerk zijn (HRBS)
    - Trots zijn op links bolwerk zijn
    - Westlandse jongen vindt opleiding linkse kerk

Inhoud boodschappen

- Impliciet uitstralen
  - Uitstralen dat je niet voor geld wilt gaan
  - Impliciet uitstralen dat zolang studenten leveren het prima is
  - Uitstralen dat soft skills niets is voor ICT studenten
- Expliciet uitzenden
  - Boodschap naar studenten uitzenden: ben jezelf en durf fouten te maken
  - Boodschap uitzenden: het gaat niet om mij maar om de groep
- Impact impliciete boodschappen
  - Studenten zijn niet gek die zien ook dingen
  - Studenten weten wanneer docenten ergens (vol) tegen in gaan
  - Studenten zeggen: er is ruimte maar als puntje bij paaltje komt is het een checklist
  - Verwijt krijgen (van student) dat je als docent in links bolwerk zit

How do teachers think that these messages beyond the formal curriculum contribute to the development of students' ethical compasses?

Bijdrage (imliciete) boodschappen van docent en instituut aan EK student

- Niet weten
  - Hoe weet je nu of je het EK van studenten vormt?
  - In hoeverre werkt studenten zelf dingen op laten lossen aan vorming EK studenten? Het is complex
  - Niet precies weten wat er gebeurt met EK studenten
  - Pas over paar jaar impact opleiding duidelijk
  - In portfolio's kun je soms terug lezen hoe EK van studenten ontwikkelt
  - Geen idee hoe mijn handelen het EK van studenten vormt

*What and how do teachers think the **UAS institution** contribute to the development of students' ethical compasses?*

Cultuur instituut

- Instituut is abstract begrip
  - Instituut is een abstract model
  - Ik en instituut lopen door elkaar
- Cultuur is relatief
  - 350 collega's over 3 lokaties
  - Twee etages verder is het heel anders
  - Kader binnen kader binnen kader
  - Iedere lokatie heeft andere cultuur
  - Clubje binnen de club zijn
  - Het instituut heeft acht basisteams
  - Soort mensen maken het instituut
  - Wereld van verschil tussen de verschillende opleidingen

Sfeer instituut

- Sfeer is relatief
  - Sfeer instituut is 3 gangen
  - Sfeer instituut zijn de kamers
- Veilig
  - Sfeer is super veilig en open
  - Groot gevoel van solidariteit en veiligheid voelen in team
- Onveilig (Fontys BS communicatie)
  - Werksfeer is best onveilig
  - Er is een sterke informele stroom
  - De meiging hebben om te vragen: dit blijft toch wel tussen ons?
  - Als je teveel van jezelf prijs geeft dan komt dat ergens terug
  - Eenzaam voelen als het gaat om etische dilemma's te bespreken

Diversiteit

- Niet cultureel divers zijn
  - Geen culturele diversiteit in docententeam
  - Docenten zijn geen afspiegeling van de studenten populatie
- Niet gender divers zijn
  - Studenten populatie is mannelijk (FontysICT)
  - Niet gender divers zijn als docententeam
  - Nauwelijks gender diversiteit studenten
  - Gender diversiteit docenten is afwezig
- Wel diversiteit in denken
  - Veronderstellen als instituut divers zijn
  - Ene docententeam is homogener dan de andere
  - Wel diversiteit denken over onderwijs binnen team

Hoe instituut EK van studenten vormt, is

- Incidenteel
  - Wat instituut aan EK doet is afhankelijk van docent
  - Ethische vragen wel/niet stellen is afhankelijk van docent

- Gesegmenteerd
  - Over eigen technisch vak kijken gebeurt bijna niet
  - In data vakken heb je een aparte collega voor soft skills
  - Vak ethiek is niet genoeg
  - Bij sommige didactieken is ethiek een vinkje
  - Ethiek in hokjes: 'Nu gaan we het over ethiek hebben'
- Niet gestructureerd
  - Lang na moeten denken wat de hogeschool doet
  - Ethiek als hobby, niet gestructureerd
  - De ethische vragen stellen we eigenlijk niet
  - Te weinig hebben over de vakinhoud
- Niet zichtbaar
  - Wat collega's wel/niet doen weet ik niet
  - Weinig van meekrijgen wat het instituut doet
- Expliciet zichtbaar (HRBS)
  - De laatste 4 jaar binnen instituut expliciet ethische leerlijn ingebracht in curriculum
  - Lector bedrijfsethiek helpt met gastcolleges

Waarden van het instituut

- Zoeken naar gedeelde waarden
  - Als team gedragen waarden onderzoeken
  - Stemmen op de top drie waarden van het instituut
  - Gezamenlijkheid proberen te vinden in team
  - Gedeelde waarden toetsen aan visie Hogeschool
- Gedeelde waarden hebben
  - Gelijkheid en inclusiviteit zijn waarden instituut
  - Gelijkheid is belangrijke waarde
  - Eerlijkheid en respect zijn belangrijke waarden
  - Autonomie, competentie en verbondenheid zijn gedeelde waarden
  - Vertrouwen gelijkwaardigheid en authenticiteit zijn waarden instituut
  - Aspecten van openbaar onderwijs respecteren, waarderen, en accepteren zijn belangrijke waarden instituut
  - Openheid en transparantie staan hoog in het vaandel van instituut
  - Plezier, positiviteit en autonomie zijn waarden instituut
  - Gezamenlijke gewoonten ontwikkelen een basis
- onuitgesproken waarden en ongeschreven regels hebben
  - Het leuke van waarden is dat het onuitgesproken is
  - (on)geschreven regels laat zien zo vind ik het prettig omgaan met elkaar
  - We hebben ongeschreven regels met elkaar maar ook als persoon
  - Geen idee hebben van de gedragsregels van de hogeschool
  - Gedragsregels hogeschool zijn niet echt herkenbaar en impliciet In nieuw profiel
  - onderwijsvisie zitten veel gedeelde n&w maar impliciet
- Geen gedeelde waarden hebben
  - Het is incidenteel, we hebben geen gezamenlijkheid
  - Na moeten denken over gedeelde waarde instituut
  - Gezamenlijkheid missen in het instituut

Instituut kan vaardigheden, houding aanleren en oefenen met studenten

- Moral skills: Vaardigheden aanleren
  - Onderzoekend vermogen wordt gefaciliteerd door hogeschool (HHSICT, Fontys ICT)
  - Studenten kritisch leren denken is USP van hogeschool (Fontys ICT)
  - Student 'urgency' laten onderzoeken is term binnen instituut (door student in leerkuil te laten komen) (Fontys K&E)
- Moral awareness: Houding instituut:
  - Iets uitstralen met opleidingsvisie
    - Als instituut moet je zelf het goede voorbeeld geven
    - Afspraken van opleiding uitdragen
    - Aandacht hebben voor kwesties: hoe staan we hierin als hogeschool
    - Instituutsblad laat verhalen zien van nieuwsdingen die schuren
  - Student niet als verdienmodel zien
    - Instituut student niet laten kiezen voor opleiding met valse beloftes
    - Belangrijk dat student op plek zit waar deze thuis hoort
    - Een menukaart aan begeleiding hebben voor studenten
    - Persoonlijke trajecten aanbieden (om hen op de juiste plek te krijgen)
    - Je moet goed inregelen welke hulp je wel/niet biedt
- Expliciet zichtbaar
  - Als instituut erken je dilemma's en daar spreek je met studenten over
  - Instituut kan studenten wijzen op dilemma's

Quagol Step 9: Conceptual Framework

All concepts were put into a meaningful conceptual framework of core themes in the responses to the research questions. This framework was checked by each research team member and discussed with the research team to deepen the theoretical insights. This framework also formed the basis of the design of the tables used in Chapter 5.

See below the conceptual framework of the main research question what and how teachers think they contribute to the development of students'ethical compasses.

What teachers thought they contributed to the development of students' ethical compasses	How teachers thought they contributed to the development of students' ethical compasses: their pedagogic–didactic actions
1. (Creating) moral awareness	***Individual learning***
1a. Willingness to take responsibility for own life and choices	Asking the student to step into 'the arena' and take responsibility for own role (2x) Challenging the student to examine his/her own 'sense of urgency' Discussing with the student how he/she takes responsibility (or not) for own life and choices Discussing gut feelings and intuitions Promoting student's awareness of own life course 'Tossing a ball', in the hope that the student will catch it
1b. Awareness that behaviour has consequences	Discussing the consequences of student's behaviour (2x) Punishing cheating
	Cooperative and Group Learning
1c. Development of moral awareness	Playing the devil's advocate and provoking students (3x) Creating awareness of the effects of technology on people (2x) Holding up a mirror' for students (2x) Explaining how manipulation -in the news- works Deploying analogies Using examples in order to raise moral awareness (e.g. of the impact of technology on people) Using futurology and philosophy of technology Using historical cases that exemplify (un)ethical situations

Continued.

What teachers thought they contributed to the development of students' ethical compasses	How teachers thought they contributed to the development of students' ethical compasses: their pedagogic–didactic actions
2. (Developing) moral skills	***Individual learning***
2a. to change perspective	Motivating the student to expand views and perpectives (7x) Motivating students to accept that the other person may have different views (2x) Trying to elicit understanding of other points of views (3x)
2b. to form an opinion	Presenting challenging (hypothetical) situations for the student to discuss (6x) Explaining that the student has a choice (3x) Helping the student to explain personal arguments and draw conclusions (3x) Avoiding providing solutions as a teacher (2x) Engaging the student with own life experiences
2c. to think critically	Teaching the student to investigate: problematise, analyse and concretise (2x)
2d. to think in terms of solutions	Promoting pragmatism and (creative) thinking (2x)
	Cooperative and Group Learning
2e. to deal with diversity	Discussing diversity (specifically in relation to students' norms and values) (3x) Naming the differences between students' teachers (2x) Reflecting on how to deal with students' ethnic backgrounds
2f. to discuss with others (e.g. about ethical dilemmas)	Using own ethical dilemmas to discuss with students (4x) Using the news and current events for discussions (4x) Trying to find a reasonable middle ground in discussions Conducting discussions with student and external stakeholders Discussing meaning of money versus values Including students of different cultures in the discussions Supporting students to discuss ethical dilemmas Teaching students to recognise ethical dilemmas
2g. to engage in dialogue	Encouraging students to engage in conversation with each other (4x)
2h. to learn from others and respect peers' viewpoints	Allowing everyone to speak in order to showcase as many different viewpoints as possible Teaching students to think in terms of similarities instead of differences
2i. to learn from professional practice and internships	Using authentic cases (9x) Using students' internship experiences to ask questions about professional practices (3x)

Continued.

What teachers thought they contributed to the development of students' ethical compasses	How teachers thought they contributed to the development of students' ethical compasses: their pedagogic–didactic actions
3. (Promoting) moral professional behaviour	***Individual learning***
3a. Acting courageously	Challenging the student to stand for own values Encouraging the student to formulate and articulate a personal vision about life and work
	Cooperative and Group Learning
3b. Acting with integrity and cooperating in a professional way	Asking students during group work what underlies the problems they face Provoking students to address the problems that they experience in teamwork
3c. Functioning as part of a group	Discussing the meaning of being connected in a group

Note: The numbers (e.g. 2x) refer to the number of times a statement to the same effect was made by teachers

Quagol Step 10: Storyline

The plot, overarching patterns and the storyline were discussed with the research team, from which the essential findings of the empirical studies could be described (see Chapter 5)