

*A first step in teaching students to cope
with inward involvement in a value conflict:
The design of affective learning experiences*



Pamela den Heijer

A first step in teaching students to cope with inward
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Pamela Zalina Aleida den Heijer

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A first step in teaching students to cope with inward
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The design of affective learning experiences

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Pamela Zalina Aleida den Heijer
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Promotiecommissie

Promotor: prof. dr. J.M. Voogt Universiteit van Amsterdam

Copromotor: dr. A.A.W. Zondervan Hogeschool Windesheim

Overige leden: prof. dr. M.L.L. Volman Universiteit van Amsterdam
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 dr. M.A. de Ronde Hogeschool Rotterdam

Faculteit: Maatschappij- en Gedragwetenschappen

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Chapter 1 Introduction



Roos (aged 45) feels very fulfilled and relieved today. She taught a lesson that higher vocational education students found very meaningful. The lesson had two goals. The first aim was to elicit students' receptivity to inner self-exploration of their feelings and the second aim was to invite students to discuss their feelings among themselves. She found it very exciting beforehand, despite having taught college students how to deal with value conflicts for years. In teaching value conflicts, Roos often found that students' feelings determined how they reacted to a value conflict, but that they were not aware of their feelings. Today, she did pay attention to becoming aware of one's own feelings. That made this lesson so exciting for her: it was the first time she had let students experience something from the inside out rather than from the outside in. In her class, that meant: not sitting behind lecture tables with laptops as always, but with the chairs and tables aside, and not starting with a value conflict, but starting with the insides of the students. She asked students to walk around the classroom just as they always walk and to feel themselves. She then had the students engage in three experiences. For the first experience, she instructed them that when you meet someone, you shake hands with the other person. For the second experience, she instructed them to feel inwardly, and then again when you meet someone, to give the other person your hand. For the third experience, she instructed them to feel outwardly and then again when you meet someone, to give the other person your hand. During the follow-up discussion, she asked the students to discuss in pairs what each person felt and observed and what differences they observed when shaking hands with the other person when they were focused on feeling inwardly or outwardly. And finally, she asked them also to discuss the meaning each person gave to the perceived difference between feeling inwardly or outwardly. During the discussion afterwards, Özlem remarked that when feeling inwardly, she did not feel inclined to shake hands with the other person at all, because she was much better aware of whether or not she felt the need to shake hands with someone: she was much more preoccupied with herself and what exactly she was feeling inside. Kees noted that he was still a bit confused about what exactly he was experiencing. He did feel that there was a difference between whether you feel inwardly or outwardly, but he needed more time to be able to give meaning to it. Roos sensed a very different atmosphere in the classroom: the students were much calmer than before the exercise, less focused on each other, and at the same time much more open and vulnerable in discussing among themselves. She looked back on the affective learning experiences in her lesson as a first step in teaching her students to cope with value conflicts by taking their gut feelings with them.

1.1 Problem statement

As future professionals, students in higher vocational education need to become aware of their own values to be able to cope with a value conflict. In the example above, Roos encouraged students to feel, and to experience their own feelings in the moment. In this way, students become aware of their own values. This is not the norm in higher vocational education and certainly not in the context of coping with a value conflict, although research (van den Berg et al., 2005) has shown that feelings, even when unconscious, are decisive in how someone deals with a value conflict. In higher vocational education programs, learning experiences and accompanying teaching strategies mainly encourage students to think about value conflicts by adopting a cognitive focus, rather than encouraging them to view a value conflict from the

inside by adopting an affective focus. As a result, the typical stance of both higher vocational education teachers and students towards a value conflict positions them outside the value conflict, viewing it from another person's point of view (second-person perspective) or from an objective, third-person standpoint (meta-perspective; Andreas & Andreas, 2009). As a result, important information is missed. In contrast, Roos encouraged students to adopt a first-person perspective (as preparation for viewing the conflict from inside) in order to be alert to what was happening within themselves when feeling inwardly and what was happening around themselves when feeling outwardly. In both experiences, one views the situation from one's personal point of view, in terms of what is happening within oneself (pre-reflective awareness).

Everyone has experienced being confronted with a value conflict and making a choice based on their gut feeling, not on their thoughts. Checking what is happening within oneself is exploring that type of gut feeling. For example, Özlem's comment that when feeling inwardly she was much better aware of whether or not she felt the need to shake hands with someone shows that by including the inner aspect of affect, one can distinguish the "pleasant" and the "unpleasant" within oneself. This enables having an inner affective experience of what is pleasant or unpleasant, which in turn allows one to identify what one considers "good" or "bad". Experiencing what one considers "bad" enables identifying what is not right for oneself. As a result of this inner affective experience, the mind generates what is normally an intuitive response (Veldman, 2010), which Özlem gained awareness of through the learning experience. When values conflict, perceiving feelings is clearly essential for a person to be able to determine which value is most meaningful to them (internal affective evaluation). When a person instead avoids experiencing what is pleasant or unpleasant for themselves in a value conflict, they are less able to consciously identify their own preferred value in the value conflict and to include it in their decision.

During the discussion, Roos encouraged students to engage in affective interactions. People often talk about feelings in the classroom, but not based on their own feelings. Roos encouraged students to speak from their own feelings. This is exciting, because talking from one's own feelings is much more vulnerable than talking about feelings from an inner distance – without including oneself and one's own inner world. Discussing one's own feelings with fellow students in the context of a conflict of values is important in order to become able to take a stand as a future professional in a value conflict (Kärkkäinen, 2006).

Affective learning experiences such as Roos had her students experience in her class, which include inviting students to self-examine their own feelings and values as well as affective interactions, are considered crucial both to support students in developing awareness of their personal values and to prepare them to deal with their personal values when these conflict with other values in a professional situation. Such affective learning experiences are still missing in higher education curricula.

Incorporating affective learning experiences that teach students how to cope with value conflict in higher vocational education enables these programs to meet the Dutch government's expectation that they will educate students as future professionals who will

become equipped to be value bearers (Ministry of Education, Culture and Science, 2015). This expectation stems from the professional field: employers of professionals want graduates who have developed their own personal values, operate within a normative framework, and can make appropriate choices when the dictates of a written protocol conflict with their own gut feelings (Riley, 2020). Where previously the main concern for higher vocational education was ensuring that students mastered technical-instrumental skills, now they must also master normative skills. Higher vocational education curricula must therefore address students' development of self-awareness in the moment when experiencing a value conflict.

However, in current higher vocational education curricula, much attention is paid to self-reflection before and after an experience of a value conflict (Korthagen, 2017; Korthagen & Vasalos, 2009), but little to no attention is given to self-awareness in the moment when experiencing a value conflict (Jordi, 2011; Rogers, 2001). Self-reflection is typically done in an analytic-reflective state, whereas self-awareness requires an affective-receptive state (Colombetti, 2014; Noddings, 1984).

Students do not perceive the inner aspect of their affect on their own, which means that they must be taught about self-perception of affect. Teachers need to provide experiences based on a holistic point of view that invite students to enter an affective-receptive state, rather than from a cognitivist perspective leading to an analytical-reactive state, so that students learn to take into account and discuss their feelings evoked by a value conflict. However, because of the predominantly cognitivist view of affective learning experiences, teachers rarely reach out to give students these experiences that invite them to be receptive to inner self-examination of their feelings and values. Teachers do not pay enough attention to preparing students to open up to an affective-receptive state in order to feel and share their feelings with peers. Students often are not guided towards how to experience their feelings in the moment (Jordi, 2011; Rogers, 2001), as Roos did in the example. Research has shown (Davis-Manigaulte et al., 2006; Yorks & Kasl, 2002) that opening up to an affective-receptive state can be stimulated by inviting participants to use affective language for their new insights at the affective level. Using affective language is difficult because there is little suitable language available in everyday teaching practice and educational research for expressing oneself well about affect. As far as we know, educational research on expressing oneself well about affect is lacking.

Research on how to prepare higher vocational education students to view a value conflict from the inside is still missing (Burlingame, 2021; van den Berg et al., 2005). With this dissertation, I intend to take a first step towards filling that gap. Therefore, in this dissertation I sought design features and accompanying teaching strategies for affective learning experiences that treat affect as something that has both an inner, private aspect and an outer, public aspect: the inner aspect helps with perceiving one's own feelings, while the public aspect facilitates sharing with others about one's feelings. As part of that enterprise, I also sought appropriate affective language that can be used both in research and in teaching practice.

1.2 Theoretical underpinnings

1.2.1 *Affective learning experiences*

Affective learning in general refers to learning that addresses how students feel while learning. The particular affective learning experiences designed and studied in this dissertation address attitude development, as a first step towards learning to cope with a value conflict (Miller, 2005). Within affective learning experiences, the focus can range from dominantly affective (e.g., inner feeling experience) to dominantly cognitive (e.g., cognitive evaluation; Fleckenstein, 1991). In this dissertation, I position myself at the dominantly affective end of the continuum by focusing on affective evaluation of a value conflict, but based on the understanding that affect and cognition are always inextricably linked. Given the lack of agreed-upon language needed to give proper nuance to concepts within the affective domain, I analyzed literature in the fields of psychology, phenomenology, philosophy and linguistics to find agreed-upon affective language and suitable concepts. Below, I give a brief initial overview of the most important concepts that I used in the research in this dissertation.

1.2.2 *Value-expressive attitude*

To better understand internal affective evaluation of a value conflict, I went back to Katz's (1960) functional approach to attitude development, in which he argued that how one internally evaluates a value conflict influences one's value-expressive attitude, namely, one's affective (feelings), cognitive (beliefs) and experiential information about the value conflict (Petty et al., 1997). Whether the information is affective, cognitive or experiential determines which component is activated, thereby influencing the value-expressive attitude that is formed. Forming a value-expressive attitude on the basis of an internal affective evaluation (affective focus) creates a stronger connection with the value conflict than a cognitively-based attitude (van den Berg et al., 2005). The value of Katz's (1960) functional approach to attitude development has been demonstrated outside the field of education, in psychology (e.g., Cohen et al., 2021; Keating, 2021; Lake et al., 2021; Lee et al., 2022; Maio et al., 2018) and in business and management (Briscoe et al., 2012, 2021; Waters et al., 2014). In educational research little is known on how to develop a conscious value-expressive attitude based on an affective focus and how affective learning experiences can stimulate internal affective evaluation of a value conflict (Burlingame, 2021; van den Berg et al., 2005). Literature in the fields of phenomenology, educational philosophy, and linguistics proved useful for trying to fill that gap.

1.2.3 *Inward affective involvement*

Becoming inwardly engaged with a value conflict means either consciously avoiding it or taking a stance towards it (Zupan, 2012). Approaching the conflict requires drawing upon one's own inner perceptual experience of the situation, along with any relevant pre-existing procedures and values. One's level of inward affective involvement reflects how strongly the conflict and one's important values are related (Anderson, 2012; Johnson & Eagly, 1989). Becoming inwardly involved with a value conflict means perceiving oneself as a subject "in the moment" (Hermans, 2006), also known as awareness (Rogers, 2001). To remain aware, one must maintain alertness to what is happening within and around oneself from the first perceptual position. One's perception, interpretation and judgment of a value conflict are

influenced by one's affective state; therefore, one's affective state influences whether one is inwardly affectively involved or not. Therefore, a first step towards developing awareness of how to perceive a value conflict with an affective focus and becoming able to evaluate one's own interpretations of the value conflict is to become aware of how the unconscious influence of affect operates on one's thinking and judging (Forgas et al., 2001).

1.2.4 Affective interaction

Students' repertoire for dealing with inner feelings around a value conflict can be expanded through affective interactions (or inter-affectivity) between teacher and students and among students themselves. Otherwise, students can be prevented from learning to explore their own stance in a value conflict based on their feelings and from developing affective language (Di Paolo et al., 2018). When engaging in affective interactions, affect is not a private matter, but is intersubjective (Ahmed, 2004). Intersubjectivity refers to mutual recognition in which each person experiences the other as a "similar subject", a distinct, separate center of feeling and perception (Benjamin, 2004). Recognizing that the other person is also a subject with their own feelings and needs makes inter-affectivity complex (Benjamin, 2004). In particular, discussing how one feels and is affected by another's feelings can be difficult; overcoming this requires acceptance of vulnerability by being willing to reveal one's own affect (Ahmed, 2004; Boler, 1999). In the classroom, vulnerability allows students to be subjects in an interpersonal relationship with their teacher and their fellow students (Jackson, 2018).

1.2.5 Affective perceptual awareness

Affective perceptual awareness, being perceptually aware of one's own affect (Rodgers & Raider-Roth, 2006), is required in order to become affectively involved in a value conflict, which cannot happen when one maintains inner distance in viewing and responding to the value conflict (van den Berg et al., 2005). Inner distance and affective perceptual awareness can be construed as different modes of self-awareness. Inner distance happens during reflective self-consciousness (secondary or observer self-consciousness), when the person stands aside from their own experience while thinking about it. Other labels for this are second perceptual position (perceiving from the other person's perspective) or third perceptual position (helicopter perspective; Andreas & Andreas, 2009). In contrast, affective perceptual awareness involves pre-reflective self-consciousness (primary or non-observer self-consciousness; Gadsby, 2018; Ninda-Rümelin, 2017; Stelter, 2000), when the person does experience inward engagement in the moment and has affective perceptual awareness of that experience. This is also known as the first perceptual position (the "I" perspective; Andreas & Andreas, 2009).

1.3 Research question

The overall outcome and contribution of this dissertation is the development of appropriate language and a theoretical and practical basis for the design of affective learning experiences in higher vocational education that stimulate inward affective involvement in a value conflict in such a way that students develop a conscious value-expressive attitude. The main question is: How should affective learning experiences that develop in students a conscious value-expressive attitude based on an affective focus be designed?

1.4 Research context

Increasingly, employers of professionals want graduates who have developed their own personal values, operate within a normative framework, and can make appropriate choices when the dictates of a written protocol conflict with their own intuitive sense of what is right (Ministry of Education, Culture and Science, 2015; Riley, 2020). This requires taking into account the inner aspect of professionals' affect (Gertsen et al., 2017), for example, for care and social assistance jobs (Van Ewijk & Kunneman, 2013). In response to this signal from employers, the expectation from the Dutch government is that students in higher vocational education must become the value-bearers of the future (Ministry of Education, Culture and Science, 2015). However, how to promote students' development as value-bearers remains a challenge for higher vocational education programs. In order to prepare the next generation of higher vocational education students as value-bearers of the future, educational programs at a Dutch higher vocational education institute face the challenge of how to support students in developing a professional identity and applying professional, personal, institutional and legal values and norms without compromising their personal values. The guardians and owners of this challenge are the teachers and students. Teachers in higher vocational education realize that they lack expertise in the field of affective learning (Friesen, 2017; Friesen & Osguthorpe, 2018; van Manen, 2016), and that promoting this affective learning process requires more from them than just determining what up-to-date professional knowledge and skills students should be offered. They are aware that they need to expand their own pedagogical and didactic repertoire in order to be able to encourage students to be affectively receptive to experiencing a conflict of values (Zondervan, 2013). The problem central to this dissertation was viewed through the lens of the experiences and reflections regarding affective learning experiences of teachers and students from six higher vocational education programs (social work, geriatric care, sports science, theology, and two in teacher education) from a higher vocational education institute in the Netherlands.

1.5 Design-based research

This dissertation adopted a design-based research (DBR) approach. Wang and Hannafin (2005) defined DBR as "a systematic but flexible methodology aimed to improve educational practices through iterative analysis, design, development, and implementation, based on collaboration among researchers and practitioners in real-world settings, and leading to contextually-sensitive design principles and theories". The DBR process has three phases: (1) the preliminary research phase, which involves analysis and exploration; (2) the prototyping/development phase, which involves design and instruction; and (3) the assessment phase, which involves evaluation and reflection (McKenney & Reeves, 2012, pp. 78-79). This dissertation concerns the preliminary research phase and the prototyping/development phase. In this DBR project, teachers and students engaged in an affective learning experience about a value conflict. After having this experience, teachers and students reflected upon it and provided starting points for designing such affective learning experiences about a value conflict. I explicitly chose to include both teachers and students in the research population, because both teachers and students can, based on an explicit experience, inform the design of an affective learning experience.

The aim of the preliminary research phase was to refine the problem statement. The first part of this phase was a literature review (study 1, Chapter 2). The outcomes of the literature review constitute the theoretical underpinnings of the other three studies. The second part of the preliminary research phase was a qualitative study (study 2, Chapter 3) to explore the needs and perceptions of teachers in higher vocational education concerning their own response to inward affective involvement in a value conflict and their reflections on how best to design affective learning experiences for their students. Based on the findings from study 2, I formulated initial design considerations. Studies 3 and 4 (Chapters 4 and 5) were conducted in the prototyping/development phase. In this phase, potential design solutions were further explored, with the aim of identifying the core design features. Study 3 (Chapter 4) looked into design features for inter-affective learning experiences. In study 4 (Chapter 5), I further specified how an affective learning experience in which practicing affective perceptual awareness is central can be designed. Figure 1 shows the overall design of the dissertation.

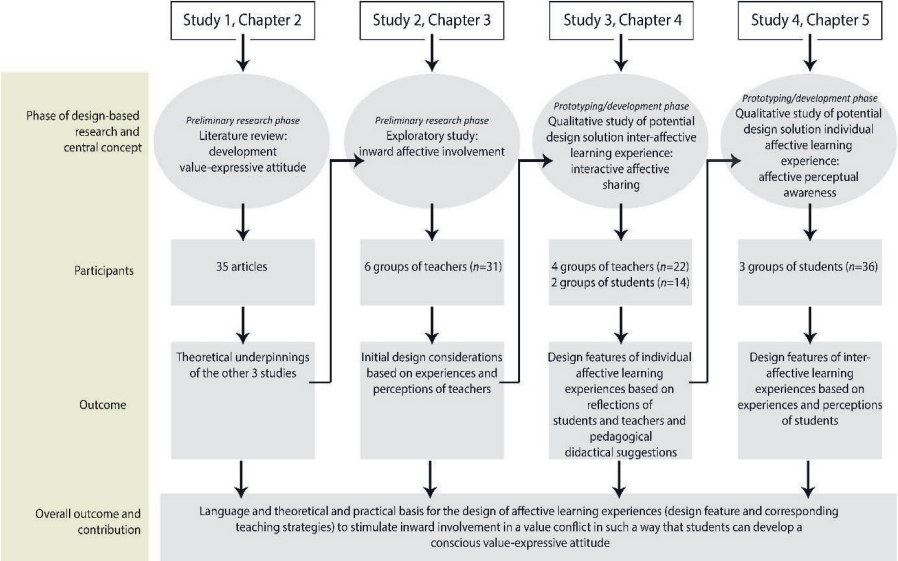


Figure 1: Overview of design of the dissertation

The intervention developed in the DBR project

Studies 3 and 4 (Chapters 4 and 5) used an intervention that was developed as a possible design solution based on the results of study 2 (Chapter 3). In study 3 (Chapter 4), the intervention involved an inter-affective learning experience seeking to engage students in interactive affective sharing about a value conflict. In study 4, the affective learning experience took an individual approach, in which the goal was to encourage students' openness to engaging in inner self-exploration of their own feelings and values. In both studies, participants first engaged in the affective learning experiences and then thought about them, which enabled them to suggest ways in which the design of the affective learning experiences could be improved.

Both learning experiences started with an introductory film, which aimed to give the students and the teachers an image of what exchanging affective messages from inward involvement is, and to facilitate the transition from outside to inside oneself in preparation for perceiving oneself. Feelings from previous experiences were evoked by using the metaphor of a bridge in the film, prompting the student to make an inner investigation (Davis-Manigaulte et al., 2006; Yorks & Kasl, 2002). The metaphor of the bridge expressed that, when exchanging affective messages concerning feelings, everyone has the same distance to bridge to get to the middle of the bridge, where the actual exchange of messages can take place. The film discussed awareness of and respect for people's individuality, including one's own, the need to understand one's own feelings and values in order to deal with these individual differences, and difficulties with saying what one thinks and feels that can hinder discussions based on feelings. After the general introduction by means of the film, we moved on to the central part of each learning experience.

In the inter-affective learning experience in study 3 (Chapter 4), students and teachers were exposed to a small dilemma situation and invited to discuss the dilemma situation with their peers, which aimed to involve the students/ teacher personally, to invite them to become a participant in the value conflict that was central to the dilemma situation. Teachers and students were asked questions and given tasks that walked them through the following steps: evoking their inner instinctive tendency to approve or disapprove of a value conflict in this situation (Katz, 1960, 1968; Katz & Stotland, 1959); evoking an active internal search process for relevant information from feelings, previous experiences and convictions (Baartman & de Bruijn, 2010; Eagly & Chaiken, 2007; Krosnick et al., 2005); stimulating them to look at themselves from the first perceptual position in order to discover what information their own feelings can give about the values that are important for them in the value conflict (Rogers, 2001); letting them form personal concepts about their own values and feelings by connecting their own feelings and values with words (Davis-Manigaulte et al., 2006; Meijers & Mittendorff, 2010; Yorks & Kasl, 2002); giving their own language to their own inner feelings to increase awareness (Davis-Manigaulte et al., 2006; Meijers & Mittendorff, 2010; Yorks & Kasl, 2002); and reviewing the values that play a role for them in the value conflict to enable balanced judgment about the presented dilemma situation (Ajzen, 2001; Anderson, 2012; Demuth, 2006; Lavine et al., 1998; McLeod, 1991; Rees, 2006).

Study 3 (Chapter 4) demonstrated the importance of affective perceptual awareness in order to be able to focus on one's own inner feeling experience, which is why an individual affective learning experience was central in study 4 (Chapter 5). Through the individual affective learning experience, students were encouraged to: perceive themselves in the moment, look at themselves as "subjects", perceive their own feelings, and become aware of their own values. The individual affective learning experience occurred in a group that had known each other for a long time and had close contact with the teacher involved, thus providing a safe context. Students were instructed to put themselves in a situation where someone called them to account for their behavior, to guide them in the transition from outside to inside themselves. Asking students to then answer the question, "What comment about your behavior are you really affected by?" based on that situation, created a pathway to a felt experience and

unconscious knowing. Cards with values and feelings on them gave words to the felt experience, inviting students to name their feelings. Asking about values and feelings invited students to become aware of unconscious knowing about their values based on their feelings. Finally, asking students what they took away from the game about their values and feelings invited awareness of the experience gained (Davis-Manigaulte et al., 2006; Yorks & Kasl, 2002).

1.6 Overview of the studies

1.6.1 Study 1

The first study was a literature review. The primary aim of the review was to synthesize knowledge about the development of a conscious value-expressive attitude based on an affective focus. The secondary aim was to arrive at theoretically grounded considerations for designing affective learning experiences that encourage higher vocational education students to develop a conscious value-expressive attitude that is informed by their internal affectively based evaluation of a value conflict. The three research questions guiding this study were: (1) What key elements are part of a value-expressive attitude? (2) What key process are involved in the development of a value-expressive attitude? and (3) What are the characteristics of affective learning experiences that affectively support students' value-expressive attitude development? The literature review consisted of two parts. The first part of the literature review aimed to reveal – based on literature from education and psychology – the key elements that combine to form the concept of value-expressive attitude and the key process that students need support for in order to develop a conscious value-expressive attitude based on an affective focus. The second part of the literature review aimed to reveal – based on literature from phenomenology and educational philosophy – a number of guiding assumptions about how teachers' teaching practice can encourage students to develop a conscious value-expressive attitude. As a theoretical starting point, Katz's (1960) functional approach was used to explore value-expressive attitude development in students. This was supplemented with theory from phenomenology focused on consciousness. A search for relevant peer-reviewed studies that specifically focused on value-expressive attitude was conducted in scientific databases using the combination of the following search terms: value-expressive attitude, higher education, curriculum, moral development. The final dataset consisted of 35 studies. Relevant text fragments were selected in the included articles, and codes were assigned. Key elements of a value-expressive attitude and key processes supporting the development of a value-expressive attitude were identified, as well as main important issues when seeking to promote students' internal affective evaluation of a value conflict.

1.6.2 Study 2

In the second study, I explored design characteristics for stimulating inward affective involvement in a value conflict. I used an ethical dilemma, because in an ethical dilemma there are always conflicting values. The study aimed to answer the following research questions: (1) How do teachers in higher vocational education respond to an ethical dilemma? and (2) How do their reflections upon this experience inform the design of learning

experiences to stimulate their own students' inward affective involvement when faced with ethical dilemmas? I answered these questions by placing higher vocational education teachers in teams and presenting them with an ethical dilemma. The main subject of interest in this qualitative study was teachers' inward affective involvement when confronted with an ethical dilemma. The study was a first step in raising awareness of teachers' response to inward affective involvement when facing ethical dilemmas and gathering teachers' reflections on the design of affective learning experiences to affectively inform students' attitudes towards an ethical dilemma. A total of 31 higher vocational education teachers from six educational programs (social work, geriatric care, sport science, theology, and two in teacher education) were presented with an ethical dilemma. The conversations prompted by the dilemma and the six focus-group interviews in which teachers reflected upon the experience were transcribed. Data collected when the teachers were actually addressing the dilemma were deductively coded. Teachers' reflections about the experience were inductively coded. The study was a first step in identifying initial design features of affective learning experiences to affectively inform students' attitudes towards an ethical dilemma.

1.6.3 Study 3

In this qualitative study, I explored basic characteristics needed for an effective small-group inter-affective learning experience. The main concept addressed in this study was inter-affective sharing. Two research questions were central to this study: (1) How do teachers and students reflect on an inter-affective learning experience that aims to promote interactive affective sharing of a value conflict? and (2) What characteristics for guiding inter-affective learning experiences aimed at promoting interactive affective sharing of a value conflict can be derived from these reflections? Four groups of teachers ($n = 22$) and 2 groups of students ($n = 14$) each participated in a small-group inter-affective learning experience. The analysis for this study focused on the data collected during the conversation after the affective learning experience. The analysis involved two steps. First, selected relevant text fragments were inductively coded; with the inductive codes as keywords, the literature was searched, which further informed the theoretical framework for the study. Then, the selected fragments were deductively coded on the basis of the central concepts from the revised theoretical framework. The study resulted in better understanding of the characteristics of such an inter-affective learning environment.

1.6.4 Study 4

In study 3, I found that students had difficulty in expressing their own inner feelings about a value conflict; therefore, I decided to focus on students' self-exploration of their own inner feelings. In study 4, I aimed to identify design features of affective learning experiences that promote students' awareness of their inner feelings, by focusing on practicing affective perceptual awareness. The main questions addressed in this study were: (1) How receptive are students to inner self-exploration of their own feelings and values in an affective learning experience and what characterizes their receptivity? and (2) How do students reflect on their inward self-exploration of feelings and values in the affective learning experience? Students were put in an affective learning experience involving self-exploration of their own inner feelings and values by encouraging them to practice affective perceptual awareness. Three

groups of higher vocational students ($n = 36$) participated in the affective learning experience. The data collected were coded deductively with codes derived from the theoretical framework. The study resulted in an in-depth understanding of the characteristics an affective learning experience needs to deepen students' inner self-exploration into their own feelings and values.

1.7 This dissertation

The dissertation consists of the four studies, an introduction to the study (this chapter) and a discussion of the entire set of studies. The first study, a literature review study, is reported in Chapter 2. Chapter 3 describes the results of the second study, a qualitative study among higher vocational teachers. Chapter 4 presents the third study, a qualitative study with higher vocational education students and teachers. The fourth study, a qualitative study with three groups of students, is reported in Chapter 5. Finally, Chapter 6 starts with a summary of the results of the four studies and the answer to the overall research question. Subsequently, the results of the dissertation are discussed. The chapter ends with recommendations for research and practice.

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Chapter 2 Towards design considerations for affective learning experiences to affectively inform students' attitude toward value conflicts: A review of the literature¹



¹ This chapter is based on the submitted article:

Den Heijer, P., Zondervan, T., & Voogt, J. (under review). Towards design considerations for affective learning experiences to affectively inform students' attitude toward value conflicts: A review of the literature.

Abstract

Students are typically encouraged to think about value conflicts when they encounter them in their program, by adopting a cognitive focus. However, what is needed is learning experiences in which students attend to how they view the value conflict from the inside, by adopting an affective focus in which feeling is central. Exposure to a value conflict always leads one to activate a value-expressive attitude. We aimed to arrive at theoretically grounded considerations for designing affective learning experiences that encourage higher vocational education students to develop a conscious value-expressive attitude that is informed by their internal affectively-based evaluation of the value conflict. We conducted two literature searches. The selection process led to the inclusion of 35 articles. We found three main issues of importance when seeking to promote students' internal affective evaluation of a value conflict, namely, receptivity to inner self-exploration, perceptual awareness, and receptivity to sharing one's individual affective experience.

2.1 Introduction

Every professional's experience includes moments in which a normative choice must be made between different conflicting values. Being a professional therefore requires not only "technical-instrumental" professionalism, but also "normative" professionalism (Gertsen et al., 2017). For this reason, those in higher education who are responsible for educating future professionals have shown increasing interest in learning experiences with value conflicts (Gertsen et al., 2017). Such learning experiences must support students both in developing awareness of their personal values and in developing the ability to deal with their personal values when they conflict with other values in a professional situation, for example, with institutional or professional values. In such normatively-oriented learning experiences, the emphasis should not be on the student's view of the value conflict from outside, adopting a cognitive focus in which thinking about the situation is central. Instead, the emphasis should be on the student's view from inside themselves of the value conflict, which requires an affective focus in which feeling is central (Eickmann et al., 2002).

However, many students have difficulty with viewing a value conflict from inside, because they have little or no access to their own inner experience of feelings, so they lack important information about their own inner feelings when they experience a value conflict. Consequently, the information from their own inner feelings is often not included in their evaluation of the value conflict. Their evaluation is then unconsciously based on a memory of feelings in a similar situation from the past (Colombetti & Krueger, 2015). In this way, the memories of past feelings are incorporated as feelings in the present and are used as present feelings even though they are from the past. If the student were instead to sense how they feel at that moment, their actual inner experience of feelings might be different, and so might their judgment (Burlingame, 2021; Forgas et al., 2001). If a person is not aware of their current inner experience of feelings, such unconscious affect may even take over thinking and judging completely, because the person is not aware of their own internal affective evaluation of the value conflict.

To better understand internal affective evaluation of a value conflict we went back to Katz's functional approach to attitude development (Katz, 1960) developed in the 1960s. Katz (1960)

argued that a person's internal evaluation of a value conflict influences their value-expressive attitude. Value-expressive attitude consists of affective (feelings), cognitive (beliefs) and experiential information about a value conflict (Petty et al., 1997). The focus of the information (affective, cognitive or experiential) determines which component is being activated and thus influences the formation of a person's value-expressive attitude. A value-expressive attitude formed as the result of an internal affective evaluation (an affective focus) has a stronger connection with the value conflict than an attitude that has a cognitive basis (van den Berg et al., 2005). Katz's (1960) functional approach to the development of attitude has proven its value in domains outside the field of education. For instance, in psychological research (e.g., Cohen et al., 2021; Keating, 2021; Lake et al., 2021; Lee et al., 2022; Maio et al., 2018) and in the field of business and management (Briscoe et al., 2012, 2021; Waters et al., 2014).

Research on how to stimulate internal affective evaluation of a value conflict through an affective learning experience is missing (Burlingame, 2021; van den Berg et al., 2005). With this review, we intend to make a first step in filling that gap. This literature review is the first study of a larger design-based research project intended to generate affective language and a theoretical and practical basis for the design of affective learning arrangements to stimulate inward involvement in a value conflict such that students can develop a conscious value-expressive attitude. The goal of the review is to arrive at theoretical insights and initial design considerations regarding how to develop a conscious value-expressive attitude based on an affective focus.

2.2 Key concepts

2.2.1 *Value-expressive attitude*

The concept of a value-expressive attitude is part of Katz's (1960) functional approach. According to Katz (1960), a value-expressive attitude is activated when someone experiences a conflict between personal and other values. The functional approach focuses only on attitude development, and not on the relative contributions of attitudes to predicting intentions and behavior, as in the theory of planned behavior (Ajzen, 2001). According to the functional approach, attitude development can be understood in terms of the need that an attitude fulfils for someone. The functional approach uses this as the basis for describing the circumstances (conditions and techniques) that are necessary to activate each form of attitude (Katz, 1960, 1968; Katz & Stotland, 1959). Katz uses the term "value-expressive attitude" to address the need to maintain congruence between one's own values and values in the environment.

Value-expressive attitude can be defined as "a person's inner tendency to approve or disapprove of a value conflict" (Eagly & Chaiken, 2007; Katz, 1960). The distinguishing feature of the concept of value-expressive attitude lies in the emphasis on one's internal evaluation of a value conflict. The internal evaluation is done on the basis of affective and/or cognitive and/or experiential information (Petty et al., 1997). The type of information (cognitive and/or affective and/or experiential) about a value conflict that is used determines how a person will relate to the value conflict (Fazio, 2000; Maio et al., 2001; Zanna &

Rempel, 2008). Internal evaluations based on differences in affective and cognitive information can lead to inconsistent attitudes (Karpen et al., 2012; Petty et al., 2009), which makes prioritizing values difficult (Karpen et al., 2012; van den Berg et al., 2005). In particular, ambivalent affective internal evaluations can influence the ability to make decisions (van den Berg et al., 2005).

An emphasis on either the affective, cognitive or experiential information about the value conflict influences the formation of a person's attitude towards the value conflict. Someone can focus more on their feelings (affective focus), experience (experiential focus) or on their thoughts and beliefs (cognitive focus). An affectively based value-expressive attitude has a stronger connection with the value conflict because of the person's inner involvement than a cognitively or experientially based attitude, which involves inner distance (van den Berg et al., 2005).

2.2.2 Internal affective evaluation

The type of information (cognitive, experiential and/or affective) about a value conflict that is used determines whether the internal evaluation is cognitive, experiential or affective (Fazio, 2000; Maio et al., 2001; Zanna & Rempel, 2008). The term "affectivity" is used to express a state in which a person is affected by something to which they are not indifferent and that can be expressed as an emotion (e.g., scared, angry, happy or sad), mood (e.g., curious, grumpy) or motivational state (tired, pain, hungry). The terms "affective" and "affect" are often used as a collective term for emotions, moods and motivational states (Colombetti, 2016). Affectivity is also used as a synonym for sensitivity to being affected by something or the ability to be personally affected. If someone experiences something as meaningful or relevant, they are more likely to enter an affective state (Colombetti & Krueger, 2015). A person's affective state influences how a value conflict is perceived and interpreted. Affect thus influences what a person perceives in a value conflict and their judgment of it. Becoming aware of the effects of the unconscious influence of affect on thinking and judging is a first step in becoming aware of how a value conflict can be perceived with an affective focus and in evaluating one's interpretations of the value conflict (Forgas et al., 2001).

In the case of an unfamiliar value conflict, a person is more likely to rely on their own affect, because they lack sufficient knowledge for a well-considered reaction to the situation: there is no or little personal involvement and no previous evaluation to fall back on (Forgas et al., 2001). The affect evoked when making the evaluation is determined by the situation at hand, judgement (good/bad) of the situation, and the evaluation of consequences of the situation for oneself or others. The affect that is evoked also determines the way in which someone explains the value conflict for themselves. An affective evaluation of a value conflict is thus about whether someone's affective experience of the value conflict feels either pleasant or unpleasant (Charland, 2005; Colombetti, 2005). Whether the inner affective state related to the value conflict is experienced as pleasant (desired) or unpleasant (not desired) will depend on the person's values, meaning that in this situation, affect and values are linked (Charland, 2005; Colombetti, 2005).

2.2.3 Affective learning experience

Learning always involves a dance between cognition and affect. There is a continuum of possible levels of attention to cognition and affect: at one end of the continuum is a dominantly affective focus (e.g., on inner feeling experience), and at the other end is a dominantly cognitive focus (e.g., on cognitive evaluation; Fleckenstein, 1991; McLeod, 1991; Russell, 2005). A dominantly affective focus encourages the student to view the value conflict from inside themselves, and a dominantly cognitive focus encourages the student to view the value conflict from outside themselves. Learning with a dominantly affective focus requires concrete experience through feeling, whereas learning with a dominantly cognitive focus requires abstract conceptualization through thinking (Eickmann et al., 2002). An affective learning experience related to a value conflict would therefore start with the students' own inner experience of feeling with regard to the value conflict. By viewing the conflict from within themselves, the students would be positioned to question or adapt their ideas or assumptions about themselves in relation to that value conflict.

2.2.4 Aim and research question

The aim of the review is to come up with theoretically based design considerations for affective learning experiences that support students in coping with value conflicts. To this end, we first searched for what is known in the education and psychology literature about key elements of value-expressive attitude and key processes that play a role in the development of this form of attitude. Because we expected that phenomenology, linguistics and philosophy of education provide an in-depth understanding of the nature of people's subjective affective experiences, we did a second search in these fields of study.

We pursued the following research questions:

RQ1. What key elements are part of a value-expressive attitude?

RQ2. What key process are involved in the development of a value-expressive attitude?

RQ3. What are the characteristics of affective learning experiences that affectively support students' value-expressive attitude development?

2.3 Method

In the first stage of the review, we aimed to find out what is known about key elements of value-expressive attitudes (RQ1) and what key processes are involved in the development of this form of attitude (RQ2). Articles were searched for in PsycINFO, ERIC, Medline, Web of Science and Scopus. Inclusion criteria were: (1) articles had to be published 2006–2021 and (2) the concept of value-expressive attitude or evaluation of a value conflict had to be mentioned explicitly in the article. The literature search started with search terms related to Katz's (1960) functional approach. To get an overview of articles on value-expressive attitude or evaluation of value conflicts in higher education that were published in the research fields of education or psychology, the search strategy included the search terms "higher education" and "curriculum" with all possible synonyms (see Appendix A).

Figure 1 shows the selection process we followed to find articles to answer RQ1 and RQ2. The 18 resulting articles were uploaded into and analyzed with QDA Miner 4.1.32. If an article could not be uploaded into QDA Miner, the article was printed out and coded manually. Starting from the definition of value-expressive attitude (2.1), all included

articles ($n = 18$) were analyzed for their contribution to identifying the elements of a value-expressive attitude and the processes involved in the development of a value-expressive attitude. In this way, themes were identified that made up key elements and key processes, respectively. In the next step, relevant quotes from each article were grouped by their overarching theme and then clustered within the theme into sub-elements or sub-processes (see Appendix A). Table 1 shows the key elements and key processes found per article. Because the first search only provided information about the processes that can encourage students to form a value-expressive attitude without distinguishing between the development of this attitude based on an affective focus or a cognitive focus, we conducted a second search. In this second search, we wanted to find characteristics for how to encourage students to engage in a value conflict from an affective perspective, starting with their own inner experience of feelings so that they can remove or change old ideas or assumptions about themselves in relation to a value conflict (RQ3). The second stage of this review allowed for a deeper look at the characteristics that affectively support students' value-expressive attitude development. This step was necessary because we aimed to close the gap that exists in educational and psychological research on how internal affective evaluation can be stimulated in a value conflict. The same databases were searched for literature concerning those processes in the fields of phenomenology, educational philosophy, and linguistics, using the term "affective evaluation" combined with "attitude" and "awareness". Characteristics affectively supporting students' value-expressive attitude development (RQ3) were addressed in overarching themes. This search yielded 19 articles (Table 2). Each step in both stages of the review process was thoroughly documented and discussed critically within the research team.

Figure 1: Selection process followed for articles included in stage 1 (RQ1 and 2)

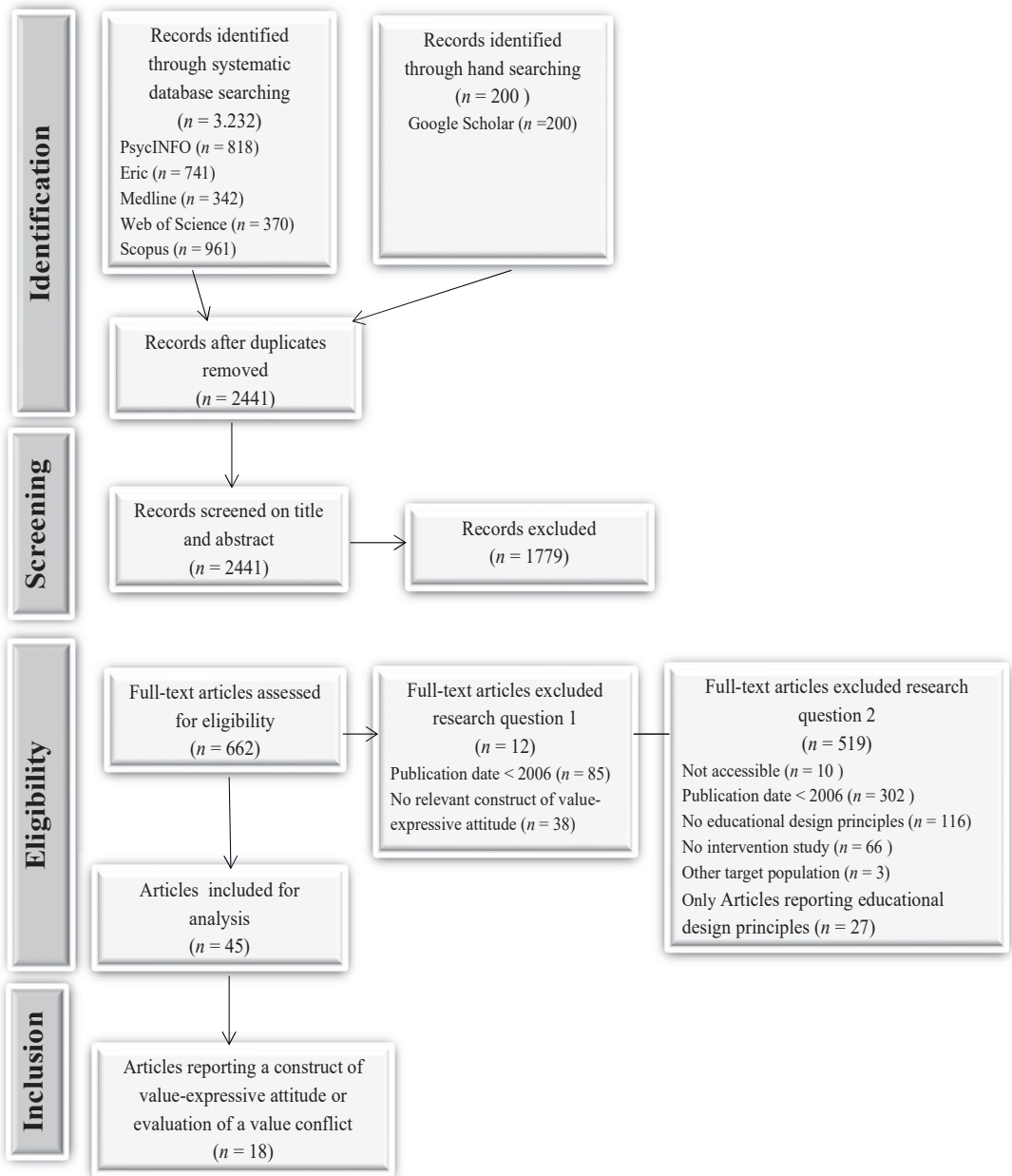


Table 1: Overview of articles from search 1

	Research domain	Underlying key elements (RQ1)			Involved key processes (RQ2)		
		Self-awareness	Value-relevant involvement	Congruence of values and morals	Developing self-awareness	Bridging between values and actual decisions	Internal and external transfer of values
Aalberts et al., 2012	Education			X			
Anderson, 2012	Psychology	X	X		X	X	X
Anderson et al., 2022	Psychology					X	X
Aramavičiute, 2007	Education		X	X	X	X	X
Asayesh, 2011	Psychology	X	X			X	
Chang, 2014	Psychology	X	X			X	
Choi et al., 2012	Psychology		X				
Demuth, 2006	Business	X	X	X		X	
Dollarhide, 2013	Counselling	X				X	X
Gruber et al., 2008	Education	X		X			
Hardy et al., 2008	Education	X	X	X	X	X	X
Hasan et al., 2014	Education				X	X	
Holland, 2013	Education			X			
Lan et al., 2008	Education	X	X	X	X	X	X
Leonard, 2007	Education	X		X			
Lynch et al., 2009	Education						X
Vinik, 2014	Psychology					X	X
Vollum & Buffington-Vollum, 2010	Psychology	X		X			

Table 2: Overview of articles from search 2

	Research domain	Developing self-awareness		Bridging between values and actual decisions	Internal and external transfer of values		
		Pre-reflective awareness	Personal meaning		Presence	Impression	Expres-sion
Alsmith, 2012	Phenomenology	X	X				
Anderson, 2012	Psychology						X
Anderson et al., 2022	Psychology						X
Banick, 2019	Phenomenology	X	X				
Costanzo, 2015	Phenomenology		X				
De Jaegher, 2015	Phenomenology					X	X
De Jaegher et al., 2016	Phenomenology					X	X
Di Paolo et al., 2018	Phenomenology						X
Gadsby, 2018	Phenomenology		X				
Jenkinson, 2017	Linguistics		X				
Kärkkäinen, 2006	Phenomenology					X	X
Legrand, 2007	Phenomenology	X	X				
Legrand et al., 2007	Phenomenology	X					
Legrand & Ravn, 2009	Phenomenology	X	X				
Ninda-Rümelin, 2017	Philosophy		X				
Rodgers & Raider-Roth, 2006	Education			X			
Roefs et al., 2021a	Education			X			
Roefs et al., 2021b	Phenomenology			X			
Stelter, 2000	Psychology	X					

2.4 Results

2.4.1 Key elements of a value-expressive attitude

We identified self-awareness, value-relevant involvement and congruence of values and morals as the key elements of a value-expressive attitude. Further analysis of the articles resulted in sub-elements elaborating each key element. These sub-elements clarify each key element. Appendix A (Table A1) gives an overview of the articles identifying the sub-elements belonging to each of the key elements.

In essence, *self-awareness* as part of a value-expressive attitude is about being aware of the (lack of) congruence between personal and social identity and acting accordingly, independent of external influences related to a value conflict. Aspects of self-awareness that matter for a value-expressive attitude are identity, autonomy, personal values and personal integration. Based on what has been written in the literature about these aspects, for a value-expressive attitude, it is important to be aware of:

- one's image of oneself and one's own internalized core values in relation to the value conflict (Anderson, 2012; Asayesh, 2011; Chang, 2014; Demuth, 2006; Lan et al., 2008; Leonard, 2007);
- (in)dependence of one's actions in the value conflict, as separate from the environment (Chang, 2014; Demuth, 2006; Dollarhide, 2013; Gruber et al., 2008; Hardy et al., 2008; Lan et al., 2008; Leonard, 2007; Vollum & Buffington-Vollum, 2010);
- the (in)congruence between personal and social identity in relation to the value conflict (Anderson, 2012; Demuth, 2006; Lan et al., 2008).

Value-relevant involvement as part of the concept of value-expressive attitude is about involvement based on an internal framework of values independent of internal and external influences. Aspects of value-relevant involvement that matter for a value-expressive attitude are value system, compliance with values and value expression. From the perspective of a value-expressive attitude, value-relevant involvement implies:

- having an internal framework of values based on the importance attached to them (Asayesh, 2011; Demuth, 2006);
- acting in accordance with the values that one holds regardless of internal and external influences (Aramavičiute, 2007; Chang, 2014; Hardy et al., 2008);
- expressing one's internalized values in a congruent way (Anderson, 2012; Aramavičiute, 2007; Choi et al., 2012; Demuth, 2006; Lan et al., 2008).

Congruence between values and morals as part of a value-expressive attitude is about judging on the basis of value prioritization and then acting accordingly. Aspects of congruence between values and morals that matter for a value-expressive attitude are judgment, moral action and moral intent. Based on what has been written in the literature about these aspects from the perspective of value-expressive attitude, for congruence between values and morals it is important:

- to set an action against a certain standard and judge it to be good or bad on the basis of emotion and/or reasoning (Aalberts et al., 2012; Gruber et al., 2008; Holland, 2013; Lan et al., 2008);

- to be willing to approach a value conflict actively (Aalberts et al., 2012; Demuth, 2006; Gruber et al., 2008; Leonard, 2007; Vollum & Buffington-Vollum, 2010);
- to be willing to deal with a value conflict in a way that is personally appropriate (Aalberts et al., 2012; Aramavičiute, 2007; Hardy et al., 2008; Lan et al., 2008; Vollum & Buffington-Vollum, 2010).

The key elements and corresponding sub-elements making up a value-expressive attitude provided an initial theoretical starting point as far as what plays a role in a person's internal evaluation of a value conflict.

2.4.2 Key processes supporting the development of a value-expressive attitude

The key processes identified as supporting the development of value-expressive attitude were developing self-awareness, bridging between values and actual decisions, and internal and external transfer of values. As with the key elements, each of these was found to be composed of related sub-processes that clarify the nature of the key process. Appendix A (Table A2) gives an overview of the articles identifying the sub-processes belonging to each of the key processes.

In essence, *developing self-awareness* as one of the processes that support the development of a value-expressive attitude is about development of awareness of one's own identity with accompanying personal values, and being self-directed in doing this. Aspects that matter for the development of self-awareness are identity exploration and autonomy support. Based on what has been written in the literature about these aspects it is important to give support to:

- self-exploring one's own values, prioritizing them and using them to enter into an appropriate relationship with oneself and with others (Aramavičiute, 2007; Lan et al., 2008);
- one's growth process and from there being self-directed and proactive in a value conflict, independent of external control (Aramavičiute, 2007; Hardy et al., 2008; Hasan et al., 2014).

Bridging between values and actual decisions as a process that supports the development of a value-expressive attitude is about increasing consistency between one's personal and other values and the (moral) decisions one makes. Aspects that matter for bridging between values and actual decisions are exploring values, self-regulating in line with one's values, and discovery, formation and transformation of values. To foster the development of a value-expressive attitude, it is important to give support to:

- identifying personal and professional values and the influence these values have on acting in a value conflict (Aramavičiute, 2007; Asayesh, 2011; Chang, 2014; Demuth, 2006; Hardy et al., 2008; Lan et al., 2008; Vinik, 2014);
- discovering that personal values may differ from the values of another person, group or institution, with the opportunity to prioritize or adjust values (Asayesh, 2011; Demuth, 2006; Dollahide, 2013; Hardy et al., 2008; Hasan et al., 2014; Lan et al., 2008).

Internal and external transfer of values as a process that supports the development of a value-expressive attitude is about having values become part of oneself and be included in the formation of judgments, and subsequently be given meaning in interaction with others (in the professional domain). Aspects that matter for internal and external transfer of values are internalization and externalization. The development of a value-expressive attitude can be supported through:

- the inner growth that takes place when one accepts the attitude, codes, principles or sanctions that become part of oneself when judging values or determining behavior (Aramavičiute, 2007; Dollarhide, 2013; Hardy et al., 2008; Lynch et al., 2009; Vinik, 2014);
- giving meaning to the connection between one's personal values and the concept of one's self within the community of a professional domain (Anderson, 2012; Lan et al., 2008).

The key processes and corresponding sub-processes supporting the development of a value-expressive attitude in turn provided a starting point as to what plays a role in stimulating development of students' value-expressive attitude toward a value conflict.

2.4.3 Supporting students' development of affective aspects of a value-expressive attitude toward a value conflict: Characteristics of affective learning experiences

The key processes serve as a starting point for understanding how to stimulate students' value-expressive attitude development with regard to a value conflict. However, as yet we have not distinguished between affective or cognitive support for students' attitude development. Therefore, from this point on, we focus specifically on characteristics of affective support that can be offered in affective learning experiences in which the student is encouraged to engage in subjective experience of a value conflict (see Table 2).

2.4.3.1 Encouraging students' development of affective aspects of self-awareness.

Encouraging pre-reflective self-awareness (also called primary or non-observant self-awareness) is about giving a student experiences with perceiving a value conflict from the first-person perspective (I-perspective) in a non-cognitive way. Aspects that matter for pre-reflective self-awareness are first-person perspective, self-as-subject and self-as-object. Based on the literature, it is important to give support to:

- a student's observation from a first-person perspective during an experience with a value conflict in the present, so they can self-explore their own inner experience of feelings (Legrand, 2007; Legrand et al., 2007; Stelter, 2000);
- pre-reflective awareness of both the self-as-object (perceiving their perception of a value conflict) and the self-as-subject (perceiving the sensations in their own body during an experience with a value conflict; Alsmith, 2012; Banick, 2019; Legrand et al., 2007);
- bringing feelings from the background to the foreground by explicitly paying attention to feeling (Banick, 2019; Gadsby, 2018; Jenkinson, 2017; Legrand & Ravn, 2009).

In essence, *encouragement for giving personal meaning* to an experience with a value conflict is about the student's inward involvement in a value conflict that promotes the inner anchoring of pre-reflective self-awareness in the body. Aspects that matter for giving personal

meaning are inward involvement and expression in language. The literature suggests that it is important to give support to:

- undergoing an experience in the present with inner involvement (Alsmith, 2012; Banick, 2019; Costanzo, 2015; Gadsby, 2018; Jenkinson, 2017; Legrand, 2007; Legrand et al., 2007; Legrand & Ravn, 2009; Ninda-Rümelin, 2017; Stelter, 2000);
- students' expression using global language that only gives an impression about their experience of feelings (Stelter, 2000).

2.4.3.2 Encouraging students' development of affective aspects of bridging between values and actual decisions. Encouraging students' inner involvement in a value conflict concerns the extent to which someone feels that their personal values are affected, and influences the strength of the link between their attitude and their personal values. We did not find any aspects that matter for students' inner involvement, but we found that involvement can be seen as presence (Rodgers & Raider-Roth, 2006).

In essence, *encouraging presence* concerns the experience of bringing one's full attention to bear in order to observe what is happening in the moment. Aspects that matter for presence are students' connection with themselves, with others, and with the value conflict. Based on what has been written in the literature about these aspects, it is important to give support to:

- students' connection with their internal sense of self to bring them close to their own values (Rodgers & Raider-Roth, 2006; Roefs et al., 2021a, 2021b);
- students' vulnerability, so that they can be seen by the other, and attunement to the inner experience of the other (Rodgers & Raider-Roth, 2006; Roefs et al., 2021a, 2021b).
- students' personal meaning-giving to their own experience of the value conflict (Rodgers & Raider-Roth, 2006; Roefs et al., 2021a, 2021b).

2.4.3.3 Supporting students' development of affective aspects of internal and external transfer of values. Encouraging impression of a value conflict is about the non-public but internalized personal values that are not explicitly present. An aspect that matters for impression of a value conflict is subjectivity. Based on what has been written in the literature about this aspect, it is important to give support to:

- students' affective perceptual awareness (De Jaegher, 2015, 2016; Kärkkäinen, 2006).

In essence, *encouraging expression* of a value conflict is about non-verbal and verbal expression of students' own inner affective experience with a value conflict. Aspects that matter for expression of a value conflict are verbalization and affective language. Based on what has been written in the literature about these aspects, it is important to give support to:

- feeling the need to explain a choice (Anderson, 2012; Anderson et al., 2022);
- developing affective language to be able to express personal values and feelings (Di Paolo et al., 2018).

Encouraging interaction with others about a value conflict concerns constructing, correcting, confirming, building on and thereby adopting a standpoint, through interaction with others. Aspects that matter for interaction with others about a value conflict are self-awareness of

feelings, opening up for each other, mutual involvement, and expressing one's own point of view. Based on what has been written in the literature about these aspects, it is important to give support to:

- self-awareness of their own feelings (De Jaegher, 2015, 2016; Kärkkäinen, 2006);
- opening up to each other and sharing their emotional experience with each other (de Jaegher, 2015; Kärkkäinen, 2006).
- mutual affective involvement of all persons involved in the dialogical context (De Jaegher, 2015; Kärkkäinen, 2006);
- expressing their own point of view and calling each other to account for the affective views expressed (Kärkkäinen, 2006).

2.5 Discussion and conclusion

With this review we aimed to arrive at theoretical insights on how to stimulate internal affective evaluation in a value conflict in an affective learning experience. We found three key elements that make up the concept of value-expressive attitude: self-awareness, value-relevant involvement and congruence between values and morals (RQ1). These key elements provide input as to what a learning experience encouraging students to be aware of their own value-expressive attitude should be about. In particular, we found aspects that play a role in a person's internal evaluation of a value conflict: one's own core values, one's own internal value framework that guides one's own actions, (in)congruence between personal and social identity, expressing one's own core values in a congruent way and entering into the value conflict actively and in a personally appropriate way. In addition, the review revealed three key processes (RQ2) supporting the development of a value-expressive attitude: developing self-awareness, bridging between values and actual decisions, and internal and external transfer of values. These processes are relevant for designing learning experiences. In essence, the processes are about exploring and identifying personal and professional values, learning to recognize that these values influence one's own actions in a value conflict and in relationship to others, and prioritizing one's own values when addressing the value conflict. They are about making sense of the connection between one's personal values and one's concept of oneself within the community of a professional domain and discovering that personal values can differ from the values of another person, group or institution, with the ability to prioritize or adjust one's values.

The key elements and processes should be at the core of the learning experience, but they do not distinguish between affective or cognitive support for students' attitude development. Therefore, the third question (RQ3) of this review dealt with the characteristics of affective learning experiences that support students' development of affective aspects of a value-expressive attitude. We will discuss the answer to this question per key process. Since we are interested in designing an affective learning experience, we also provide initial design considerations for each key process.

The first key process in the development of a value-expressive attitude is developing self-awareness of one's own identity with accompanying personal values, and being self-directed in doing this. In fostering students' development of affective aspects of value-expressive

attitude, pre-reflective observation is important, because in pre-reflective observation, one's self-awareness is experienced from the first-person perspective, with regular switching of focus between awareness of one's experiencing self and awareness of one's experience of the value conflict. Thus, in designing an affective learning experience to address normative trade-offs in a conflict of values, it is important to pay attention to pre-reflection in addition to reflection. In pre-reflective self-awareness, the student learns to focus their attention both on the value conflict and on observing the bodily sensations they experience in relation to the value conflict.

However, the attention to pre-reflective self-awareness in a learning experience must be framed within the perspective of cognition and affect. Just as cognition and affect are interwoven (Krathwohl et al., 1964), pre-reflective self-awareness and reflective self-awareness are also highly related. In a learning experience, there is never an exclusive focus on pre-reflective self-awareness; there must also always be attention to reflective self-awareness. Connecting the perceptions based on pre-reflection and reflection creates full awareness (Costanzo, 2015). After all, feelings themselves are pre-linguistic, while interpretation of feelings is cognitive (Russell, 2005). Becoming aware of one's own feelings and being able to express these feelings always relies on cognition, and in that sense, affective and cognitive elements are always interwoven.

Addressing the relationship between affective and cognitive elements requires a change within higher vocational education, in which cognitivist views of affective learning experiences are still central (Burlingame, 2021). Cognitivist views generally see affect in terms of information-providing communicative acts, with a primary focus on the external, visible and discussable side of affect. More holistic views, on the other hand, consider self-perception of affect to be an important aspect. Based on this review and following van Dijke et al. (2020) and Ahmed (2004), we propose to connect the cognitivist and holistic views of an affective learning experience: an affective learning experience includes both awareness of the person's own feeling - the inner aspect of affect, and information-providing communicative expression of that feeling to the other - the outer aspect of affect.

The second key process is focused on bridging between values and actual decisions. This key process is about increasing the consistency between one's personal and other values and the (moral) decisions one makes. To stimulate students' development of affective aspects of a value-expressive attitude, students' presence seems important. Presence can be seen as inward involvement that influences the internal evaluation of values that students either want to pursue or consider subordinate to the value conflict. Presence increases a person's sensitivity to connecting to a value conflict with an affective focus, as well as sensitivity to their affective connection with themselves (subjectivity) and with the other (intersubjectivity). This insight leads to the idea that for the design of affective learning experiences, it is important to pay attention to involvement in the form of presence, so that the student can be stimulated to look at a value conflict with affective sensitivity in the moment. The development of presence in students calls for attention to the students' connection with their own internal sense of self, to making their own inner experience visible to the other, and to their connection with the

value conflict. Going back to the idea of consistency between values and decisions, someone who is inwardly involved in a value conflict can take a moral stand and act on the basis of personal moral principles, regardless of the consequences (Zupan, 2012). The person will take their own affective inner experience into consideration, along with existing procedures and values; their degree of inner involvement says something about the strength of the link between the value conflict and the values that they consider important (Anderson, 2012).

Recent research with higher education students in the Netherlands has explored ideas and experiences related to morality (Van Stekelenburg et al., 2020, 2021). Students associated ethical compass, (the intrinsic motivation to act morally when confronted with a value conflict to moral standards and professional standards in particular) with intuition or “gut feeling” (Van Stekelenburg et al., 2020). Gut feeling and intuition are factors related to inner affective involvement. When students' gut feelings or intuitions are unclear, their adoption of a moral stance will be unconsciously determined by their feelings (Ajzen, 2001). Ethical compass is a broader construct than value-expressive attitude, the central concept in this review. Value-expressive attitude specifically targets the person's inner evaluation. Being aware of one's own inner feelings is required in order to take a conscious moral stand when faced with a value conflict. Seeing such inner involvement as presence suggests avenues by which students can be encouraged to explore their gut feelings, so that they can consciously bring their feelings to bear when faced with a value conflict.

The third key process is focused on internal and external transfer of values. It is about having one's values increasingly become part of oneself and be included in the formation of one's judgments, being given meaning in interactions with others (in the professional domain). For internal affective evaluation of the value conflict, value-expressive communication seems important. Value-expressive communication involves a person's expression of their evaluative attitude and value-relevant commitment regarding a value conflict. To engage in intersubjective value-expressive communication, a person must experience subjective value-relevant involvement. An intersubjective experience of a value conflict is impossible without a subjective experience. The intersubjective interaction turns out to be essential for constructing, correcting, confirming, building on and thereby adopting a standpoint in a value conflict. This insight leads to the idea that in designing an affective learning experience to address normative trade-offs in a conflict of values, it is important to have a conversation – based on inner involvement – about the value conflict, because this contributes either to forming an attitude or to adjusting or confirming an already-formed attitude. This can assist the student in taking a consistent and personally satisfying stand.

As stated earlier, currently the cognitivist view of affect is mainly central in education, which hinders attending to the inner aspect of affect. Affect is often seen in education as a private matter belonging to an individual teacher or student (Ahmed, 2004). However, an affective learning experience includes both awareness of the person's own feeling – the inner aspect of affect, and information-providing expressive communication of that feeling to the other – the outer aspect of affect. This means making oneself vulnerable, and possibly uncomfortable (Jackson, 2018). Students may have certain preconceptions about being vulnerable. Students

may feel that they should not share their own feelings with teachers (Keith-Spiegel et al., 1993), or that personal feelings fall outside the proper scope of education. There may also be a tendency to hold on to old views and approaches, resulting from feelings of insecurity and in order to avoid trying something new (Jackson, 2018). In short, revealing one's own feelings often seems like something unknown, and students have convictions about it. Embracing one's own vulnerability and letting go of these old beliefs is necessary (Jackson, 2018). A “pedagogy of vulnerability” provides a point where the teacher and the students can meet, collide, and converge, and students can ultimately come to greater insights. Students’ cultural background and norms are likely to influence the types of information they are willing to share or not share, which can differ from the teacher’s beliefs about what is private and what can be revealed (Jackson, 2018). Contact between people can be established by showing empathy and respect for what the other reveals (van Dijke et al., 2020).

Although teachers play an important role in developing students' ability to recognize their own values and beliefs and the profound impact their feelings have on them, little or no research has yet been done on learning activities that foster this ability (Burlingame, 2021; Jackson, 2018). Students’ awareness can be supported by gaining awareness of how the teacher and the other students think and feel about a value conflict. Creating an inter-affective learning environment where students feel comfortable expressing themselves and exploring their own thoughts and feelings through active and (pre)reflective learning strategies is necessary (Burlingame, 2021).

This review has provided an entry point to generate affective language and has given us an initial framework for starting targeted research among students on how to design affective learning arrangements to stimulate inner involvement in a value conflict in such a way that students can develop a conscious value-expressive attitude.

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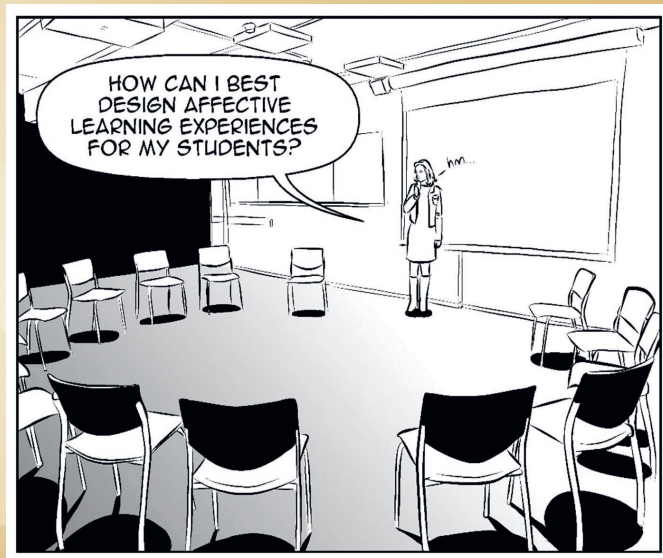
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Chapter 3 Shifting higher vocational education teachers' response toward inward affective involvement in ethical dilemmas: Perspectives on the design of affective learning experiences to inform students' attitude toward an ethical dilemma³



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Abstract

Higher vocational education teachers often encounter students who are inclined to view ethical dilemmas with an inner distance. If teacher's input comes solely from the cognitive rather than the affective component, the interaction about the ethical dilemma between teacher and students will never progress beyond that level of inner distance. In our qualitative study, a total of 31 higher vocational education teachers from 6 educational programs were placed in experiential position by presenting them with an ethical dilemma. This study aims to inform the analysis and exploration of the problem of our overall design-based research project. By asking them about this dilemma in teams, they were stimulated to respond to the ethical dilemma and to view it affectively. The results show that most teachers kept their distance from the ethical dilemma. Only when their fundamental beliefs were being challenged they seemed to assume some degree of inward affective involvement. This study contributes to theoretical and practical knowledge about stimulating inward affective involvement with ethical dilemmas so that students can develop a conscious value-expressive attitude.

3.1 Introduction

Every professional is faced with ethical dilemmas in which different values come into conflict and that require a normative choice. Professionalism is therefore never only “technical-instrumental” in nature, but always also “normative” (Jacobs et al., 2008; Van Ewijk & Kunneman, 2013).

Students in higher vocational education need to be well prepared for this normative aspect of professional practice. This requires learning experiences that support them in becoming aware of personal values when applying professional, institutional and legal values and norms in a professional context, and in learning to deal with value conflicts.

When someone experiences a conflict between personal and other values, a value-expressive attitude is activated (Katz, 1960). According to Krosnick et al., (2005), two types of responsive evaluation are possible. In the first type, the person is disinclined to become involved with a value conflict faced in an ethical dilemma and shies away from the dilemma. In the second type, the person does become involved and is willing to investigate what the conflict means for his own values (Roche, 1997; Zupan, 2012).

Teachers in higher vocational education often encounter the first type of evaluation in students' responses to a value conflict faced in an ethical dilemma. When normatively charged situations come up in teaching situations, many students try to avoid the ethical complexity by opting for an apparently pragmatic solution. They reason away the complexity of the situation. As a result, they maintain an inner (i.e., psychological) distance from the ethical dilemma. Teachers generally have trouble finding an adequate response to this attitude. They want to challenge it, but often fail to do so because they do not know how to reduce the inner distance and reach inward affective involvement by students in the ethical dilemma (Zondervan, 2013).

In fact, they often sustain the distancing by exploring the students' arguments through cognitive questioning, rather than addressing their affective component (Zondervan, 2013). Psychological research (Jordi, 2011; Rogers, 2001; Wilson & Dunn, 1986) has shown that a focus on cognition inhibits inward affective involvement. It is precisely inward affective involvement that plays a major role in learning to deal with value conflicts faced in ethical dilemmas. Values, after all, are associated strongly with feelings and support beliefs and ideals (McLeod, 1991; Rees, 2006). Inward affective involvement therefore prevents the avoidance of value conflicts. Instead, it ensures that the person can make a more balanced and affective assessment when faced with an ethical dilemma (Anderson, 2012; Demuth, 2006).

Thus, teachers are important actors in shifting students from inner distance towards inward affective involvement in an ethical dilemma (Abboud, 2017). To truly encourage students to become involved in value conflicts, their teachers must make the same shift. Only then can they all meaningfully interact in a learning environment based on inward affective involvement. Forthright exchange about personal values is only possible if both sender and receiver openly share their own affective experiences; such an exchange is always a congruent cycle in which both parties must contribute with an equal degree of inward affective involvement. If both the teacher's and the student's input originate only from the cognitive component, creating inner distance, their exchange will never go beyond the level of inner distance (Daly, 2014; Veldman, 2007): the student is simply not persuaded to share his or her inner affective experience. Therefore, the main topic of this study was the inward affective involvement of teachers in an ethical dilemma. The lack of usable language within the affective domain at the student level was the reason for choosing teachers as participants rather than students (Main, 1992; Martin & Reigeluth, 2017; McLeod, 1991; Miller, 2015) and was also the reason why we were not able to introduce a proper degree of nuance into this study (Main, 1992; McLeod, 1991).

This present study is part of a larger design-based research (DBR) project. The aim of our larger DBR study is to contribute to a theoretical and practical basis for the design of affective learning arrangements in higher vocational education to stimulate inward affective involvement in an ethical dilemma so that students can develop a conscious value-expressive attitude. One aspect of an affective learning arrangement is an affective learning experience. This study focuses on an affective learning experience. An affective learning experience is a subjective experience of an ethical dilemma from an affective perspective in a classroom setting.

In the present study we aim to get input from teachers on the design of affective learning experiences for students by confronting them with an ethical dilemma and reflecting on this experience. The central questions of this study are: (1) how do teachers in higher vocational education respond to an ethical dilemma and (2) how do their reflections upon this experience inform the design of learning experiences to stimulate their own students' inward affective involvement in ethical dilemmas?

3.2 Theoretical underpinnings

As part of the preliminary research phase, we conducted a literature review to arrive at assumptions about how teachers can, in their teaching practice, encourage students to develop a conscious value-expressive attitude. Insights we gathered in the literature review are used in this study as a framework for collecting targeted data from teachers.

3.2.1 Value-expressive attitude

An attitude represents a person's inner (i.e., psychological) tendencies and is not directly perceptible (Conrey & Smith, 2007; Eagly & Chaiken, 2007). Moreover, those tendencies can change in different contexts and through exposure to different attitude objects (Conrey & Smith, 2007). An accepted umbrella definition of attitude is "a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor" (Eagly & Chaiken, 1993, p. 1, as cited in Eagly & Chaiken, 2007). One of the most recognized basic functions of attitude is the expression of values (Katz, 1960; Maio et al., 2001).

The concept of value-expressive attitude is part of the functional approach adopted by Katz (1960), which focuses upon understanding why people tend to stick to the attitude they have. Value-expressive attitude can be defined as a person's psychological inward tendency to approve or disapprove of a value conflict (Eagly & Chaiken, 2007; Katz, 1960).

Values are abstract representations of positive or negative ideals concerning behavior or goals (McLeod, 1991). They support a certain pattern of beliefs, in which feeling plays a major role (Rees, 2006). Values also enable a person to understand, interpret and evaluate situations he encounters. And they may differ between people in the same situation. Lack of congruence between his own values and those upheld by people around him is likely to activate an individual's value-expressive attitude: when values conflict, a person will always try to justify his own value-expressive attitude (Katz, 1960, 1968; Katz & Stotland, 1959).

The concept of value-expressive attitude has been studied extensively by researchers in the fields of psychology and communication (e.g., Carpenter, 2012; Vollum et al., 2009), as well as in business and management (e.g., Briscoe & Finkelstein, 2009; Briscoe et al., 2012; Waters et al., 2014). As far as we know, educational research into attitude has drawn no distinction between the different forms of attitude (e.g., Baartman & de Bruijn, 2011), and the concept of value-expressive attitude has never been applied to higher vocational education.

3.2.2 Value conflict in an ethical dilemma

The degree to which a person is aware of the values that are important to him influences how he experiences and deals with an ethical dilemma (Campbell et al., 1996; Rohan, 2000). How important he deems his values to be when such a conflict arises is related to the interaction between the affective and cognitive components of his value-expressive attitude (Kamradt & Kamradt, 1999; Rosenberg, 1960). Experiencing a value conflict activates the affective component, producing an emotional response, and the strength of that component determines the intensity of the attitude (Katz, 1960). But without interaction with the cognitive component, the emotional response remains subconscious, in which case the person

concerned observes the conflict with an inner distance and so misses information from the affective component. As a result, he is insufficiently aware of his own values and how these values clash with others in the context of the ethical dilemma (Kamradt & Kamradt, 1999; Rosenberg, 1960).

3.2.3 Ethical dilemma

An ethical dilemma is a situation in which a person faces two (or more) conflicting ethical requirements none of which overrides the other. The conflict between the ethical requirements proceeds from a collision of underlying values. In an ethical dilemma, a person must make a right choice. However, often there is no right choice to be made, but it is about choosing the best option in those specific circumstances. If a person in an ethical dilemma places a particular personal value at the center of conflicting values, the consequence is that other values take a back seat and therefore have less influence on the attitude that a person adopts towards the ethical dilemma (Anderson, 2012; Schwartz, 1992). Our approach of dealing with ethical dilemmas in this study resembles mostly a virtue ethical approach. Virtue ethics focusses on developing ethical sensitivity by a process of formation of a person's character as the ensemble of his attitudes or dispositions (van Tongeren, 2016).

Of the various types of dilemmas that exist (philosophical dilemmas, antisocial dilemmas, social dilemmas and prosocial dilemmas; e.g., Myyry, 2003; Wark & Krebs, 1996), it is known from moral psychology research that a person is challenged to the highest level of moral judgement by a prosocial dilemma (Wark & Krebs, 1996). Therefore, we assume that a prosocial dilemma is the one that most invites inward affective involvement.

3.2.4 Viewing an ethical dilemma with inner distance

Whether or not a person becomes involved with an ethical dilemma depends on the type of internal response to the value conflict that is generated (Krosnick et al., 2005). We can distinguish four types of responses: conscious avoidance, subconscious avoidance, procedural focus or adopting a moral standpoint (Roche, 1997; Zupan, 2012). When a person views an ethical dilemma with inner distance, he either does so with a procedural focus or subconsciously avoids it altogether. In other words, he tries to hold onto procedures and values in order to stave off inward affective involvement. And later, with hindsight, he thinks about how it made him feel or act; that is, he retrospectively makes his own self an object of self-reflection (Hermans, 2006; Korthagen, 2017).

This form of ex-post-facto introspection can occur from two different perspectives, either as if observing the situation as perceived by another person or seeing it from a detached viewpoint. These perspectives are also called “perceptual positions” (Andreas & Andreas, 2009; Weisfelt, 2012). In the first perceptual position (phenomenologically called “first person” perspective), an individual views the situation very much from his personal point of view, in terms of what is happening within him. Empathy with another person's point of view is called the second perceptual position (phenomenologically called “second person” perspective) and the third perceptual position involves objective observation (phenomenologically called “third

person” perspective). When observing an ethical dilemma with inner distance, a person adopts either the second or the third perceptual position.

3.2.5 Inward affective involvement with an ethical dilemma

Someone engaging inwardly with an ethical dilemma either consciously avoids it or adopts a moral stance towards it, acting on his personal moral principles regardless of the consequences (Zupan, 2012). In his approach to the conflict, he draws upon his own inner perceptual experience of the situation as well the procedures and values that exist with respect to it. The degree of inward affective involvement is related to the strength of the relationship between the conflict and the values that person considers important (Anderson, 2012; Johnson & Eagly, 1989). A characteristic of someone who becomes inwardly involved with an ethical dilemma is that he perceives himself as a subject “in the moment” (Hermans, 2006). Such inner self-perception “in the moment” is also called awareness (Rogers, 2001). For a person to remain aware, he must consistently be alert to what is happening within and around him from the first perceptual position (Weisfelt, 2012).

With awareness, one can distinguish within oneself between what is considered “pleasant” or “unpleasant”. And because of that ability, it is possible to feel an inner emotional experience, which in turn enables a person to elucidate clearly what he considers “good” or “bad”. What is “good” or “bad” for oneself is also meaningful to others, and hence related to one’s values. If a person has the chance to experience what is “bad” for him, that allows him to experience what is not right for him. From this inner emotional experience of what is “pleasant” or “unpleasant”, the mind generates an instinctive response (Veldman, 2010). When values conflict, perception of feelings is therefore essential for someone to determine which value is most meaningful to him. Perception of feelings is used in this paper to indicate that a person first perceives something inwardly, with his own feelings within himself, and only then relates it to the value conflict in the ethical dilemma. Only after realizing what he has felt does a person become aware that he is experiencing, for example, fear, sadness or joy associated with the ethical dilemma (Duyndam, 2006). Inner perception “in the moment” preceding the realization of what he is experiencing inwardly is what characterizes a person’s inward affective involvement with a value conflict.

3.2.6 What do these theoretical underpinnings mean for the design of affective learning experiences?

The theoretical underpinnings provide starting points for the design of affective learning experiences to inform one’s attitude toward an ethical dilemma:

- presenting a prosocial dilemma seems to invite inner affective involvement;
- creating a situation in which one is invited to perceive oneself from the first perceptual position “in the moment” stimulates inner affective involvement in an ethical dilemma;
- stimulating someone to make use of the ability to distinguish what one experiences as “pleasant” or “unpleasant” in the ethical dilemma invites one to feel inner emotional experiences;
- questioning someone to give words to a felt inner emotional experience invites one to be aware of one’s own feelings and values involved in the ethical dilemma.

3.3 Research Design and Methodology

3.3.1 Context overall DBR study

The present study is part of a larger DBR study. The context of the overall DBR study is an institute of higher vocational education in the Netherlands. This institute has adopted a new educational vision to prepare students for our rapidly changing society and to emphasize the importance of values when working as professional. An element that is central to this educational vision is to educate students to become value-driven professionals. The problem is that many educational programs within higher vocational education struggle with the question of how to support students in coping with professional, personal, institutional and legal values and norms, without suppressing the student's personal values.

Teachers realize that supporting students in coping with (conflicting) values requires more from them than determining which up-to-date professional knowledge and skills should be offered to students. They need to expand their own pedagogical and didactic repertoire to be able to encourage students to be receptive to a conflict of values in an ethical dilemma: the teachers realize that they need to grow in their own value-driven professionalism but find it difficult to cope with that in their own teaching (Zondervan, 2013).

3.3.2 Design overall DBR study

The overall design of the study is presented in Figure 1. In our overall DBR study we use the following definition of DBR (Wang & Hannafin, 2005, pp. 6-7): “a systematic but flexible methodology aimed to improve educational practices through iterative analysis, design, development, and implementation, based on collaboration among researchers and practitioners in real-world settings, and leading to contextually-sensitive design principles and theories”. The present study is situated in the analysis phase of the overall DBR study and explores the needs and perceptions of higher vocational education teachers on their response toward affective involvement in an ethical dilemma and their perspectives on the design of affective learning experiences for their students.

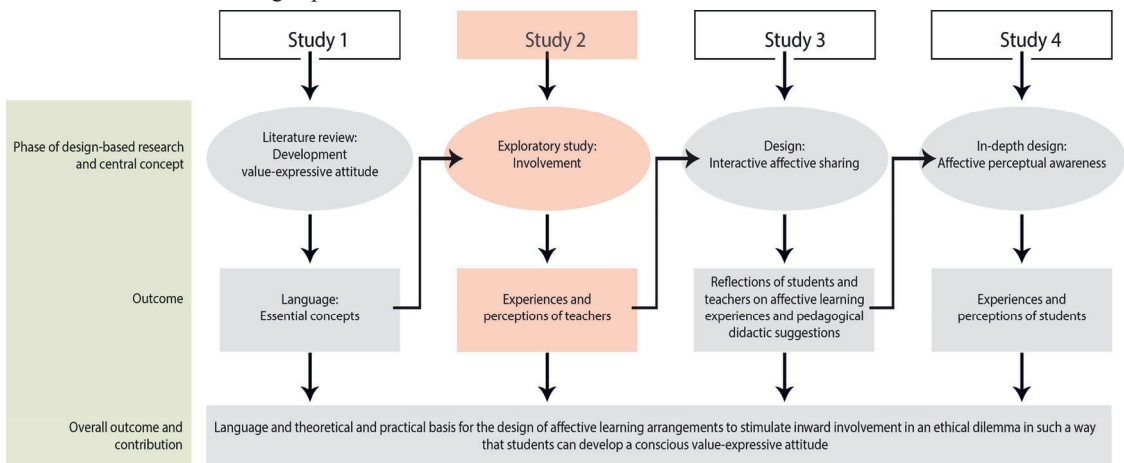


Figure 1: Overview of the total DBR project

This study is preceded with a literature review (study 1) on the central concept for the overall DBR study. Based on the outcomes of the present study we have designed two iterations following the present study. In study 3, we designed an affective learning experience for teachers and students that focused on interactive affective sharing in a small group. By having this experience, they could reflect and make suggestions for structuring and guidance of affective learning experiences with an ethical dilemma in a small group. In study 4, we designed an intervention on how students can be prepared for creating more inward affective involvement in an ethical dilemma by focusing on affective perceptual awareness. The overall DBR study will result in design principles for the design of affective learning arrangements to teaching higher vocational education students for coping with inward affective involvement in ethical dilemmas. Further dissemination is beyond the score of the DBR study and requires future studies.

3.3.3 Research design of the present study

A qualitative research design was used to answer the research questions of our present study. By looking at their perceptual positions, the study examined how teachers became inwardly affectively involved with the value conflict evoked in them by an ethical dilemma they were presented with (see also 3.3, where the ethical dilemma is described). Following this experience, the teachers reflected upon characteristics of the design they deemed necessary to stimulate students to become inwardly affectively involved in a comparable learning experience. Data triangulation was assured by combining observational and interview data (Cohen et al., 2007).

3.3.3.1 Context and participants. The study was conducted at a Dutch university for higher vocational education. Six programs of study were approached to ask about participation in the study. A contact person at each program was asked what teachers could be approached to participate. A group meeting was then organized per program ($N=6$), attended by between four to six teachers, all of whom knew each other. A total of 31 teachers took part in the study. Table 1 provides their individual background information.

Table 1 Background Information of the Participating Teachers

		Age (years)	Level of education	Experience as teacher (years)
Program A	Teacher 1	55	Master's	12
	Teacher 2	29	Master's	2
	Teacher 3	61	Master's	26
	Teacher 4	40	Master's	7
Program B	Teacher 1	47	Master's	12
	Teacher 2	31	Bachelor's	6
	Teacher 3	37	Master's	8
	Teacher 4	36	Master's	10
	Teacher 5	33	Master's	8
	Teacher 6	56	Master's	25
Program C	Teacher 1	61	Master's	32
	Teacher 2	59	PhD	14
	Teacher 3	30	Master's	5
	Teacher 4	34	Master's	7
	Teacher 5	63	Master's	30
	Teacher 6	51	Master's	20
Program D	Teacher 1	44	Master's	14
	Teacher 2	43	Master's	7
	Teacher 3	45	Master's	5

	Teacher 4	38	Master's	6
	Teacher 5	44	Master's	15
	Teacher 6	51	Master's	14
Program E	Teacher 1	64	Master's	16
	Teacher 2	53	Master's	21
	Teacher 3	59	Bachelor's	36
	Teacher 4	52	Master's	29
	Teacher 1	52	PhD	27
Program F	Teacher 2	42	Master's	20
	Teacher 3	47	Master's	15
	Teacher 4	51	Master's	25
	Teacher 5	55	Master's	30

3.3.3.2 Data collection procedure. To answer the research questions, we used an activity in which the teachers in this study were confronted with the following dilemma.

Many people think stealing is bad. Suppose a poor vagrant is very hungry and steals a loaf of bread in a bakery. You see him stealing it. The shopkeeper asks you if you saw him do it. Do you admit that you did, or do you keep quiet?

After an introduction to the study as a whole, the group was introduced to and tackled the dilemma. This was followed by a focus-group interview in which the teachers reflected upon the dilemma and the process. The teachers were given a list of values to support them in articulating the values that play a role for them in the ethical dilemma (e.g., “reliability”, “credibility” and “transparency”). At each meeting, the lead author had the role of moderator, presenting the dilemma. It was explicitly stated that the moderator would not give her opinion but was only present to ask questions and lead the discussion. When addressing the dilemma, the moderator asked the prepared questions with the aim to invite the teachers to tackle the dilemma, over a period of 45-60 minutes.

The questions aimed to involve the teachers with the dilemma and covered the following topics:

- experiences of inner feelings (for example: Based upon this emotion, what would be your initial judgement concerning this dilemma?);
- values (for example: Which values play a role for you in this dilemma and in what order of priority would you put those important to you in this case?);
- perceptions (for example: What do you need in order to be able to empathize with the values and norms of the other people affected by this dilemma?);
- dealing with the dilemma (for example: What options do you see for dealing with the dilemma?)

The teachers tackled the dilemma by exchanging and discussing their individual responses to the questions posed by the moderator.

After all questions about the dilemma were discussed, the teachers were asked how they had felt during their deliberations. Next, a 5-minute explanation of the value-expressive attitude was provided, including the intentions behind making students aware of their own value-expressive attitude. Finally, a focus-group interview lasting 25-40 minutes was conducted with the teachers to review the session and to discuss what would be needed to give students the same learning experience.

Prior to actual data collection, a pilot was conducted to test the comprehensibility of the questions asked in the activity. As a result of this, the formulations of some questions were adjusted, and it was decided to opt for a dilemma unrelated to the context of education.

3.3.3.3 Data analysis. All group meetings were recorded with permission from the participants. The conversations prompted by the dilemma and the focus-group interview were transcribed by the lead author and then uploaded to QDA Miner 5.0.19. A distinction was made between data collected when the teachers were actually addressing the dilemma and during their conversation afterwards about the experience. The former were coded deductively, the latter inductively. For the deductive coding, a number of guiding concepts from the theoretical framework were used: value conflict, feelings, and perceptions (see Table 2 for examples). These were called categories. For the inductive coding, all the transcripts were first read by the lead author and relevant quotes were identified. These were given their own unique codes, in each case a key word from the quote. The codes were clustered into three categories: reflection at personal level, reflection at group level and reflection at contextual level (see Table 3 for examples). The columns in Tables 2 and 3 show the difference in the analytical path, reading from left-to-right, starting from categories on the left in Table 2 for the deductive coding and starting from quotes on the left in Table 2 for the inductive coding (see Appendix B for codebook). Each step of the analytical process was thoroughly documented and discussed critically within the research team.

Table 2 Examples of deductive codes

Category	Code	Subcode	Quote
Feelings and emotions	No emotions mentioned	Resolution	"Afraid, angry, sad or happy? Yes. Well, I have another option, I'll pay for the bread for him. And what kind of emotion is that? Is that an emotion? No, not an emotion but a solution. But then I would be happy again."
Perceptual position	First perceptual position	Statement of proposed action	"I think I'd say what I'd seen and try to present it as factually as possible, without judging."

Table 3 Examples of inductive codes

Quote	Subcode	Code	Category
"Is there anyone else who would need something more in order to empathize with the other person's values? Yes, that you both dare to display vulnerability. Only then does it also feel like valuing the other person, not like a trick or something I've read or heard by chance or whatever."	Daring to display vulnerability	Revealing yourself	Reflection at personal level
"In dialogue, I find 'discussion' a horrid word. It's always so 'us and them'. And then you have to find a solution. I'm more for dialogue. The underlying values come from someone's deepest convictions. So using rational arguments alone: I wonder if that works. You just end up with a kind of conversation at two different levels."	Dialogue	Dialogue based upon other person's curiosity	Reflection at group level

3.4 Results

In presenting the results of our study, we have separated the results obtained during the exposure to an ethical dilemma and those obtained through teachers' reflections on their experience with facing the ethical dilemma. The results from the exposure are described in terms of four perspectives. The results from the teachers' reflections after their experience are described through three perspectives on the design of learning experiences to inform students' attitude toward an ethical dilemma.

3.4.1 How Do Teachers React to an Ethical Dilemma?

3.4.1.1 Perspective 1: Distance yourself from the conflict. The teachers generally reacted in a rational way, from the first perceptual position, when they experienced an incompatibility of values. Then they argued from the second or third position for what they thought or believed.

Initially, the teachers responded from the first perceptual position when expressing something related to values, judgments, actions, statements or observations. The verbs most commonly used in this position were: find, think, be, become and can. For example, a teacher talked about a proposed response: "I think I'd say what I'd seen and try to present it as factually as possible, without judging". Strikingly, the teachers said very little about what was happening within themselves: "I find it difficult, too. I can say that I'd do what's socially desirable, perhaps show fellow feeling, but I don't know how I'd react in real life". When they experienced incompatibility of values, the teachers never said "I feel" when speaking from the first perceptual position. They did not perceive, they reflected. Mentally, they viewed the ethical dilemma with inner distance. This meant that there was no actual inward affective involvement with the ethical dilemma.

Teachers responded from the second perceptual position – empathizing with another person's emotional world – when they wanted to know something about that person or visualize a situation or an action, now or in the future. What was striking here, though, was that they directed questions at the other person, but these were rarely questions that enable them to empathize with that person's experiential world. When the teachers were explicitly asked what they needed from the other in order to empathize with the other's values, then questions were asked that were really aimed at empathizing with the other person's world of experience, for example: "Then I would be very curious to know, what are you afraid of?" and "Does that mean for you that, before a conversation like that in a meeting like that, you go through a number of important values with each other?".

Teachers responded from the third perceptual position – taking a detached view – when they wanted to substantiate what they said. The language they spoke here was more abstract and their statements were often not related directly to the dilemma. They talked more in general terms, for example: "Honesty is always context-dependent. Values are never absolute. They always have to yield something". Here, the various interests involved in the ethical dilemma were considered carefully from a distance. By adopting a detached stance, it was possible to

ensure that all conflicting interests that existed in the first and second perceptual positions could still be served.

3.4.1.2 Perspective 2: Affective component. Three response patterns could be distinguished in the ways the teachers responded to questions about their inner emotional experience: naming a specific emotion, mentioning several different ones and not mentioning any. Teachers who described their emotional experience specifically said literally that they were afraid, angry, sad, ashamed or happy, either directly or linked to a reflective thought: “I am, I think, more sad that it is happening”. By saying “I think” here, the respondent distanced himself from the emotional experience. Viewed from the outside, that distance made it seem as if they were not actually experiencing any emotion at all.

Teachers who mentioned different emotional experiences found them difficult to categorize:

I have some doubts. I find it very hard to place it in one of those four [categories] because it overlaps. I think I’d feel very unsure at that moment, because I’d think, “Oh, what am I supposed to do?”

Here, too, the teacher was responding based upon a thought process. It seemed as if the emotional experience was not perceived from within, from how the person himself related to the ethical dilemma.

Those teachers who did not mention any emotional experiences tended to want to solve the dilemma:

Afraid, angry, sad or happy? Yes. Well, I have another option, I’ll pay the bread for him.

And what kind of emotion is that? Is that an emotion? No, not an emotion but a solution.

But then I would be happy again.

Or they needed personal experience of the situation: “Not angry. Sad, no. I don’t feel any emotion. Not when I read this, no. If I were in the situation myself, though, it would be different. But now I find it difficult”. It is clear that these teachers did not find their emotions being addressed by the ethical dilemma presented to them in this exercise. It touched nothing within them that affected their ideals and beliefs. Instead, they mainly reflected after the fact, having apparently not been open to awareness “in the moment”.

3.4.1.3 Perspective 3: Involvement. When we looked more specifically at the characteristics of the ethical dilemma, three stood out: unsolicited involvement, having to choose and anticipating consequences. When involved in the dilemma without being actively asked for participation, the teachers felt they had no choice. They concluded that they were no longer an outside observer of the dilemma: “The moment someone asks you the question, you’re involved, you know. But can you also say ‘no’, I just don’t want to answer this because I don’t want to be involved.”. Another observation was that the situation had consequences for the teacher as a person: “You’re involved in something. You’re no longer an outsider. No, exactly. That has consequences for you as a person”. “Having to choose” also seemed to appeal directly to the inner emotional experience. And if teachers were unable to anticipate the consequences of a potential choice, this too evoked such an experience: “But also fear about what I’m getting involved with – what happens to the vagrant if I say ‘yes’, what happens to me if I say ‘no’?”. Faced with this situation, the teachers seemed barely willing to

give the answer they were being asked for; rather than really deal with it, they kept their distance. So, they did not first become aware and then start to reflect, but instead skipped the awareness phase and went straight to reflection.

When asked literally about their inner emotional experience, the teachers usually started with “I think” rather than “I feel”. In their responses to questions not explicitly enquiring about feelings, though, they regularly responded by actually using the verb “feel” – especially when it came to values such as responsibility, dignity, justice and humanity: “But yes, I notice then that it feels a little less like justice to me. I don’t have such a good feeling about that”. This use of “feel” was particularly prominent when referring to another person: “You feel an obligation to the shopkeeper in front of you. You feel a certain duty towards him”. From this it was clear that when it came to values that really mattered to the teachers, these were genuinely addressed in a moral sense in an area “which truly means something to them”. When and where it actually was important to them, they were affected inwardly: this was where feeling and inner experience of feelings came closest to one another.

3.4.1.4 Perspective 4: Taking a position. One teacher’s response derived from a sense of incompatibility of values:

In this case, for me it also has to do with... I think that’s where my anger comes from, too. You just rattle other people. When I think about that, it really so goes against my basic values. You simply don’t do that.

This reaction, unlike many of the others, reflected a clear standpoint based upon a particular value. This suggested that, if their true ideals and beliefs were at stake, the teachers did feel challenged and this prompted an unconditional willingness to respond to the value conflict. When no clear stance was adopted, on the other hand, they were often aware of the tensions between different values:

For me, the tension - I mean I am more on the side of humanity myself - and the side of justice that I have inherited more, and I know I have to take that into account too. But that is where the tension lies.

It was clear here that the respondent was distancing himself from the ethical dilemma: by responding in a rational way, he was precluding awareness. As a result, this teacher was either not in touch with what was happening emotionally within him when confronted with an ethical dilemma or he was not being transparent in expressing his inner emotional experience.

3.4.2 What are teachers’ perspectives on the design of learning experiences to inform students’ attitude toward an ethical dilemma?

3.4.2.1 Teachers’ first perspective on the design of learning experience: Personal level. In their reflections upon the experience gained during their facing with the ethical dilemma, the teachers said it is essential that all participants in the discussion about a dilemma dare to show their vulnerability. Part of this, they added, is revealing yourself: voicing what you stand for and what you really care about without fear that this will be used against you after the conversation. The majority indicated that, at the very least, there must be room to describe one’s feelings. It became unclear whether, in addition to describing feelings, there should also

be room for expressing them. In order to participate in a conversation about a dilemma, those who took part in our study believed that it is necessary to be rooted in the here and now, paying explicit heed to the feelings you feel.

3.4.2.2 Teachers' second perspective on the design of learning experience: Group level. The teachers attached particular value to discussing a dilemma as a group. In their view, the presence of other people is key. They also emphasized the importance of working in small groups when tackling a dilemma, with sufficient time and space to explore one's own values. The teachers thought it to be vital that the group, as a collective, probes the origins of each member's values based upon true curiosity and interest. According to them, the presence of others in a group setting offers an opportunity to develop yourself.

According to the teachers, values reflect a person's deepest beliefs and are therefore all about inner emotions and feelings. With this in mind, they wondered whether they should not focus more upon the emotional level. In order to enter into a dialogue at this level about values, and to display vulnerability about them, it is essential that the group is a safe space.

Willingness to be inwardly emotionally affected requires that everyone truly participates in the conversation and that they talk "from the heart" – that is, from the first perceptual position – rather than talking about something in the abstract. As an example, one teacher put this as follows:

But I mean it more as really making contact and connecting with each other. Otherwise, it becomes just a technical, instrumental conversation in which you exchange things. Without me really seeing or feeling what it means to the other person. Because you can also have the same conversation very technically, without revealing anything of yourself in it

3.4.2.3 Teachers' third perspective on the design of learning experience: content and didactic level. According to the teachers, it is important to take a number of factors into account to make an ethical dilemma suitable for students. First of all, they believed that the type of dilemma influences the degree of involvement the students experience. It is important to keep the dilemma small, so that the student can look at the dilemma from within himself and not from a meta-position. This can be done by making the dilemma personal, so the student feels that the situation is one close at hand.

The teachers also emphasized the difference between proposing a solution and substantiating a choice. They said that students are already adept at the former, but generally need to develop their abilities in the latter area.

Moreover, students are not used to making a connection with their inner feelings and deeply held beliefs. The teachers therefore considered it important that the student encounter repertoires of experience of inner feelings in tackling the dilemma, in order to sensitize them to alternative beliefs. Ultimately, they said, it is about whether, with hindsight, you yourself are satisfied with the way you responded to the situation. And to do that, you need to "peel back" the layers of reasoning underlying why you acted in the way you did.

Finally, according to the teachers, your approach should stimulate the students' curiosity. You achieve this by presenting them with a dilemma that delivers an actual "experience". They also considered it necessary to create space for the student's own individuality and personal situation, including scope to discuss them. And if the student is being asked for a display of vulnerability, it is important that the teacher demonstrate this is as well. Using the students' own language is essential, too. As one teacher put it:

I notice that I have real doubts about whether talking about it in formal terms alone is enough ... I don't believe that works for everyone, to really get what it's actually about ... While what you'd actually like is to find a form with which everyone feels really touched to the core... I'd find it interesting to see how you can really let students experience something in this way.

3.5 Discussion and conclusions

The main subject of interest in this qualitative study was teachers' inward affective involvement with an ethical dilemma. The study was a first step in shifting teachers' response toward inward affective involvement in ethical dilemmas and gathering perspectives of teachers on the design of affective learning experiences to inform students' attitude toward an ethical dilemma. In addition, we aimed to introduce more usable language to teaching how to cope with value conflicts within the affective domain. We have introduced new concepts from social psychology and phenomenology, such as perceptual position, inner perception, inward affective involvement and inner emotional experience.

This study aimed to answer the following research questions: (1) how do teachers in higher vocational education respond to an ethical dilemma and (2) how do their reflections upon this experience inform the design of learning experiences to stimulate their own students' inward affective involvement in ethical dilemmas? We answered these questions by placing higher vocational education teachers in teams and presenting them with an ethical dilemma.

Results showed that the teachers in this study responded to an ethical dilemma from an inner distance. Contrary to our expectations, the questions did little to stimulate teachers to become inwardly affectively involved with a value conflict. Rather than gaining awareness of their inner feelings in response to the conflict, they mainly reflected upon the dilemma with inner distance. First, this was apparent from their tendency to respond to the dilemma in a cognitive manner from the first perceptual position. By maintaining their inner distance, they had no incentive to justify their own value-expressive attitude. Second, there was the fact that most teachers did not adopt a clear position with respect to the dilemma. They usually talked about the inner feelings the dilemma evoked only when explicitly asked. On the few occasions that an emotion-based response was elicited due to incompatibility of values, the teacher concerned adopted a clear standpoint rooted in his adherence to one particular value. From this it was clear that teachers were only willing to respond to the ethical dilemma from a position of inward affective involvement when they felt inwardly challenged because their deepest beliefs were genuinely affected. Only "having to make a choice" without being able

to anticipate its consequences evoked some degree of inward affective involvement on the part of the teachers.

From teachers' reflections upon their experience with regard to the design of learning experiences for their own students, we inferred that the ethical dilemma must be realistic, so that the student is drawn in and can relate it to his personal situation. The dilemma should also confront the student with practical perplexities, as well as invite the student to make a primary choice to take action. Although the literature suggested that a hypothetical prosocial dilemma seemed the most appropriate way to encourage teachers to adopt a stance, as this would challenge their moral judgement (Myrsky, 2003; Wark & Krebs, 1996), the teachers themselves indicated that a realistic dilemma eliciting personal involvement would be more likely to have that effect.

These outcomes suggest certain conclusions. If the teacher's input comes solely from the cognitive component, so will the student's, and their exchange will never progress beyond that level. The teachers in our study also thought it important that students interact with their peers from a position of connection with their own vulnerability in order to discuss the dilemma amongst themselves from the affective component. This requires that teachers create space within their teaching practice in which students are encouraged to express their own feelings, values and thoughts. It therefore requires lecturers to lead the way into, or model, the inner investigation of their feelings, deepest convictions and values in order to be able to invite students to relate to a conflict of values on the affective level. This is not merely pedagogic expertise, but requires an inner examination of the teachers' own values and feelings as well, and thus touches upon their own vulnerability (Kelchtermans, 1996) and professional self-understanding (Kelchtermans, 2009, 2012, 2018). By allowing the teachers to experience their confrontation with an ethical dilemma in this study, they immediately took a step in their professional development.

The teachers in our study were challenged to respond to the ethical dilemma from within only when their deepest convictions were touched. This may relate to an issue that was addressed by Korthagen and Vasalos (2009): if feelings are being discussed in higher education at all, the discussion is based on cognition and concerns so-called "felt feelings" rather than actual feelings (Meijers & Mittendorff, 2010). In his theory on core reflection, Korthagen (2017) did include the role of feelings, but how students can actually make contact with their feelings was lacking. The social-psychological and phenomenological concepts used in this study related to the different perceptual positions, inward affective involvement and the affective component, provide a language for a deeper pedagogical understanding of how attention can be paid to actual feelings through making contact with one's own inner feelings instead of reflecting on felt feelings in higher education, and thus builds on the theory of core reflection.

Recently, exploratory research was carried out into the moral ideas and experiences of students in higher education in the Netherlands (Van Stekelenburg et al., 2020, 2021). The central concept in their research was the ethical compass. They defined ethical compass as "the intrinsic motivation of professionals to act morally particularly when they are confronted

with an ethical dilemma according to moral standards and specifically the standards of their profession (ideals and norms)". The concept of ethical compass is a wider concept than the central concept of our study, value-expressive attitude. The concept value-expressive attitude offers specification because it concentrates on the person's psychological tendency. Their study showed that students associated ethical compass with "gut feeling" or intuition (Van Stekelenburg et al., 2020). Gut feeling and intuition are concepts from the affective domain and are therefore important factors associated with inward affective involvement. As long as students' gut feeling or intuition remains unclear, feelings will be unconsciously decisive in taking a moral stand (Ajzen, 2001; Lavine et al., 1998). In order to take a conscious moral stand, awareness of one's own inner feelings facing an ethical dilemma is important. Viewed from this perspective, our research provides additional insights on how teachers may encourage students to explore their gut feelings, so that they can consciously include their feelings when taking a moral stand in an ethical dilemma.

One strength of this study was that it immersed teachers in the experience of dealing with a dilemma of the kind they might use in the classroom. This enabled them to empathize with the situation their students would find themselves in, before discussing how to design learning experiences for their students. But this strength also had a drawback. When placed in this experiential position, the teachers tended to speak from the student's perspective rather than their own. In part, this was because they knew the purpose of the study and that probably influenced their low level of inward affective involvement with the ethical dilemma, although there were other contributing factors as well.

Finally, we presume that the expected returns from the questions, which should stimulate inward affective involvement with the ethical dilemma, were not seen because the teachers felt that the questions did not consistently appeal to their feelings. In retrospect, they indicated that enquiring about rational arguments prompted a conversation at two distinct levels: the cognitive and the affective. In the discussion about the dilemma itself, they said, rational arguments were elicited. It is precisely herein that the complexity of this study lies. If someone does not interpret what he feels, he lacks information from the affective component (Davis-Manigaulte et al., 2006; Heron, 1992; Yorks & Kasl, 2002) about the ethical dilemma, and it is less clear to him what he finds important (Kamradt & Kamradt, 1999). The added value derived from feeling is not utilized consciously if there has been insufficient time for perception of feelings and the interpretation of its input, so that the impact of what is felt subconsciously becomes decisive in the values the person places at the heart of the ethical dilemma.

One aim of the present study was to explicate the problem statement for our overall DBR study. From the present study we gained input from teachers to refine the problem statement. The participating teachers in this study indicated that they think it is important for students deeply interact with their peers from a position of connection with their own vulnerability, in order to discuss the dilemma from the affective component. This requires teachers to create space within their teaching practice in which students are encouraged to express their own feelings, values and thoughts. In the literature, this is called an inter-affective space (De

Jaegher, 2013; Di Paolo et al., 2018). The design challenge we face in our overall DBR study is how to create a space in a classroom where students are encouraged to connect at the affective level with an ethical dilemma, with themselves and with others.

From analyzing and exploring the problem of designing learning experiences that could inform students' stimulation of their inward affective involvement in ethical dilemmas we found several perspectives of teachers on the design of affective learning experiences to inform students' attitude toward an ethical dilemma. These perspectives lead to the following initial design considerations:

- The ethical dilemma must be realistic and confront the student with practical perplexities, as well as invite him to make an intuitive choice to take action.
- Students must work in small groups when tackling a dilemma, with sufficient time and space to explore their own values.
- The experience must encourage students' willingness to be inwardly emotionally affected by the ethical dilemma and by others.
- The experience must encourage students to voice a congruent moral stand and what they really care about without fear that this will be used against them after the conversation.

Teaching affective learning experiences requires a different approach from teachers than cognitive learning experiences do (Davis-Manigaulte et al., 2006; Yorks & Kasl, 2002). We see guidance of a small-group affective learning experience as an approach for consideration. Small group affective guidance requires from teachers that they act in a correct, sensitive, appropriate and desirable way in their relationship with students (Laumans, 2015; Van Manen & Li, 2002; Veldman, 2010). In our next study we designed an affective learning experience for teachers and students that focused on conversation at the affective level (interactive affective sharing) in a small group. Different characteristics for designing and guiding an individual affective learning experience and interactive affective sharing about an ethical dilemma emerged from that study.

3.6 References

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Chapter 4 Towards preparing teachers for guiding inter-affective learning experiences in a higher vocational education curriculum⁴



⁴ This chapter is based on the published article:

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Abstract

Learning to become aware of one's own values to be able to cope with value conflicts is an important part of a higher vocational education curriculum. Higher vocational education teachers are used to offering cognitive learning experiences to students to teach them how to deal with value conflicts, disregarding the affective aspect of values. In this qualitative study, we argue that inter-affective learning experiences are needed to encourage students to deal with value conflicts through affective involvement. We had two research questions: (1) How do teachers and students reflect on an inter-affective learning experience that aims to promote interactive affective sharing of a value conflict? and (2) What should characterize guidance for inter-affective learning experiences aimed at promoting interactive affective sharing of a value conflict? The research was carried out at a Dutch University of Applied Science offering higher vocational education programs. Four groups of teachers and two groups of students participated in an inter-affective learning experience about a value conflict, followed by a focus group discussion on the experience with group members. Teachers and students agreed that they need support in learning to sense their own experience of inner feelings. The reflections led to recommendations for guiding students' inter-affective learning experiences to encourage affective involvement in a value conflict.

4.1 Introduction

The Ministry of Education, Culture and Science in the Netherlands has emphasized the importance of values among professionals by asserting that today's students are the value-bearers of the future. Students' development into value-bearers requires them, among other things, to live through personal values and develop a normative framework (Ministry of Education, Culture and Science, 2015). Students' development into future professionals therefore requires not only students' "technical-instrumental" development, but also students' "normative" development (Gertsen et al., 2017). Many programs within higher vocational education in the Netherlands are struggling with how to develop students into value-bearers, particularly when it comes to encouraging affective evaluation of a value conflict. In addition, programs of study are wrestling with the question of how to support students in developing a professional identity and applying professional, personal, institutional and legal values and norms without compromising the students' personal values (Zondervan, 2013). Programs of study are tackling these challenges by offering affective learning experiences (e.g., Gertsen et al., 2017; 2022; Van Stekelenburg et al., 2020, 2021).

Affective learning refers to how students feel while they are learning and how they internalize learning experiences aimed at attitude development and value formation (Miller, 2005). Affective learning requires teachers to be aware of the personal meaning that a learning experience has for the students and of what that means for the teacher in terms of teaching (van Manen, 2016), and is generally recognized as having crucial importance when developing students' personal and professional values (Gano-Phillips, 2009). Affective learning is often offered to higher vocational students in a cognitive way, as information-providing communicative acts in which attention is primarily paid to the external, visible and discussable side of affect (e.g., Gertsen et al., 2017; 2022; Van Stekelenburg et al., 2020, 2021). However, more holistic perspectives (e.g., Burlingame, 2021) see self-perception of

affect as also an important aspect of affective learning. Continuing to place the cognitivist view at the center of curricula supports the belief that affect in the sense of one's own feeling is a private matter that belongs to the individual teacher or student, and that revealing the inner aspect of affect is of no value (Ahmed, 2004).

A challenge within higher vocational education is to shift from a strictly cognitivist view to one that also includes the holistic perspective. This can be realized by providing inter-affective learning environments. Inter-affective learning environments have been linked with numerous positive outcomes, such as interaction with fellow students in the classroom (Boler, 1999; Burlingame, 2021). This present study is an exploration of inter-affective learning experiences that support students in recognizing the deep impact that feelings have in forming their own values and beliefs, through sharing inner feeling experiences with teachers and fellow students and revealing those feelings (Burlingame, 2021). Interaction with others is therefore an essential part of constructing, correcting, confirming, building on, and therefore adopting a stand in a value conflict (Kärkkäinen, 2006). There is attention in higher vocational education to the interaction aspect, but not yet to the inter-affective aspect (Lewis, 2019). An important aspect of the pedagogical relationship between teacher and student is inter-affectivity. After all, the pedagogical relationship involves a form of reciprocal interaction at the affective level that goes beyond the interaction between fellow students.

Guiding inter-affective learning experiences has implications for the method of teaching in higher vocational education (Davis-Manigaulte et al., 2006; Yorks & Kasl, 2002). A shift is needed from teaching tactics to tactful teaching (van Manen, 2016). Recognizing that the teacher and students are not objects, but subjects with their own feelings and needs and vulnerabilities, makes the shift from teaching tactics to tactful teaching complex (Friesen, 2017; Friesen & Osguthorpe, 2018; van Manen, 2016). Guiding students through inter-affective learning experiences as a form of tactful teaching can be seen as a nudge towards bringing students' own vulnerability into play in interactive affective sharing with their fellow students, for constructing, correcting, confirming, building on, and thereby learning to take a stand as a future professional in a value conflict.

In this study, teachers and students engaged in an inter-affective learning experience about a value conflict. By having this experience, teachers and students could reflect and provide starting points for guiding such inter-affective learning experiences with a value conflict, and for creating an inter-affective learning environment in the higher vocational education curriculum. We explicitly chose to include students in our research population, because their affective experiences can inform teachers about the student's perspective, and thus prevent teachers from reasoning only from themselves and their own experience when guiding an inter-affective learning experience. Students have been recognized as agents in the process of developing a starting point for the creation of an inter-affective learning environment (Restad, 2021). Two research questions are central to this study: (1) How do teachers and students reflect on an inter-affective learning experience that aims to promote interactive affective sharing of a value conflict? and (2) What characteristics for guiding inter-affective learning experiences aimed at promoting interactive affective sharing of a value conflict can be derived from these reflections? With the study, we aim to contribute to development of a theoretical

and practical basis for guiding inter-affective learning experiences that stimulate interactive affective sharing about a value conflict.

4.2 Theoretical underpinnings

4.2.1 Affective and inter-affectivity

Apart from the agreement among researchers that there is a domain called "affective", there is little agreement on how to define the "affective domain" (B. L. Martin & Reigeluth, 2017; McLeod, 1991; Miller, 2005). In a general sense, affect is seen as an unspoken and unrecognized force that compels a person to action (Pulido, 2003), and refers to bodily processes that influence how the person feels (Askins, 2009). Personal, contextual and cultural attribution of meaning play a role in how feelings are experienced (Boler, 1999). Some researchers see affect as a connection between one's internal and external world (e.g., Pulido, 2003). They assume that affect is a private matter that originates within an individual and only then moves outward to another. Seeing affect as private prevents affect from being expressed in the classroom (Ahmed, 2004; Boler, 1999). In education, there is a tendency to persist in seeing affect as private and to defend this stance out of feelings of insecurity and as a way to avoid taking a new approach (Jackson, 2018).

In this article, we follow the views of Ahmed (2004) and van Dijke et al. (2020) about affect, which combine the cognitive and holistic perspectives on affective learning: affect is taken to include both an inner, private aspect, one's own feelings, which requires feeling in order to perceive it, and an outer, public aspect, which involves information-providing communication. This resonates with the phenomenological perspective, where the dialogical process at the affective level is called inter-affectivity (De Jaeger, 2013). In inter-affectivity, affect is not a private matter, but is intersubjective (Ahmed, 2004). By intersubjectivity, we mean mutual recognition, in which each person experiences the other as a "similar subject", having a different mind with which to "feel", but still a distinct, separate center of feeling and perception (Benjamin, 2004). Recognizing that the other person is not an object, but also a subject with their own feelings and needs, makes inter-affectivity complex (Benjamin, 2004). How one feels and is touched by another person's feelings is sometimes difficult. To break through this, disclosure of one's own affect is necessary (Ahmed, 2004; Boler, 1999), which requires vulnerability. Vulnerability in the classroom allows students to be subjects in an interpersonal relationship with a teacher and their fellow students (Jackson, 2018).

4.2.2 Pedagogical relationship and inter-affective learning environments

Interactions in the pedagogical relationship between teacher and student at the affective level are always oriented towards a particular aim. The teacher affectively confirms to the student that the student is good as they are and confirms them in whom they might become (Van Kan et al., 2013). The question of becoming concerns affective directedness. The teacher affectively understands and interprets the student's current situation and affective experience and senses the moments in which the student can take a step at the affective level towards becoming an increasingly independent participant in the world (van Manen, 2016). In addition to the pedagogical relationship between teacher and student, tactful teaching also

requires teachers to encourage interactive affective sharing between fellow students in a group.

This can be seen as an important contribution to fulfilling the pedagogical task of education: namely, to awaken students' desire to exist in a "grown-up" way and to be subjects. Grown-up means that the student learns to relate to different interests, perspectives, and desires, and can ask themselves whether what they want from the other and the world is also desirable as such (Osberg & Biesta, 2021).

Therefore, teachers must act in a correct, sensitive, appropriate and desirable way in their relationship with students, individually and as a group (Laumans, 2015; van Manen, 2016; Veldman, 2010). This requires teachers to be able to be present in the moment (Roefs, 2021a, 2021b) and connected with their own individual affective evaluation of a value conflict (Raider-Roth & Holzer, 2009; Rodgers & Raider-Roth, 2006; van Manen, 2016), as well as being vulnerable (Jackson, 2018).

Vulnerability can be seen as being open to sharing one's own beliefs and feelings (Gilson, 2014). The teacher has an important role in encouraging students to be vulnerable in inter-affectivity, and can support them in this by being attentively involved (Bastiaansen, 2022; van Manen, 2016). In inter-affectivity students not only encounter themselves in their vulnerability and feeling, they also "encounter" the other with *their* own vulnerabilities and feelings (J. Martin, 2012). Bringing students into contact with their fellow students who have other experiences and feelings touches on an important goal of the pedagogical relationship, namely, the democratic idea that we try to live together as a group (Biesta, 2020).

This important goal of the pedagogical relationship can be realized by creating a third space in a classroom. A third space can help both teacher and students to be vulnerable as subjects in their intersubjective relationship (Askins, 2009). This third space belongs to neither one person nor the other; instead, it is a neutral space that people can shape together (Benjamin, 2004). The third space can be seen as an inter-affective learning environment. Such a learning environment is one in which teacher and students meet in a group with vulnerability and interpersonal relationships at the affective level.

In this inter-affective learning environment, students can expand their repertoire for coping with inner feelings concerning a value conflict through affective interaction, by exploring the interactive character of taking a stand and by developing affective language (Di Paolo et al., 2018). The vulnerability of both teacher and students (Friesen, 2017; Friesen & Osguthorpe, 2018) is necessary to encourage the group of students to engage with the value conflict through affective involvement and to share their inner feelings (interactive affective sharing; Di Paolo et al., 2018; De Jaeger, 2013). In an inter-affective learning environment, the relationship between teacher and student and fellow students is therefore affective and intersubjective in nature, with an emphasis on trust and dialogical reciprocity (Friesen, 2017; Friesen & Osguthorpe, 2018; van Manen, 2016).

4.2.3 Affective involvement in a value conflict

An inter-affective learning experience in the context of a value conflict includes affective involvement, individual affective evaluation and interactive affective sharing (De Jaeger, 2013). The degree to which one is affectively involved in a value conflict determines the degree to which one tries to justify one's own values (Katz, 1960, 1968; Katz & Stotland, 1959). A high degree of affective involvement indicates a strongly felt connection between the value conflict and one's most important personal values, while a low degree indicates a weakly felt connection (Anderson, 2012). The subjective experience of a value conflict is thus taken from this affective perspective: a person's internal self-perception of the value conflict at the affective level. In this study, we call this *individual affective experience*.

Whether one is aware of one's own inner feelings when faced with a value conflict is determined by whether one is affectively involved in the value conflict in the moment, from the first (I perspective) perceptual position (Andreas & Andreas, 2009). This is in contrast to someone who uses a cognitive perspective (inner distance) to look at the value conflict from the second (other person's perspective) or third (helicopter perspective) perceptual position (Andreas & Andreas, 2009). Someone who is affectively involved in a value conflict is thus present in the moment and sensing from the first perceptual position, with the intention to become aware of their own experience of inner feeling (Alsmith, 2012; Banick, 2019; Legrand, 2007).

4.2.4 Individual affective evaluation of a value conflict

When confronted with an unfamiliar value conflict, one is more likely to use one's own affect as a basis for responding, lacking enough knowledge to come up with a more considered response; personal involvement in this unfamiliar situation is minimal, and there is no ready-to-hand previous evaluation to call upon (Forgas, 2002). The situation at hand determines the affect that is evoked and evaluation of its consequences for oneself or others. This evoked affect then colors one's self-explanation of the value conflict. Individual affective evaluation of the value conflict therefore reflects one's affective experience as feeling pleasant or unpleasant (Charland, 2005; Colombetti, 2005). The dichotomy of pleasant (desired) versus unpleasant (not desired) often serves as a 2-dimensional measure of a person's inner affective state (also referred to as "inner sensation"). The pleasantness or unpleasantness of particular individual affective evaluations for a person depends on the person's values; thus, affect and values are interrelated (Charland, 2005; Colombetti, 2005).

4.2.5 Interactive affective sharing about a value conflict

In interactive affective sharing, one verbally shares one's individual affective evaluation with another person (Matthis, 2000). The person who receives is inwardly affected by what the other expresses. Interactive affective sharing has a mutual affective impact; the people involved are receptive to being inwardly affected and are mutually influenced by the sharing of each other's experiences of inner feeling (De Jaeger, 2013; Kärkkäinen, 2006; van Dijke et al., 2020;). From this feeling of being inwardly affected, a person gives personal meaning to what has been shared by another person. In this way, someone can expand their repertoire of inner affective experience and can develop personal affective language (Di Paolo et al., 2018).

Through personal meaning-making, connection is created at the affective level between those persons involved (De Jaeger, 2013). This felt connection can only occur if both persons involved perceive their own feelings from the first perceptual position (Daly, 2014). Affective interaction is therefore about the student or teacher expressing their affective involvement in the value conflict from the affective level through interpersonal verbal communication.

4.3 Research design and methodology

4.3.1 Research design of the present study

This study is part of the prototyping phase of a larger design-based research (DBR) (McKenney & Reeves, 2012) project set within a Dutch higher vocational education institute. The design challenge of the overall DBR study is how to create a space in a classroom where students are encouraged to connect at the affective level with a value conflict, with themselves and with others (Den Heijer et al., 2022). A qualitative research design with group discussions (Cohen et al., 2007) was used to answer the research questions.

4.3.2 The inter-affective learning experience

Central in the inter-affective learning experience was an ethical dilemma, because in an ethical dilemma multiple ethical requirements are in conflict with each other, due to the incompatibility of the associated underlying values.

The inter-affective learning experience consisted of the following elements: presentation of a personal ethical dilemma, verbalizing feelings to others about the dilemma, forming an initial opinion about the dilemma, naming different aspects of the ethical dilemma, verbalizing to others the choice of action in the ethical dilemma, naming values and inner feelings, naming one's own core values, and invitation to empathize with the feelings of others. The design of the inter-affective learning experience was based on findings from previous research (Den Heijer et al., 2022) and initial assumptions on how to create a space for sharing at the affective level, which after inductive coding we called an inter-affective learning environment (see 3.5 for the iteration):

- The value conflict must involve a realistic situation that confronts students with practical difficulties, while also inviting an intuitive choice of what action to take.
- Working on facing the value conflict must take place in groups, and adequate time and space for students to explore their own values must be provided.
- Students' willingness to be inwardly emotionally affected both by the value conflict and by others must be encouraged during the experience.
- Students' willingness to express a congruent moral stand and to voice their own personal values must be encouraged, without the fear that any of this will be used against them later.

4.3.3 Participants

The research was carried out in the Education Department and the Health Department of a University of Applied Sciences offering higher vocational education programs in the Netherlands. The university was selected because preparing their students to become value-bearers in their future profession was an important institutional philosophy. It was therefore

assumed that teachers were willing to learn more about this topic. Two sub-studies were carried out, with teachers and students, respectively. Teachers and students were selected based on select convenience sampling.

For the sub-study with teachers, a contact person within each department was approached to recruit fellow teachers. Two groups of teachers ($n = 13$) teaching in the Education program and two groups from the Health program ($n = 9$) participated. The participating teachers struggled with the question of how to support students in dealing with professional, personal, institutional and legal values and norms, without suppressing the student's personal values. They felt a need to expand their own pedagogical repertoire in order to encourage students to be affectively receptive to a conflict of values. The teachers had an average of 18 years of teaching experience (range 1-36 years). The members of each group, including the supervising teacher, were very familiar with each other. For the sub-study with students, a contact person within the respective departments was asked to approach groups of students willing to participate in the study. Two groups of students participated: first-year Health ($n = 4$) and Education ($n = 10$) students. The students in each group were classmates. The students' average age was 20 years (range 17-26). All participants took part on a voluntary basis (informed consent obtained), contributions have been anonymized, and participants could withdraw from the study at any time.

4.3.4 Procedure

Before the student groups met, the supervising teachers were asked to formulate an actual and realistic ethical dilemma for the students. The teacher groups each chose from a set of ethical dilemmas formulated by the researchers.

Each group had one 60- to 90-minute session in which the inter-affective learning experience was offered and then reflected upon. The language during the session was Dutch, the native language of all participants in the study (the quotes in the results section are translated by the authors). In the student groups, one of the students' regular teachers took on the role of supervising teacher. In the teacher groups, a teacher from the group took on this role. The first researcher explained the instructions to the supervising teacher before the inter-affective learning experience took place. The supervising teacher received a paper copy of the instructions.

The researcher was present the whole time, but did not have an active role during the inter-affective learning experience. After the first researcher introduced the study, the inter-affective learning experience began. The supervising teacher then took over and guided the group for 45-60 minutes; according to the instructions, the supervising teacher had the opportunity to ask follow-up questions at each point that were not specified in the instructions. At the end of the intervention, the researcher asked the participants questions about their affective experiences and suggestions for 15-30 minutes. The questions focused on whether the inter-affective learning experience had appealed to their own feelings about the value conflict and what it would take to improve the learning experience to foster awareness of their own feelings and willingness to share them with others.

4.3.5 Data collection and analysis

The group sessions were recorded. The conversations during the discussion of the dilemma (which was in Dutch) and afterwards were transcribed in Dutch by the first author. The transcripts were uploaded in QDA Miner 5.0.19. The analysis for this study focused on the data collected during the conversation after the inter-affective learning experience. All transcripts, organized by group, were read by the first author, who selected relevant text fragments. The analysis started with deductive coding of core concepts used in previous studies (e.g., affective learning, affective involvement; Den Heijer et al., 2022). During this process a new theme emerged: inter-affectivity. This theme further informed the theoretical framework and led to new codes on inter-affective learning, which were applied in a second coding round (see Appendix C for codebooks). The second round of coding offered the opportunity to look more specifically at the data (examples are in Table 1). Each step of the analysis process was thoroughly documented and critically discussed within the research team.

Table 1: Examples second round codes (translated into English by first author)

Category	Code	Explanation	Subcode	Example
Individual affective experience	To look at oneself as a "subject" in the moment from first person perspective	Standing still with yourself	Find out what you feel	Take a minute to feel what is going on with you. And give words to that without cards.
			Self-exploration	They do need time, it's not as quick as drawing a card, walking around a bit. I do think that you are more involved in self-examination of what really suits you and what is the answer to that, no, it is not. It is a different way.
			Association	I do notice that the case you read out then I associate with this case but wait a minute, that exactly the same case I experienced myself in another case or so. My feeling goes all the way to that side and then all the way to that side again.
Interactive affective sharing	Meeting each other with affective awareness	Affective speaking	Not used to talking about feelings	We are not used to talking about what we feel, are we? Because we all push it away and [talking over each other] (the course does help with that) or quickly run away from it, so to speak.
			Threshold for naming feelings	I think the more authentic the dilemma, the greater the risk that the threshold for actually naming your feelings eh becomes, I think. Yes, the closer it is, the harder it is to say what you think honestly.
		Learning affective speaking	Learning to speak the language of feelings	I think you can use it very well in advance to give the students some kind of language, and tools to work with feeling.
			Using images	What might also support you is to use images instead of metaphors, so that you stay a little more in touch with your feelings instead of using letters, terms.
	Embedding a sense of sustainability in the curriculum	Embedding feelings	Embedding feelings	...that they also feel a complete environment and context in addition to what they are experiencing outside, they feel that this is how it goes and I think that is the most powerful learning source you can offer, much more powerful than when I make feelings explicit for a while and then put it away again. Coming back to it every time is the most powerful source in my opinion.
			Choice of teaching method that focuses on feelings	But eh I'm looking for a more sustainable component and then eh and think I would choose a different form. And then really more, for example, dilemma-driven education.
Pedagogical-didactic aspects	Transition from outside to inside	Seducing rather than leading	Seducing	Yes, of course you do need something, it's just like you say, you do need something. I understand that too, otherwise it becomes very er... but between what is necessary ... It is constantly a conversation in my own head of, while it must be for the benefit of the other.... Wanting to be seduced by this kind of instrument or by your other context that wants to be led.
			Limiting control	It's a lot of steering I think too. I think a lot of steering too, what's close make sure you look inside first.
			Getting out of your comfort zone	It is very powerful to get them out of their comfort zone first.
			Short duration	I would make demands in terms of the time someone is allowed to answer. Because it has to be quicker, you have to make a decision quickly.

4.4 Results

4.4.1 Students' and teachers' reflections on their individual affective experience

Students were mainly silent during the reflection questions about their individual affective experience. The students said that they tended to follow what the teacher shared about their own feelings. A student explained this:

.... it is so that you are in a group and the teacher tells you what he thinks about it. A lot of students just say yes, and actually think so, and they go along with that, which is just the easiest way so they don't have to share what they really think....

Students confirmed that it would have been easier if the teacher was not taking an active role at the start of the learning experience: "Unless we tell our experience first and he says it at the end, then we can't steal what he says". However, one student nuanced this and gave a counter-argument further on in the reflection, namely,

... if the teacher would share that (...feelings...), you then create more of an open atmosphere as opposed to following him. If that open atmosphere is there, everyone goes along with it and then you all feel more comfortable... that there is no one sitting there listening to all of that...

Other students confirmed this and added that you can also become inspired. When the teacher did not share inner feelings at all during the inter-affective learning experience, students tended to focus on the teacher's feelings instead of their own inner feelings. A student put this into words as follows: "There were a few times when I thought I would like to know what teacher X thinks about this...". The students thus underlined the importance of guidance for perceiving one's own inner feelings about the value conflict evoked by the ethical dilemma. One student said, "You deepen your feelings. In a supportive way, so to speak". The tendency - expressed by the students in their reflections - to follow the teacher's feelings gives the impression that the students tended to look at the value conflict from the second perceptual position (perspective of the teacher), the cognitive perspective. In other words, these students' reflections indicated that they still had to learn to be present in the moment as a feeling participant, to be able to focus on their own inner feeling experience instead of the teacher's feeling experience. Thus, an important aspect of the pedagogical relationship between teacher and student is that the teacher needs to tune in from his resonance with the student's affective experience and to affectively understand and interpret the student's affective experience and sense the moments in which the student can take a learning step at the affective level (cf. van Manen, 2016). This also implies that the student needs recognition of their vulnerability and otherness in their own affective experience, as opposed to that of their fellow students or the teacher, in order to be able to learn at the affective level (cf. Friesen, 2017; Friesen & Osguthorpe, 2018).

Teachers' reflections on their individual affective experience showed that they considered two things to be important: learning to sense their own inner feelings about the value conflict that the ethical dilemma evokes, and developing and learning affective language. Teachers said that feelings come and go, and time is needed to find out what is actually being felt. They also felt that it is important to deepen their consciousness of their inner feelings. According to the

teachers, it is about taking the time for inner self-exploration. Association is an option for inner self-exploration, according to them. A teacher expressed this as follows:

... the case you read out, I associate it with this case, but wait a minute... My feelings go all the way....

The teachers agreed that it is also important to attend to someone who does not feel anything about the ethical dilemma itself. For example, one teacher reflected:

... this is not a dilemma for me... Sure, yes, sure, then you are forced to go along with it. You still want to take part. Yet to choose and there so, I would like to participate ... the feeling of responsibility for the good outcome and the progress of the experience, maybe.

The teachers believed that to learn how to feel, it might help to find out what one feels in their own body. A teacher expressed this possibility of feeling in the body as follows:

...in your own body, what do you feel in your own body? Do you feel pressure? Do you feel space? I did feel a bit of pressure faced with the dilemma. Yes, when I thought about the situation, a bit of pressure I feel... That was an eye-opener for me, what do you feel in your body, purely what do you feel in your body, can you go there? And then don't think about it too long, just the first idea you think of, done. Maybe you are wrong, I don't know.

To create an inter-affective learning environment within which students can develop affective language, the teachers found it important to use tools to learn to access one's own feelings and to exchange expressions of feelings. According to them, affective language consists not only of words, but also of images. The teachers' reflections on their individual affective experience showed that they found it important to learn to feel. Creating an inter-affective learning environment within which students can expand their repertoire of experience of inner feelings concerning a value conflict means that learning to feel does not always require a focus on the ethical dilemma; broadening the context can be relevant. According to the teachers, the body can be a starting point for learning to feel, and to be able to interpret what is felt, it is necessary to learn affective language. With this, the teachers said that they see self-perception of affect (cf. Ahmed, 2004; van Dijke et al., 2020) as an important aspect of affective learning.

4.4.2 Students' and teachers' reflections on interactive affective sharing

Students thought that by sharing their own experience of inner feelings about a value conflict with others, they could expand their own repertoire of inner feelings. One student said, "... so that you know a little bit about how others may feel. Not that you have to pass judgment right away..." and another student said, "you broaden your feelings in a substantial way...".

Although students realized that it is important to be prepared to cope with value conflicts in an ethical dilemma, they emphasized that it is important not to overwhelm students with an inter-affective learning experience in which they are asked to share with others their inner feelings. The students thought that it should be respected if a fellow student does not want to participate in interactive affective sharing about a value conflict. They think that it is important that a student who does not want to exchange their inner feelings out loud has to

learn to express themselves in a different way at the affective level; for example, by writing their own inner feelings on paper:

Maybe write something down for yourself. But maybe that is safer or something like that because then you don't have to say it and then you can think about it for yourself but still be sure that you can put it into words without saying anything.

Students unanimously found freedom of choice to participate or not in sharing inner feelings to be important for safety in the classroom. One student said: "... students must be able to feel comfortable in your class or not feel forced by other students or feel obstructed. They must be able to say and think whatever they want....". In their reflections, students also indicated discomfort with sharing their own individual affective experiences. The students expressed this discomfort by saying that they do not like to talk about feelings. One student said, "I don't like to talk about my feelings, but I found the feelings of others interesting and to hear others speak....".

Teachers also mentioned this discomfort in their reflections. They mentioned that they experienced a threshold of comfort for naming feelings and exchanging them with others. They felt like there was a risk involved in expressing their inner feelings. One teacher put it like this:

I think the more authentic the dilemma, the greater the risk and the higher the threshold of comfort to actually express your feelings, that's what I think. Yeah... The closer it is, the harder it is to say what you think honestly.

As an explanation for this, the teachers said that education professionals are not used to speaking from their inner feelings. A teacher said: "We are not used to talking about what you feel either! Because we all push that away or run away from it, so to speak".

Students' and teachers' reflections on interactive affective sharing about a value conflict showed that they do see the added value of sharing their inner feelings with others in order to expand their own repertoire of feelings. Implicitly, both students and teachers are saying that they understand that being vulnerable can contribute to students' learning process and that feelings, contrary to Pulido (2003), are not a private matter. There seems to be a cautious openness among students and teachers to a new approach in which there is room for revealing the inner aspect of affect.

In their reflections, both students and teachers placed emphasis on the threshold that prevents the expression of inner feelings. Implicitly, both students and teachers are saying that they find it difficult to allow themselves to be vulnerable. Reflections on being inwardly affected and attributing personal meaning to what another person is expressing were lacking from both students and teachers. Both teachers and students need support in being present in the moment as a feeling subject with attention for their own experience of inner feelings. This implies that both students and instructors need support in being a subject instead of an object in the learning space. For the teachers, this means that they need support to be involved with the student as a subject from their own subjectivity.

4.4.3 Students' and teachers' reflections on pedagogical-didactic aspects

Students felt it was important that when they talked with other students about their inner feelings about the value conflicts in the ethical dilemma, they were guided by their own teacher. A student said, "... now the teacher knows what we are all about. He is not a stranger who presents dilemmas. Otherwise, you think of 'yes, suppose I say something, you don't know who I am' ".

Teachers' reflections on the pedagogical-didactic aspects of an inter-affective learning experience showed that they considered two things to be important: giving tailor-made guidance in inner self-exploration and switching from thinking to feeling. According to the teachers, to help someone to sense their feelings, it is key not to lead too much, but rather to seduce the student, which requires limiting the guidance when going inside. The teachers thus implicitly indicate that they consider dialogical reciprocity in the pedagogical relationship to be important (cf. van Manen, 2016), based on the awareness that it is necessary to tune in to the student's affective experience and to facilitate the learning process of the student's inner self-exploration from there. Too much guidance with questions about a dilemma can lead to imprisonment in the dilemma, so that there is no longer an eye for what is happening inside yourself. According to one teacher:

We have a tendency to chew on problems completely and to look at them from all sides, and to get stuck in the problems. That often keeps people imprisoned and you often pass judgment in a very short period of time. The essence is what you react to... do you say that or not? You can fill in all sorts of things, but in essence that is the dilemma. That's all it is.

According to the teachers, a brief experience in the moment can invite a person to sense their own inner feelings. Several teachers thought that the challenge is to bring someone to their own inner feelings: to take someone out of their comfort zone in a short period of time, because then that person experiences something, which is essentially different from reflecting afterwards on a situation.

Teachers' reflections showed that attention is needed in order to bring someone to their own inner feelings, while not making the person think about their feelings. A teacher formulated this as follows:

The trick is ... not to think, but to go to your feelings first. You start thinking about your feelings because that is my feeling now. You are tempted to do that in such a setting. Where there is time to address the raw experience, to start thinking....

Going to a different environment could be a facilitating factor in switching from thinking to feeling. A teacher gave the following example: "I would try to find or create an environment where they can get to their feelings more easily... let's go outside, let's go for a walk". The teachers also suggested that appealing to the different senses can be a way to invite someone into the transition from outside to inside, for example, through visualization.

In their reflections, the teachers indicated that increasing the number of inter-affective learning experiences is necessary for students to get used to interactive affective sharing with others when faced with an ethical dilemma. If a program of study wants to focus on interactive affective sharing, they argued, attention should be paid to this in the entire

curriculum. A teacher said: "...that feeling is also given a complete environment and context in addition to what they experience outside, they feel that this is how it goes. I think that's the most powerful learning source you can offer...". The teachers emphasized the importance of a teaching approach to interactive sharing that is shared among colleagues.

The teachers saw opportunities for creating an interactive affective learning environment in giving enough freedom and offering an inter-affective learning experience in the moment. To achieve interactive affective sharing, they thought it important that inter-affective learning experiences are an integrated part of the curriculum. Students emphasized the importance of guidance by students' own teacher.

4.5 Discussion and conclusions

Teachers in higher vocational education are used to creating cognitive learning environments and offering cognitive learning experiences to students to teach them how to deal with value conflicts. However, most teachers lack experience in group affective guidance and in creating an inter-affective learning environment in their own classroom.

Based on reflections by students and teachers, this study aimed to acquire a better understanding of the characteristics of such an inter-affective learning environment.

Our study showed the importance of attending to perceiving one's own inner feelings evoked by the value conflict. Both students and teachers recognize that being subjects (as both teachers and students), each with their own feelings and vulnerabilities, is important in an inter-affective learning experience (cf. Benjamin, 2004; Friesen, 2017; Friesen & Osguthorpe, 2018). Both recognize, despite finding it difficult to be vulnerable, that it is important to reveal the inner aspect of affect in order to promote the student's learning in an inter-affective learning experience. They agree that vulnerability plays a role in the pedagogical relationship between teacher and students (cf. Jackson, 2018). The teachers admit that they are used to teaching tactics rather than tactful teaching, and see the need to learn about revealing the inner aspect of affect in order to be themselves subjects in the pedagogical relationship.

Teachers and students indicated that in an inter-affective learning environment, attention is needed to generating awareness of their own experience of inner feelings, that is, both sensing and interpreting what is felt. One way of becoming more aware of one's own experience of inner feelings is to attend to presence (Rodgers & Raider-Roth, 2006; Raider-Roth & Holzer, 2009; Roefs et al., 2021a, 2021b). Our study brought out the importance of learning to be present in the moment as a feeling participant, in order to be able to focus on one's own inner feeling experience instead of the feeling experience of others.

Additionally, we found that to be able to interpret what is felt, it is necessary to learn affective language. From the perspective of affective language development, it is important to have words available (Di Paolo et al., 2018). Sharing feelings is difficult not only because both teachers and students are not used to talking about feelings, but also because they do not yet have suitable language to share their own feelings. Along with their focus on the teacher's feeling experience, this may explain why students were mostly silent when asked about their

individual affective experience. Developing affective language for expression of inner feelings is needed. Moreover, knowledge about how exchange of feelings can be fostered is lacking (Sipman et al., 2019). For teachers, the effective use of feelings in teaching depends on the extent to which they themselves are aware of this (Strick & Dijksterhuis, 2011). Developing this awareness seems possible through practice (Claxton, 2011).

In our study, the added value of interactive affective sharing for expanding one's own repertoire of feelings was emphasized. Both teachers and students said that they experienced a threshold and risk when it came to interactive affective sharing, because they were not used to sharing feelings. It is precisely here, where vulnerability occurs, that a pedagogical moment regarding vulnerability can be created: a moment where teacher and students can discuss positively valuing vulnerability and replacing old beliefs about vulnerability with new ones (Kelchtermans, 2018; van Manen, 2016). In this pedagogical moment, the teacher can attend to the students' experience of vulnerability from the point of view of their subjectivity, so that students can assign personal meaning to their own vulnerability and so that this provides them with a basis for constructing, correcting, confirming, building on, and thereby adopting a stand in a value conflict.

Teachers' and students' threshold for interactive affective sharing could be due to their preconceptions about being vulnerable; for example, students may feel that they should not share their own feelings with teachers (Jackson, 2018). Another explanation could be that students' cultural background and norms are likely to influence the types of information they are willing to share or not share, which can differ from the teacher's beliefs about what is private and what can be revealed (Jackson, 2018). Yet another explanation could be that the perceived threshold arises from the group's affective tone (George, 1990). George (1990) has shown that existing groups have affective group norms, informal rules about what affective expressions are considered (un-)desirable in the group. Thus, groups that have known each other for a long time, such as the groups in our study, not only have the advantage of creating the safe environment that is necessary for an inter-affective learning space, but also have a disadvantage. They have (unconsciously) developed a shared perception of appropriate ways of interactive affective sharing within their group (Collins et al., 2016). From this perspective, it would be desirable for the creation of an inter-affective learning environment to start offering inter-affective learning experiences early in the curriculum, so that conscious attention can be paid to developing adaptive group norms about vulnerability in interactive affective sharing.

Students indicated that not wanting to participate in interactive affective sharing should also be possible. This could also have to do with the affective group tone in their group or reflect a desire for freedom of choice. Teachers indicated that interactive affective sharing cannot be learned through a single inter-affective learning experience, but that it would be desirable to have such experiences recur several times in the curriculum. Creating an affective learning environment is context-dependent (van Dijke et al., 2020). Implementing inter-affective learning experiences in the curriculum is not easy. It requires a culture among the teaching staff and the leadership that provides room for affective learning by both teachers and

students (Collins et al., 2016). In the absence of such a culture, inter-affective learning will remain at the cognitive level.

In addition, affective learning outcomes are often part of the “hidden” curriculum (Buisink-Smith et al., 2011; Leng, 2002) and therefore difficult to demonstrate. We believe that for inter-affective learning experiences to become implemented in the curriculum, attention needs to be paid to assessment of outcomes (Jickling, 2003). We believe that the assessment of affective learning outcomes contributes to the student’s affective learning. Student self-evaluation is a promising approach in gathering affect-loaded information about the developmental process (Sadler et al., 2022). Feed-forward by teachers may help students in their self-evaluation. Feed-forward could address how to remove inner barriers to vulnerability, feeling or interactive affective sharing.

This study resulted in pedagogical starting points for how to invite students in higher vocational education to consciously include inner feelings in how they deal with a value conflict through creating an inter-affective learning space: take enough time, develop and learn affective language, learn to sense feelings in the body, remove the threshold for sharing, and balance between guidance and freedom. The starting points are based on students’ and teachers’ reflections on the inter-affective learning experience. It is possible that focusing on the experience in the moment of the inter-affective learning experience would have provided other and more profound insights for creating an inter-affective learning environment. In our next study, we aim to further examine the functioning of affective learning experiences and identify more detailed design requirements for developing an inter-affective learning environment aimed to create students’ awareness of their experience of their own inner feelings, that is, both sensing and interpreting what is felt.

Both the lack of appropriate language to express one’s own feelings and the lack of knowledge about what sharing of feelings underline the importance of bringing affective language into education. Follow-up research could use the language developed in this study to further refine what is needed for teachers engaging in affective guidance to guide students faced with an ethical dilemma value conflict in an appropriate and desirable way.

This study focused on how teachers can be prepared to guide future professionals in coping with value conflicts. We have argued that the old cognitivist belief that sees one’s own feelings as a private matter for the individual teacher or student needs to be revised. In this article we have shown that it is possible for curricula to treat affect as having both an inner, private aspect and an outer public aspect: the inner aspect helps with perceiving one’s inner feelings, while the public aspect facilitates sharing with others about one’s feelings. This combination can be achieved by offering inter-affective learning environments in higher vocational education curricula. For teachers, teaching in an inter-affective learning environment requires a change from teaching tactics to tactful teaching. Guiding students through inter-affective learning experiences as a form of tactful teaching can be seen as a nudge towards bringing in students’ own vulnerability in interactive affective sharing with

their fellow students, so that they can construct, correct, confirm, build on and thereby (learn to) take a stand as a future professional in a value conflict.

4.6 References

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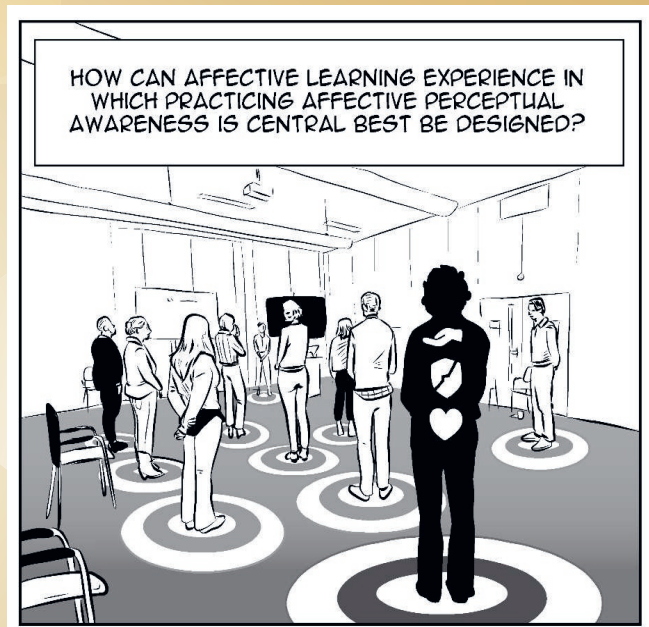
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Chapter 5 Preparing VET students for affective involvement in a value conflict: Practicing affective perceptual awareness⁵



⁵ This chapter is based on the published article:
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Abstract

Students in vocational education and training (VET) need to be prepared for coping with value conflicts they will face in their professional lives. Development of awareness of one's feelings is an essential aspect in this regard. Students need to be aware of their own inner feelings to decrease the unconscious influence of inner feelings on their actions in a value conflict. The purpose of this study is to contribute to a theoretical and practical basis for the design of affective learning experiences aimed to elicit VET students' receptivity to inner self-exploration of their feelings and values. Students were put in an affective learning experience of self-exploration of their own inner feelings and values by encouraging them to practice affective perceptual awareness. Three groups of first- and second-year VET students (N = 36) participated in the affective learning experience. Most students did start to self-explore their feelings. However, our findings showed that they did not arrive at affective perceptual awareness. According to the students, deepening inner self-exploration into one's own feelings and values can be stimulated by paying explicit attention to inner feelings, concrete instructions, room for reciprocal exchanges between students and the teacher's participation in sharing inner feelings.

5.1 Introduction

In the Netherlands, the type of graduates employers are looking for has changed, particularly in the field of care and social assistance (Kunneman, 2013). While employers used to look for graduates with mainly technical-instrumental competences, they now look for graduates with normative competences as well (Gertsen et al., 2017). Employers therefore seek graduates who have lived through their own personal values, have developed a normative framework and know how to act when their gut feeling conflicts with what is written in a protocol (Riley, 2020). The Dutch government has picked up on this signal from employers, focusing on developing students in vocational education to become the value-bearers of the future (Ministry of Education, Culture and Science, 2015). However, VET programmes are still struggling with learning arrangements that support the development of students into value-bearers.

This creates a dilemma for Dutch VET programmes: they are expected to provide learning environments in which students develop both technical-instrumental competences to meet the final attainment levels in the professional profile and normative competences to allow them to become future value-bearers (Bruijn et al., 2017). This dilemma occurs in the entire Dutch VET system: nationally, regionally, institutionally and at the level of the educational programme (Meijers et al., 2017). This article zooms in on an attempt to address this dilemma through a specific affective learning experience within three Dutch VET programmes within one Dutch VET institute, which are exemplary of many Dutch VET programs in which, to date, affective learning has mainly been provided and studied from a dominantly cognitive perspective, focusing on the external, visible and discussable side of affect (e.g., Gertsen et al., 2017, 2022; Van Stekelenburg et al., 2020, 2021).

Affective learning refers to learning that focuses on how students feel while they are learning and how they internalize learning experiences that are aimed at attitude development and dealing with a value conflict (Miller, 2005). Affective learning experiences fall along a

continuum regarding cognition and affect: a dominantly affective focus (e.g., inner feeling experience) is at one extreme of the continuum and a dominantly cognitive focus (e.g., cognitive evaluation) is at other extreme (Fleckenstein, 1991). In the present study, we position ourselves at the dominantly affective end of the continuum, by focusing on affective evaluation of a value conflict. In a value conflict, the values that are in conflict are often neither compatible nor mutually exclusive. It is not about making a choice between values, but about the inclination toward a particular value in a certain situation.

According to teachers in Dutch VET, students tend to avoid the complexity of a value conflict by making a strictly cognitive evaluation, which allows them to keep an inner distance from the conflict (Den Heijer et al., 2022a). In this way, they avoid taking their feelings into account (Fazio, 2001); they do not experience their own presence in the moment, and do not become inwardly affectively involved (Rodgers & Raider-Roth, 2006; Roefs et al., 2021a, 2021b). Not experiencing their own presence means not being consciously aware of, receptive to, and connected with the affective level of one's inner sense of self (Rodgers & Raider-Roth, 2006). Looking at affective learning from a broader perspective (e.g., Burlingame, 2021) means paying attention to self-perception of affect as an important aspect of such learning. If students are not prepared to deal with self-perception of affect, they will not know how to act in the workplace when their gut feeling contradicts what is written in a protocol. Therefore, attention to feelings should be incorporated into the curriculum, so that students will be able to consciously identify and take into account their own preferred value in a value conflict when making their decision. Dutch VET students need affective learning experiences through which they can learn to attend to and reckon with their inner feelings.

In order to prepare the next generation of Dutch VET students for this, VET programmes face the challenge of moving from a strictly cognitivist view to a broader, more holistic view, which involves offering affective learning experiences in which explicit attention is paid to self-perception of affect. Teachers must support their students in experiencing affective perceptual awareness for students to become able to consciously identify their own preferred value in a value conflict (Rodgers & Raider-Roth, 2006; Roefs et al., 2021a, 2021b). In a previous study (Den Heijer et al., 2022b), we stressed the importance of directing one's attention to the personal inner feelings that arise when faced with a value conflict. Practicing affective perceptual awareness seems promising for increasing students' engagement in self-exploration of their own inner feelings in order to become aware of their own experience of inner feelings. Being perceptually aware of one's affect means that one can be inwardly affectively involved in a value conflict, instead of only looking at the value conflict from an inner distance. Encouraging students to practice affective perceptual awareness can be seen as a nudge towards including the inner aspect of affect in students' affective learning, rather than just the external, discussible, visible aspect, so that they can become inwardly involved in the value conflict (Den Heijer et al., 2022b). However, we do not yet know how this can be shaped into affective learning experiences in Dutch VET programmes.

In the present study, our aim is to identify design features of affective learning experiences that can promote students' awareness of their inner feelings. In particular, we look more

closely at the functioning of an affective learning experience by focusing on practicing affective perceptual awareness. Our study is guided by concepts from the domains of psychology and phenomenology. The two main questions addressed in our study are:

- How do students engage in inner self-exploration of their own feelings and values in an affective learning experience and what characterizes their engagement?
- What are students' reflections on their inner self-exploration of feelings and values during the affective learning experience?

This present study is a proof-of-concept study that is part of the prototyping/development phase of our design-based research (DBR) project (McKenney & Reeves, 2012). The aim of our DBR project is to contribute to a theoretical and practical basis for the design of affective learning arrangements to stimulate inward involvement in a value conflict. In this proof-of-concept study, we focus on the functioning of one specific affective learning experience as part of the affective learning arrangement. The goal of this proof-of-concept study as part of the prototyping/development phase is to further explore potential design solutions, with the aim of identifying the core design features by using an initial design from literature and our previous studies (Den Heijer et al., 2022a, 2022b). A characteristic of a proof-of-concept study is that reflection on an experience is involved (Kendig, 2016). Therefore, the students in this study first underwent an affective learning experience in which they were encouraged to engage in inner self-exploration of feelings and values, after which they reflected on this experience. In this way, the students gained experiences that allowed them to assess whether their beliefs about inner self-exploration of feelings and values could be justified.

5.2 Research context: VET in the Netherlands

In the Netherlands, different vocational educational programmes and school types are integrated in the VET system. Dutch VET is part of the public education system, and must deal with legal regulations, quality assurance conditions and frameworks for designing educational programs, while decisions about goals, objectives and the content of educational programmes are at the school's discretion. Dutch VET prepares students for the labour market, active citizenship and possible further education. At the same time, it also prepares students for future challenges and both identity and social development (Meijers et al., 2017). VET programs differ in length (2-4 years) and qualification level.

This proof-of-concept study took place in the context of a Dutch VET institute, in particular, at the bachelor's degree level. This institute adopted an educational vision in which students are seen as future value-bearers. One characteristic of future value-bearers is the ability to critically discuss and be accountable for their own professional actions, using professional, personal, institutional and legal values and standards. The VET programmes involved in the current study were struggling with embedding this characteristic in their curriculum, particularly with regard to encouraging students' affective evaluation of value conflicts, an aspect of affective learning.

The VET programmes in this study are 4-year programs consisting of a mix of theory and skill preparation occurring on campus and in short- and long-term internships. The latter take up a considerable part of the curriculum. The level of education of the VET courses is equal

to level 6 of the European Qualification Framework (EQF). The students in these programs consciously choose an educational program towards a future career. Examples are health education (nursing), social work (geriatric care, youth work), teacher education (elementary and lower secondary education). At the time of enrolment in the program, most students are aged between 17 and 20 years old and have finished secondary education. Attention to how the student can cope with situations where values are in conflict with each other, are usually only addressed during the long-term internship in the third year. It is often only then that it becomes clear that the student is keeping their feelings outside of their experience of a value conflict (Siegers & Haan, 2002). The VET programmes of study want to support students in the development of professional, personal, institutional and legal values and norms early on in the curriculum, but do not know how.

5.3 Theoretical underpinnings

5.3.1 Affective domain

Current theories of learning state that a curriculum should focus on students' development in both the cognitive and the affective domains (Schonert-Reichl, 2019). Despite the fact that the affective domain has long been recognized within educational research, there is no uniform agreement on how to describe it, besides the fact that an affective domain exists alongside the cognitive domain.

As a result, there is also no uniform definition for affective learning (Martin & Reigeluth, 2017; McLeod, 1991; Miller, 2005). Nevertheless, a great deal of practice and research related to the affective domain has occurred over the past three decades, in the form of social and emotional learning (SEL; Jagers et al., 2019; Riley, 2020; Schonert-Reichl, 2019; Socas, 2017). SEL refers to the process of integrating cognition, affect and behaviour into teaching and learning so that students develop skills regarding social and self-awareness, learn to manage their own and others' emotions and behaviour, make responsible decisions and build positive relationships (Brackett et al., 2019; Jagers et al., 2019; Weissberg et al., 2015). SEL focuses on developing intrapersonal and interpersonal knowledge, skills and attitudes, and includes somewhat larger container concepts such as self-awareness, self-management, social awareness, relational skills and responsible decision-making (Jagers et al., 2019; Weissberg et al., 2015). From a SEL perspective, we focus on learning experiences at the affective level focused on students' development of intrapersonal skills, and specifically on development of self-awareness.

5.3.1.1 Learning experiences related to the inner aspect of affect. In a general sense, affect is seen as an unspoken and unrecognized force that compels a person to action (Pulido, 2003), and refers to bodily processes that influence how the person feels (Askins, 2009). Some researchers see affect as a connection between a person's internal and external world (e.g., Pulido, 2003), and personal, contextual and cultural meanings play a role in how feelings are experienced (Boler, 1999). In this study, we will follow the views of Ahmed (2004) and van Dijke et al. (2020) on affect: affect is conceived of as having both an inner, private aspect, one's own feelings, and an outer, public aspect, which involves information-sharing communication. In this study we will focus on the inner aspect of affect: one's own feelings.

In this study we create learning experiences to trigger the inner aspect of affect: that is, where one experiences an affective response to something. The affective response can be manifested as an emotion (e.g., afraid, happy, sad, angry) or a mood (e.g., grouchy, inquisitive).

5.3.1.2 Development of self-awareness. Self-awareness, from the perspective of the affective domain, includes being able to perceive one's own feelings and values and to recognise the impact these feelings have on others, as well as being able to understand one's own feelings and values (Jagers et al., 2019; Riley, 2020) and to recognise how thoughts, feelings and actions are connected within and between different contexts (Jagers et al., 2019). An important aspect of self-awareness is being able to perceive one's own emotions as well as their triggers (Mayer et al., 2004; Riley, 2020). There are two forms of reflective self-awareness, which are both important. In pre-reflective self-awareness, the student learns to focus their attention both on the value conflict and on observing the physical sensations they experience in response to the value conflict. However, just as cognition and affect are intertwined (Krathwohl et al., 1964), pre-reflective self-awareness and reflective (cognitive) self-awareness are also strongly intertwined, insofar as feelings themselves are pre-linguistic, whereas interpretation of feelings is cognitive (Russell, 2005). Becoming aware of one's own feelings and being able to articulate these feelings always relies on cognition. In an affective learning experience, there must therefore be attention to both pre-reflective self-awareness and reflective self-awareness; connecting perceptions based on pre-reflection and reflection creates full awareness (Costanzo, 2015).

5.3.1.3 Being perceptually aware of one's own affect: affective perceptual awareness. One's ability to become affectively involved in a value conflict is governed by whether one is perceptually aware of one's own affect (called affective perceptual awareness in the remainder of the article; Rodgers & Raider-Roth, 2006). Otherwise, one remains at an inner distance in viewing and responding to the value conflict. Affective perceptual awareness and inner distance have been viewed as different forms of self-awareness. From a phenomenological point of view, these are pre-reflective self-consciousness (primary or non-observant self-consciousness) and reflective self-consciousness (secondary or observant self-consciousness), respectively (Gadsby, 2018; Ninda-Rümelin, 2017; Stelter, 2000). In pre-reflective self-consciousness, a person is inwardly involved in an experience in the moment and has affective perceptual awareness of that experience; this is also known in social psychology as perceiving from the 'I' perspective (first perceptual position; Andreas & Andreas, 2009). In reflective self-consciousness, the person observes their own consciousness from the outside, as an external observer, stepping aside in order to view their own experience. In thinking about their experience, the person is not present in it; there is no affective perceptual awareness, and therefore there is inner distance. This is also known in social psychology as perceiving from the other person's perspective (second perceptual position) or from the helicopter perspective (third perceptual position; Andreas & Andreas, 2009).

5.3.1.4 Encouraging inner self-exploration through practicing affective perceptual awareness. Students must be encouraged to practice affective perceptual awareness in order to be able to actively search for useful information from the feelings they experience when

confronted with a value conflict. This means that students' engagement in inner self-exploration needs to be fostered (Korthagen & Vasalos, 2010; Meijers & Mittendorff, 2010) while they are in a pre-reflective state of self-consciousness (Stelter, 2000) and perceiving from the first perceptual position (Andreas & Andreas, 2009). This active internal search presents students with a complex task. Students need scaffolding before they can perform this task independently (van de Pol et al., 2010). Remembering a specific situation in the past in which the student experienced being inwardly affected (retrieval) can be a starting point for such inner self-exploration in the present; because inner feelings are always related to a specific context, it is necessary to remember a specific situation (Slaby, 2008; Veldman, 2010). This recollecting arouses something inwardly in the student that draws their attention to their own experience of inner feelings in the present, which can be accessed by practicing affective perceptual awareness (Slaby, 2008). Interpretation of the student's own inner experience by linking words with that inner experience becomes possible once the student realises what they are feeling in the present through practicing affective perceptual awareness.

5.4 Research design and methodology

5.4.1 Research approach

In this proof-of-concept study (Kendig, 2016), we adopted a qualitative approach (Cohen et al., 2011) to get an in-depth understanding of how students explore their own feelings and values in an affective learning experience that encourages them to become inwardly affected and of students' reflections upon the experience.

5.4.2 Research context and participants

The research took place at a Dutch VET institute. The institution offers, among other things, 53 4-year bachelor's degree programs. Thirty-six students from this institution were our participants, made up of students in their first or second year in three VET programmes: health education ($n = 17$, $m_{age} = 21$), social education ($n = 10$, $m_{age} = 20$) and teacher education ($n = 9$, $m_{age} = 20$). A contact person from each program helped to select the group of students (convenience sampling). The students in each group were classmates. All students agreed to participate in the study (informed consent).

5.4.3 Affective learning experience

The scaffolds developed for the affective learning experience in this study aimed to provide students with opportunities to practice affective perceptual awareness. The scaffolds were based on research from Davis-Manigault et al. (2006), Meijers and Mittendorff (2010), Yorks and Kasl (2002), and Dirkx (2001). The affective learning experience was built as follows:

- Students watched a short film. By using the metaphor of a bridge in the film, feelings from previous experiences were evoked, prompting the student to engage in inner self-exploration;
- Students were asked to recall a situation from the past and in particular, a comment that had affected them. In this way their inner feelings were evoked and students became

conscious of what opening at the affective level means, encouraging them to practice affective perceptual awareness;

- Students had to choose cards with values and feelings (for example, satisfied, proud, safe);
- Students were invited to express their own values and feelings and share them with peers to increase their self-awareness.

Finally, students reflected on what was learned during the affective learning experience about their own values and feelings, in order to become more aware of the added value of unconscious information that is present in their own feelings about their own values.

5.4.4 Procedure

One meeting of 45-60 minutes was convened per group. After an introduction by the first researcher about the study, the teacher took on the role of facilitator and guided the group for 30-45 minutes through the affective learning experience, supported by written instructions about the purpose of each scaffold. The researcher was present during the session, but did not have an active role. After the affective learning experience had finished, the researcher took over the facilitating role and posed reflective questions for 10-20 minutes, in which the guiding approach was seeking maximum variation in reflective answers. Because the students had just experienced the affective learning experience, the short time was sufficient to get to the core of the reflection. The questions were about whether the affective learning experience had appealed to their own inner feelings and what would be needed in order for them to be stimulated more to go towards their own inner feelings.

5.4.5 Data collection and analysis

The three group meetings were recorded. All students agreed to audio-recording of the group meeting. The recordings were transcribed by the first author. The transcripts were uploaded into the data analysis program QDA Miner 5.0.28. A distinction was made between data collected from the students during the affective learning experience and during the reflection afterwards. The data collected from the students during the affective learning experience were coded deductively. The data collected from the reflection afterwards were coded inductively. For the deductive coding, the following concepts (treated as categories in the codebook) were used: perceptual position, values and feelings. These concepts are derived from the theoretical framework and were also used in a previous study (Den Heijer et al., 2022a, 2022b). First, an overview was made per student giving the situation, values and feelings the student referred to (see Table 1a for examples). Because the focus is on perceptual awareness, the perceptual position adopted was coded next (first, second or third perceptual position), including whether the student spoke in the past, present or future tense (see Table 1b for examples). Prior to inductive coding, all transcripts were read by the first author. In each transcript, the relevant text fragments were selected. An example of a relevant text fragment is:

Yes, it's a bit more pronounced now, because otherwise I don't think about it like that. If you have done that, then you have..., if you substantiate, then maybe you can find yourself a lot better in it, you know. That's more of an awareness, I think.

A code was given to each relevant text fragment. This code was a key word from the selected relevant text fragment. The subcode assigned to the above example fragment was

substantiation. Subsequently, three categories were formed from the codes (for the above mentioned subcode, the code was awareness): output, facilitating and limiting factors for collecting information about one’s own feelings and values (see Table 2 for examples and see Appendix D for codebooks). Each step of the analysis process was thoroughly documented and critically discussed in the research team.

Table 1a Examples of deductive codes for values and feelings

Student code	Specific situation recalled	Category: values	Category: feelings
Student 1	That was when I had a job on Texel. And I got a little something about it, I didn't do anything very special or anything like that, but just that you were told, hey, how nice that you are here again. And how good that you did this and that. And that's also because I've had a lot of negative experiences with that, with jobs and things, and that you're actually just being barked at.	I have connectedness and otherwise, which is, um, something in the spirit of mattering. I don't know if that's a value? To be seen as a human being, so to speak. And connectedness, I think, is therefore also very important between groups and people. Yes, connectedness is about seeing the other and knowing things about each other, so that you can empathise with the other.	So that's why I think it's also very nice for me to feel that, hey, I'm allowed to be there and I'm welcome.
Student 2	The situation I thought of was, um, the graduation ceremony of my secondary school. I had to stand on a very gigantic stage. And then there's a, a room completely full of people and then the headmaster says something about you and it's all very, very positive. And it could also be the dopamine, or so I thought at the time. So. Hahaha. Because I was very euphoric at the time. But, I always had the feeling when I walked down that catwalk, that everyone started clapping very loudly, even louder than the rest. So that was a really beautiful memory.	The other two I had chosen were harmony and solidarity. I chose harmony, because I think it's important for self-help to have, um, a harmonious feeling with everyone. So that you are really strong together as a group. And then solidarity, because you also have to be there for the people in that group. So I think that's very important.	I had been supported, because um, the situation I was in was um, I had done a good job and then they said, they really said, yes, you did a really good job, so that's why I chose to be supported as expression of a feeling.

Table 1b Examples of combination of inductive and deductive codes for perceptual positions

Text fragment	Perceptual position/Tense	Code	Sub-code	
I had eh, appreciated, but maybe a bit of pride fits in there too. That when others say how good it is that you did that and that you succeeded, I thought, oh, I did a great job on my own with my grandmother. Yes, I did. At the hospital, on the other side of the Netherlands. I also hear pride. Perhaps even more pride than appreciation.	I in past	Actual situation	Student 4	Situation linked with value
I have been moved. Well, especially when people say something positive about your qualities, sometimes it's just a bit unexpected and then, well, I just think it's a surprise and I can be moved by it.	I in future	Actual situation	Student 6	Situation linked with programme

Table 2 Examples of inductive codes for reflection on what was learned about one's own values and feelings

Text fragment	Sub-code	Code	Category
Yes, it's a bit more pronounced now, because otherwise I don't think about it like that. If you have done that, then you have..., if you substantiate, then maybe you can find yourself a lot better in it, you know. That's more of an awareness, I think.	Substantiation	Awareness	Output
I would imitate the moment or something. If you are standing alone somewhere, then you immediately have a feeling. Then you think, oh help, I'm alone here. So then you have it at that moment. Now you really have to think of something, which has to come from very far away. Yes, so put it in the experience? Yes. I would do that. Yes. And then re-enact the situation you're thinking of or after? Yes, something like that.	Imitate	Experience	Facilitating factors for collecting information on one's own feelings

5.5 Results

5.5.1 Receptivity to inner self-exploration of one's own feelings and values

The first research question in this study concerned students' engagement directed towards inner self-exploration of their own feelings and values by encouraging them to practice affective perceptual awareness in an affective learning experience. Students reacted differently to the affective learning experience and the degree to which they were receptive to the inner self-exploration of their own feelings and values varied. We saw three different groups: students who were not receptive ($n = 11$); students who started to become receptive ($n = 20$); students who showed some degree of receptivity ($n = 5$).

Characteristic for the students who were not receptive to the inner self-exploration of their own feelings and values was that they remained stuck in general descriptions of their values and did not link these to a specific situation. The students in this group did not speak about their own inner feelings.

For example, one student expressed what he felt when he was addressed about his behaviour. He chose a card with the feeling "challenged":

I had been challenged, because yes, it is not exactly one situation, but generally when I am addressed about my behaviour, I get a bit triggered, like, okay, you know, I'll do it differently. Yes. Or not, but in any case, I am challenged to do something about it.

When a student did not recall a specific situation from his memory, he had no starting point for adopting the first perceptual position for an inner self-exploration of his own feelings and values.

The students who tended to be receptive named their inner feelings in addition to their values, but spoke mainly about feelings in the past tense. These students said nothing about their experience of inner feelings in the present. An example is student X, who chose the card "helpful" as the value closest to the reason why he was inwardly affected in a concrete situation during his internship. He said "I had taken the helpfulness card, because I was actually too helpful. Which wasn't really handy for the clients there. But I do think it's important, that you help each other. To get ahead." He spoke of his feeling in this situation from the first person's perspective in the past:

... it made me feel insecure. How should I do it then? Eh, can you help me or show me how it should be done? Yes, more insecure in that sense, because I just didn't know what to do anymore.

These students did not specifically mention the specific comment that had inwardly affected them and therefore it was impossible to perceive their inner feelings in the moment.

The students who showed some degree of receptivity recalled both a situation and the accompanying comment that had inwardly affected them. These students literally used the words "inwardly affected" and thus expressed that they inwardly felt something. However, they did not give words to their experience of inner feelings. Thus, they seemed to be aware of their inner feelings of having been inwardly affected in the past, but they did not succeed in exploring their own inner feelings in the moment. One student mentioned a general situation and then indicated what inwardly affected him: "if someone called me out on not being trustworthy or on that equivalence part.... Then that would inwardly affect me very much anyway. If someone said something about that." On the inner feeling being inwardly affected, he said:

Sometimes you don't realise that it is doing something to you. And sometimes you do realise that it does something to you, but you don't know what it does to someone else. if someone says 'it's not good what you are doing,' then it does affect you.

From what the student said, it is clear that this student had reflective consciousness: he observed his own consciousness from the outside, as an external observer, stepping aside in order to view one's own experience.

Some students seemed to be aware that bodily sensations give information. One said "... My first reaction from my inner feeling is just physical, I just go against it hard. And I think, 'oh, I hope I didn't hurt that person'".

5.5.2 Students' reflections on inward self-exploration of feelings and values in an affective learning experience

The second research question aimed to get an in-depth understanding of students' reflections about inward self-exploration of feelings and values in the affective learning experience. Based on their own experience, the students said in the reflection activity afterwards that perceiving feelings requires more than just asking questions during the affective learning

experience. However, the students also emphasised that the affective learning experience made them aware of their own feelings and values. One student expressed this as follows:

If people now ask: 'What are your norms and values?', then you would not be able to give an answer before this experience, and yet you would be able to give an answer. And maybe also how you might look at it another time, because now you are reflecting yourself, how do I actually do that?

About being able to consciously put one's own feelings into words, one of the students said: "You can give more of a story to your own feelings and stuff. You know, you always have it, but you think about it more. Now you have it mapped out a little bit better, I think." In addition, according to the students themselves, the questions during the affective learning experience made them more aware of the relationship between values and feelings. A student expressed this by saying:

...Your feelings come very much from your values. Where you fall short in your values, you will be called to account. That enters more deeply, both in a positive and in a negative sense, doesn't it?! Yes, I think that's remarkable.

The students indicated that they found experiencing feelings more important than naming them. In the reflection afterwards, the students themselves came to the conclusion that to be able to observe their own feelings from the first perceptual position in the moment, more is needed than just asking a question about feelings. We assumed that the cards with values and feelings during the affective learning experience would support the students in forming personal concepts about their own feelings and values. In their reflection afterwards, the students said that another intermediate step is needed before looking at the cards, namely, experiencing inner feelings. A student said, "... actually feel first and then look at what the cards say."

The reflection with the students showed that when they watched the film, the focus was immediately outside themselves instead of within themselves, which hindered them from starting inner self-exploration. The students felt that the film did not help them to go from the outside to the inside. In fact, they indicated that they watched the film from the point of view of thinking (an analytical-reactive mode), and not from the first position of observation based on their feelings (an affective-receptive mode). The metaphor of the bridge used in the film did not evoke feelings related to previous experiences in them, so that they felt they were starting their own inner investigation at that moment. A student said:

I liked the bridge itself. The idea that you walk towards each other and that you meet each other. But the choice of words from inside to outside didn't quite match what you saw. So that distracted you from what was happening, you thought, that's not going to happen.

From what the student said, it is clear that this student was encouraged to think rather than feel.

In order to guide the students in the transition from outside to inside themselves, the students were instructed to put themselves in a situation where they had been addressed about their behaviour. However, the students were not allowed enough time to recall such a situation.

This appeared to be the most important limiting factor for them in the reflection afterwards. One student said afterwards, "I did find it difficult, though, to get the situation in my head - SURE! [several students in chorus] - Is there an alternative?"

In the instructions for recalling a situation (*"Imagine that someone addresses you about your behaviour. Based on this situation, answer the question, 'What comment about your behaviour really inwardly affected you?'"*), no conditions were set. Students indicated afterwards that conditions should be set for the situation, such as that the situation must have occurred recently and must have had an impact on you.

As students indicated, it is necessary to allow enough time for them to understand the instructions and recall the situations to be imagined, to mention specific conditions in the instructions, and to make sure that students understand the instructions as challenging them to engage in inner exploration of their own feelings and values. The following explanation was given by a student:

I would imitate the moment. If you are standing alone somewhere, then you immediately have a feeling. Then you think, oh help I am standing here alone. So then you have it at that moment. Now you really have to think of something, which has to come from very far away. Yes, so put it in the experience? Yes. I would do that. Yes. And then re-enact the situation you are thinking of? Yes, something like that.

In the reflection afterwards, the students indicated that they did not have enough space for back-and-forth exchanges during the affective learning experience. They felt that reciprocal exchange about the situation, instead of individual naming of a situation, could lead to more useful insights. In that regard, a critical remark was made by a student: *"But then you are less with yourself, and now everyone has a situation they are looking for with themselves."* In connection with this, the students indicated that they found questioning each other to have added value. However, it should be indicated beforehand that there will be time for asking questions of each other and for further questioning. As one student put it:

What I liked is that [a student] occasionally asked more questions... which [a student] could have done more as far as I was concerned, that you ask "why?" or "how?" and "what makes that work for you? And to me it would help... that you can ask more questions, or that you ask each other about that.

According to the students, the size of the group also influenced the reciprocal exchange of inner feelings. One student put it like this: "I think when you're in a small group, you're even more open." According to the students, whether or not the teacher shares his inner feelings did not make any difference to the sharing of their own inner feelings. However, the students did think the input of the teacher had an impact on the group and that you are more of a whole when the teacher also shares. The students expected that this would really give the participants in the group a sense of belonging. One student formulated this as, "If we share our own inner feelings, it is also nice if you get that back. It doesn't matter for the rest, but I do think that you are more of a whole in this experience then." According to the students, it is

of added value if the teacher participates in sharing inner feelings; he then shows that reciprocal exchange of inner feelings is normal, as is being vulnerable in an educational setting.

5.6 Discussion and conclusions

In the Netherlands, research among VET students on affective learning experiences is rarely done in educational practice, even though educational research increasingly recognises the importance of intuition (Van Stekelenburg et al., 2020, 2021) and presence (Roefs et al., 2021a, 2021b) for dealing with a value conflict. We focused on VET students in three Dutch VET programmes. This proof-of-concept study focused on the affective level, by focusing on one learning experience in which the central activity was affective perceptual awareness. The first research question in this study concerned VET students' engagement towards inner self-exploration of their own feelings and values by encouraging them to practice affective perceptual awareness in an affective learning experience. Most students in our study did start to self-explore their feelings. However, our findings showed that they did not reach perceptive experience of their own feelings.

Based on the literature (Slaby, 2008; Veldman, 2010), we assumed that recalling a situation in which the student was inwardly affected in the past would be a trigger for initiating inner self-exploration of feelings in the present. However, we found that for most students it was too complex to recall a specific situation and a specific comment in that situation that had inwardly affected them in the past and then to engage in inner self-exploration of their feelings and values. Yet, most students said they had become more aware of their own feelings and values. This can be explained in two ways. First, the students explored their own feelings further by putting them into words. Second, different feelings and values were visible to the student on cards. This allowed them to connect their own feelings and values with words, thus forming personal language. Then, through the questions asked, they were able to connect their feelings with values. In this way, most students were able to tell a story about their own feelings and values. What was missing, however, was the experience of feeling. Feeling makes one aware of the inner feelings experienced (Meijers & Mittendorff, 2010; Veldman, 2010). However, this does not mean that the students did not experience anything internally. It could be that they were not yet able to consciously perceive, and therefore they were not conscious of what they perceived. Although most students did not enter a state of affective receptivity, they did experience that they now had more language at their disposal to express their own feelings (see section 4.2.1), which was an important aim of our research.

The central concept in our study was “affective perceptual awareness” (Rodgers & Raider-Roth, 2006). We focused on the affective component of presence: presence as being consciously aware of, receptive to, and connected with the affective level of one's inner sense of self. In our study, we saw that the majority of the students only started to be receptive or were not receptive at all for inner self-exploration of their own feelings and values. Receptivity requires being open to new perceptions. This receptivity is often experienced as difficult because one has to set aside judgements and put up with a certain amount of unrest (Roefs et al., 2021a).

It is precisely this receptivity that is necessary for VET students to become prepared for creating more inward involvement in a value conflict. Our study showed that additional support is needed to invite students into affective perceptual awareness. To invite students into receptivity for inner self-exploration of their own feelings and values, an experience in the present should be the starting point and not a situation from the past, as we did in this study. In this way, an appeal is made directly to inner feelings in the present. This seems essential for achieving an affective-receptive state, and confusion between past and present feelings can be avoided (Colombetti, 2014; Noddings, 1984).

The second research question aimed to get an in-depth understanding of students' reflections about inward self-exploration of feelings and values in the affective learning experience. According to the students, deepening the inner self-exploration of their own feelings and values could be stimulated by greater focus on inner feelings, more concrete instructions, more space for reciprocal exchange between students, and the teacher's participation in sharing inner feelings. The students in our research indicated that there is need for more room for reciprocal exchange between students and for the teacher's participation in sharing inner feelings. This corresponds to the findings of previous research: different kinds of connections are needed for (affective) perceptual awareness, namely, connectedness of the student with himself (internal self-awareness), connectedness of the student with others (intersubjectivity) and specifically for the teacher, the pedagogical connection with the student (Rodgers & Raider-Roth, 2006; Roefs et al., 2021a). As the students themselves mentioned, in this study they did not feel prepared enough to open up with respect to the affective component. This is a lesson learned from the current study: there was no explanation and warm-up experiential exercise about feelings prior to the affective learning experience, making the switch from cognitive learning to the affective learning experience too abrupt. This may have had an effect on their receptiveness for inner self-exploration of their own feelings and values at the level of experience of feelings. Follow-up research has to make clear whether preparing students in advance for opening up with respect to the affective component will have an effect on their receptivity and their inward involvement in a value conflict.

In this study we focused on students, but in follow-up studies attention also needs to be paid to preparing teachers in how to guide students during the affective learning experience. This is especially important considering the importance of the teacher's pedagogical connection with the students for (affective) perceptual awareness (Rodgers & Raider-Roth, 2006). This might be even more important in the case of VET, where teachers are above all subject matter specialists and often less pedagogically trained. For this reason, we consider it important that VET teachers themselves undergo the affective learning experience before they start working with students (Den Heijer et al., 2022b). First, because pedagogical tact is necessary (van Manen & Li, 2002; Veldman, 2010). Second, because research has shown that teachers are not used to speaking from their own feelings in their teaching practice (Morrison, 2013; Vidović & Domović, 2019). We know from the literature that support in the inner self-exploration of these inner value conflicts is especially growth-enhancing (Vidović & Domović, 2019). For this inner self-exploration, it is also important that teachers learn to perceive their own inner feelings. This study focused on a small student population, thus

gaining in-depth insights from a limited number of students. It will be interesting to investigate whether expanding the research population leads to more in-depth insights. This study enabled the development of theoretical and practical understandings that inform further design of small-group affective learning experiences.

This proof-of-concept study focused on an in-depth understanding of how students explore their own feelings and values through practicing affective perceptual awareness in an affective learning experience that encourages them to become inwardly affected in a value conflict. We have argued that in order to prepare the next generation of Dutch VET students for this, VET programmes should face the challenge of moving from a strictly cognitivist view to a broader, more holistic view, which involves offering affective learning experiences in which explicit attention is paid to self-perception of affect. In this article we argued that practicing affective perceptual awareness seems promising for increasing VET students' engagement in self-exploration of their own inner feelings in order to become aware of their own experience of inner feelings. Encouraging VET students to practice affective perceptual awareness can be seen as a nudge towards including the inner aspect of affect in students' affective learning, rather than just the external, discussible, visible aspect, so that they can become inwardly involved in the value conflict.

5.7 References

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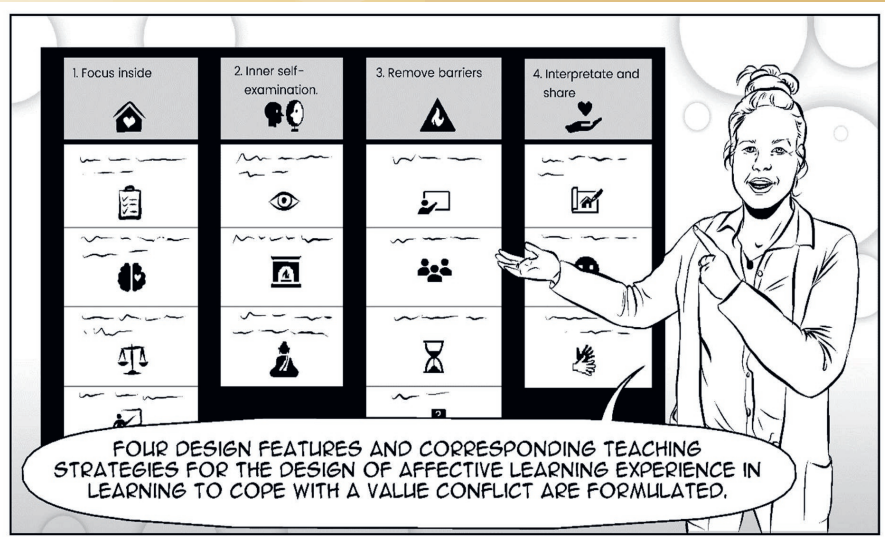
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Chapter 6 Summary, conclusion and discussion



6.1 Recapitulation of the research

This dissertation investigated design features, with corresponding teaching strategies and appropriate language that can help students in higher vocational education become prepared to respond appropriately in professional situations in which there is a value conflict. The central research question was: How should affective learning experiences that develop in students a conscious value-expressive attitude based on an affective focus be designed?

To answer this question, I conducted design-based research (DBR) intended to identify language and design features for affective learning experiences that treat affect as something that has both an inner, private aspect and an outer, public aspect. The inner aspect concerns perceiving one's own feelings, while the outer aspect involves sharing with others about one's feelings evoked by a value conflict. Design features and appropriate language are both needed to design affective learning experiences that encourage students to become inwardly involved in a value conflict in a way that leads to development of a conscious value-expressive attitude.

The DBR included a literature review and three qualitative studies. In the literature review, core concepts were found that helped me to derive the language needed for the design of affective learning experiences. The three qualitative studies aimed at identifying important features for designing affective learning experiences that encourage students' inward affective involvement in a value conflict. The interventions – which were two potential design solutions that resulted from the outcomes of study 2 – consisted of an inter-affective learning experience that aimed at interactive affective sharing about a value conflict (study 3) and an affective learning experience that aimed to elicit students' receptivity to inner self-exploration of their feelings and values (study 4). Teachers and students from six programs at a University of Applied Sciences in the Netherlands experienced the affective and inter-affective learning experiences and reflected upon them. By having affective and inter-affective learning experiences related to a value conflict, teachers and students were able to reflect on those experiences and offer suggestions for improving the design.

6.2 Main findings

6.2.1 First study – Towards design considerations for affective learning experiences to affectively inform students' attitude towards value conflicts: A review of the literature

This review aimed to arrive at theoretically grounded considerations for designing affective learning experiences that would encourage higher vocational education students to develop a conscious value-expressive attitude that is informed by their internal affectively-based evaluation of the value conflict. The review identified three key elements of a value-expressive attitude: self-awareness, value-relevant involvement and congruence of values and morals. These key elements provide input as to what a learning experience encouraging students to be aware of their own value-expressive attitude should be about. The key processes identified as supporting the development of a value-expressive attitude were developing self-awareness, bridging between values and actual decisions, and internal and external transfer of values. Within the three key processes, characteristics of affective support that could be offered to students to encourage the development of a value-expressive attitude

were identified. To develop students' self-awareness, it is important to attend to pre-reflective self-awareness, in which the students learn to focus their attention both on the value conflict and on observing the bodily sensations they experience in relation to the value conflict. For students to connect between values and actual decisions, it is important to pay attention to involvement in the form of presence, so that the students can be stimulated to look at a value conflict with affective sensitivity in the moment. To support students' development of congruence of values and morals, it is important to have a conversation – based on inner involvement – about the value conflict, because this contributes either to forming an attitude or to adjusting or confirming an already-formed attitude. This can assist the students in taking a consistent and personally satisfying stand.

6.2.2 Second study – Shifting higher vocational education teachers' response to inward affective involvement in ethical dilemmas: Perspectives on the design of affective learning experiences to inform students' attitude towards an ethical dilemma

The aim of this study was to obtain input from teachers on design features of affective learning experiences. Teachers participated in a discussion about a specific ethical dilemma, as a special form of a value conflict, and reflected on it. Results showed that the teachers in this study responded to the ethical dilemma from an inner distance. Only “having to make a choice” without being able to anticipate its consequences evoked some degree of inward affective involvement on the part of the teachers. Teachers' reflections regarding the design of affective learning experiences for their own students suggested that the ethical dilemma must be realistic, confront the student with practical perplexities, and invite the student to make a primary choice to take action. In addition, teachers suggested that students need space for connecting with their own vulnerability, in which they are encouraged to express their own feelings, values and thoughts. They also suggested that students' willingness to be inwardly emotionally affected must be encouraged, which requires receptivity to inner self-exploration of their feelings and values.

6.2.3 Third study - Towards preparing teachers for guiding inter-affective learning experiences in a higher vocational education curriculum

The study aimed at identifying important design features of an inter-affective learning experience. Both teachers and students participated in a small-group inter-affective learning experience with a value conflict, so that they could consider and recommend how best to structure and guide such inter-affective learning experiences. Teachers and students were not used to sharing feelings in the classroom, and students felt that not wanting to participate in such sharing should be acceptable. Both students and teachers felt that promoting student learning in an inter-affective learning requires exposing the inner aspect of affect, willingness to be vulnerable, attention to generating awareness of one's own experience of inner feelings (both sensing and interpreting what is felt) and learning affective language. This research resulted in design features for inviting students in higher vocational education to consciously include their inner feelings in dealing with a value conflict by creating an inter-affective learning space: allowing enough time, developing and teaching affective language, learning to sense feelings in one's body, opening the door for sharing, and balancing between control of the inter-affective learning experience and giving students freedom to explore.

6.2.4 Fourth study - Preparing VET students for affective involvement in a value conflict: Practicing affective perceptual awareness

This study followed up on study 2 and focused on students' affective perceptual awareness. In study 2, teachers mentioned that students find it difficult to talk about feelings, and this was confirmed in study 3; therefore, I decided to focus in this study on students' self-exploration of their own inner feelings. Study 4 aimed to identify design features of affective learning experiences that can promote students' awareness of their inner feelings. To realize this, I investigated students' receptivity to inner self-exploration of their feelings and values. Students were presented with an affective learning experience in which they had to recall a situation in which they had been inwardly affected. Based on that situation, they examined their own feelings and values in the present. Most students in our study began to self-explore their feelings, but did not arrive at feeling their own feelings. The task appeared to be too complicated for most students. Nevertheless, most students said they had become more aware of their own feelings and values. The results suggested that additional support is needed to invite students into affective perceptual awareness, and that an experience in the present, instead of an experience in the past, should be the starting point for inviting students to be receptive to inner self-examination of their own feelings and values. This research resulted in design features for deepening inner self-exploration of one's own feelings and values: pay more attention to inner feelings, focus on the experience of inner feelings rather than explicitly naming feelings, give more concrete instructions, make more space for reciprocal exchange of ideas between students, and let the teacher participate in sharing inner feelings.

6.3 Overall outcome

Based on this research four design features and corresponding teaching strategies for the design of affective learning experience in learning to cope with a value conflict were formulated (Table 1). The first two design features are specific to individual affective learning experiences and the latter two are specific to inter-affective learning experiences. However, because an individual affective learning experience is also always a part of an inter-affective learning experience, the design features form a whole. Incidentally, the reverse need not be true: an inter-affective learning experience is not necessarily part of an individual affective learning experience.

Table 1: Design features and accompanying teaching strategies

Design features		Accompanying teaching strategies
Affective learning experience		
1	Encourage the student to be present in the moment and to feel from the first perceptual position so as to become aware of their own experience of inner feeling.	Shift the focus from outside to inside the person: - provide opportunities to prepare for what inner self-examination of one's own feelings entails and what can be expected before the affective learning experience begins, prepare students to open up; - encourage willingness to be inwardly touched by a value conflict; - in guidance, find the balance between giving freedom and keeping control; - give concrete instructions.
2	Encourage the student to distinguish between what is experienced as "pleasant" or "unpleasant" so as to feel	Initiate (further) inner self-examination: - use an experience in the present as a starting point for inner self-examination of one's own feelings and values;

	one's own individual affective experience.	- focus on the experience of inner feelings rather than explicitly naming feelings; - practice feeling in one's own body.
Inter-affective learning experience		
3	Encourage verbal interactions with others about a value conflict on an affective level in order to actualize one's individual stand.	Remove barriers so that the dialogical process can be initiated with each other about each person's own inner feeling experience in a value conflict: - be role models as teachers and lead the way in sharing one's own inner feeling experience, so that students can see that it is normal to share one's own feelings; - make the groups small; - give students sufficient time and space to explore their own feelings and values; - give sufficient space for students' questions to the teacher.
4	Encourage developing and learning affective language for expressing inner feelings in both intrasubjective and intersubjective dialogues.	Encourage interpretation of what is felt and invite sharing about it with others: - create an inter-affective learning space; - use both words and images; - give examples of feelings; - allow students to use their own (personal) language.

The aim of the first design feature is to move students towards being present in the moment and to being attentive to their own feelings. In Chapter 5, I saw that the transition from cognitive learning experiences (earlier in the day, in another educational setting) to an affective learning experience was too abrupt. Therefore, the first design feature for individual affective learning experiences that encourage inner self-exploration of one's feelings and values involves starting the experience by having students direct their attention inside themselves, specifically, towards the feelings they are experiencing. The corresponding teaching strategies to accomplish this involve preparing students for the opening up that will be involved in inner self-examination of their own feelings before the affective learning experience begins, and persuading them that being inwardly touched by a value conflict is something possible and desirable.

The aim of the second design feature is to have students engage in identifying what they experience as "pleasant" or "unpleasant" in order to feel their own personal affective experience. In Chapter 5, a conclusion was that the affective learning experience revealed that an experience in the present should be the starting point when inviting students to self-examine their own feelings and values, not a situation from the past, in order to make a direct appeal to inner feelings in the present. This seems essential for achieving an affectively receptive state, and avoiding confusion between past and present feelings. Therefore, the second design feature for individual affective learning experiences that encourage inner self-examination of one's feelings and values involves learning to distinguish in order to feel one's own individual affective experience. The corresponding teaching strategies involve initiating (further) students' inner self-examination by drawing upon an experience in the moment when commencing inner self-examination of one's own feelings and values, using one's own experience of inner feelings as a basis, and attending to what one is feeling in one's own body.

The aim of the third design feature is to get students to share one's own feelings with each other concerning their inner feelings about a value conflict on an affective level, as a way to realize their own individual stand. In Chapter 4, it became clear to me that being a role model

as a teacher in vulnerability and sharing feelings is important to provide support for students to bring their own inner feeling experience from connection with themselves and their peers into the exchange about a value conflict. Therefore, the third design feature for inter-affective learning experiences that encourage interactive affective sharing about a value conflict in the classroom involves encouraging verbal interactions with peers on an affective level in order to actualize one's individual stand. The corresponding teaching strategies focus on clearing away barriers so that a dialogue in the classroom about each person's own inner feeling experience in a value conflict can begin through teachers breaking the ice and modelling sharing their own inner feeling experience, thus normalizing this type of openness, keeping groups small and therefore safe, to allow students enough time and space for digging into their own feelings and values, and making room for students' questions.

The aim of the fourth design feature is to lead students to voice their own value-expressive attitude when discussing a value conflict by prompting them to consider their relevant personal values and to discuss these values with others, so that they can develop personal affective language. In both Chapter 4 and Chapter 5, I saw that teachers and students had little affective language at their disposal both to interpret their own feelings (Chapter 5) and to engage in the dialogue with others (intersubjectively) aimed at publicly sharing inner feelings (Chapter 4). Therefore, the fourth design feature for (inter-)affective learning experiences that encourage interactive affective sharing about a value conflict in the classroom involves encouraging the developing and learning of affective language for expressing inner feelings in both intrasubjective and intersubjective dialogues. The corresponding teaching strategies are for teachers to help students to figure out what they are feeling and to speak freely about it to their peers through developing a shared learning space in which experiencing, interpreting and talking about feelings is possible, to give students both images and words that can represent their feelings, to give concrete examples of specific feelings, and to respect students' use of idiosyncratic language about their feelings.

6.4 Reflections on methodology

There has been little systematic research on affective learning experiences. The main studies on learning experiences in educational research either have a completely cognitive focus (e.g., Gertsen et al., 2017; 2022; Van Stekelenburg et al., 2020, 2021) or the affective domain is studied with a cognitive focus (Martin & Reigeluth, 2017; McLeod, 1991; Miller, 2005). My research thus took place in an uncharted area within the affective domain with regard to both acquiring theoretical insights and developing the practical solutions needed for educational practice to pay attention to both the inner and outer aspect of affect in the classroom.

Design-based research is suitable for creating innovative learning environments while developing more knowledge about them. DBR guided the search for design features of affective learning experiences concerning how to cope with a value conflict that include the inner aspect of affect, while also contributing to theory building. This approach lent itself well to taking a first step in creating and developing knowledge about affective learning experiences. Because DBR helps to bridge the gap between educational practice and educational research in a specific context, it was ideally suited for use in the context of specific courses within a specific educational institution.

This dissertation concerns only the preliminary research phase and prototyping/development phase of the DBR process. This means that the implementation of the developed solutions, including their effectivity, was not part of the studies in this dissertation. However, because of the iterative process between research and design in which there is direct feedback from teachers and students about the developed solutions, first steps in implementation have been taken. The aim of the preliminary research phase was to better understand the problem, how to design affective learning experiences that help students to cope with value conflicts. As part of the preliminary research phase, a literature review was conducted. This review provided an entry point for generating affective language and gave us an initial framework for starting targeted research among teachers and students on how to design affective learning arrangements to stimulate inner involvement in a value conflict in such a way that students can develop a conscious value-expressive attitude, through the core concepts gathered from the phenomenological, educational, philosophical, and (social) psychological literature. The theoretical orientation ensured that scientific insights were used not only to frame the research, but also to shape initial exploration of the design of an affective learning experience. After the review, three iterative qualitative studies implemented and refined the affective learning experience. At each iteration, additional theoretical insights were continually sought in new literature. Design considerations from the previous iteration were taken into account in each refinement of the affective learning experience, and the influence of the refinements on how the affective learning experience was perceived by both teachers and students were investigated. These three studies were conducted in the natural setting of the classroom, which gives the research a high degree of ecological validity (McKenney & Reeves, 2012).

The three qualitative studies took place at a limited number of programs within one educational institution. Consequently, a limited number of teachers and students constituted the research population. Being part of the organization myself, as a researcher, I could easily find teachers and students willing to participate in this study and create a safe environment to participate in the research. Focusing on a specific educational context and basing the research on the needs, constraints and interactions in this specific educational context allowed the development of deep understanding about the affective and inter-affective learning experiences of the participating teachers and students. This enabled the development of design features that could then potentially be used in other educational contexts. However, it also has a drawback, namely, that this study cannot immediately be generalized to other contexts; generalization will require follow-up research in other contexts. However, by comprehensively describing the circumstances of the intervention in the study, there are starting points for generalization to other settings.

All participating teachers and students in this study participated on a voluntary basis. Here, all participants were motivated and interested in the topic. The advantage was that the teachers were really knowledgeable and experienced in guiding affective learning experiences and that the students were open to being involved in an affective learning experience. Therefore, the participating teachers and students were able to provide rich data. I explicitly chose to include both teachers and students in our research population, so that both teachers and students underwent the affective learning experiences and were able to provide reflections from

experience. This is important, because student experiences can inform teachers about the student's perspective, and thus prevent teachers from reasoning only from themselves and their own experience when guiding an inter-affective learning experience, especially in the context of an unexplored field such as affective learning experiences with an eye for the inner aspect of affect. To increase the validity of the study, triangulation by data source was used, by collecting data from different teachers and students. To protect the privacy of teachers and students, all data were analyzed anonymously. Most data were collected through retrospective reflections after a concrete affective learning experience. In this study, both deductive and inductive methods were used to analyze the data. The data analysis was done transparently using a qualitative data processing program (QDA Miner), and extensively documented and discussed among the researchers involved. All three researchers came from different fields of research, which allowed looking at the data from different perspectives.

Finally, with regard to my role as a researcher, I played a major role in organizing meetings and developing the intervention, creating the research instruments, collecting and analyzing the research data. However, as a researcher, I did not provide support or guidance during the intervention. My own development as an affective-touch therapist (haptotherapist), in which I myself learned to include the inner aspect of affect from within, influenced the development of the intervention. I developed more affective language from within and was therefore able to search more specifically in the phenomenological literature, for example, in relation to a concept such as inter-affectivity. As a result, rich and unique data emerged in this study on both affective and inter-affective learning experiences. However, there was researcher influence on the research, and the research itself also influenced the researcher. To mitigate the biasing effects of these influences, I collaborated with researchers from outside the affective domain, which allowed me to stay close to the actual data while seeking consensus between the researchers.

6.5 Reflections on research outcomes

6.5.1 Towards a more holistic view of affective learning in coping with value conflicts

I argued in this dissertation that inner affective involvement in a value conflict is a necessary first step in teaching about value conflicts in professional higher education. In my view, until now, too little attention has been paid to this aspect of teaching about values. In the various studies in this dissertation, I argued that to take a first step in teaching students how to attend to viewing a value conflict from the inside, the cognitivist view that sees one's own feelings as a private matter for the individual teacher or student is in need of revision (Chapters 1, 2, 3, 4). To do this, it is important to break the dualism of thinking and feeling in affective learning experiences about value conflicts, so that the added value of feeling in affective learning experiences can be used in the service of the student's learning process (Chapter 2). This can be done by looking at affective learning experiences as a spectrum of possible levels of attention to thinking and feeling: at one end of the spectrum lies a dominantly affective focus (e.g., on inner feeling experience), and at the other end a dominantly cognitive focus (e.g., on cognitive evaluation; Fleckenstein, 1991; McLeod, 1991; Russell, 2005). A dominantly affective focus invites students to develop normative skills, so that they learn to determine for

themselves which values are important to them in a conflict of values and how to determine which values to put at the center of acting in that situation (Chapters 2, 3, 4). Normative skills are needed to decide from within what is right and not right in a situation where values conflict, as opposed to technical-instrumental skills where, for example, protocols and guidelines are closely followed. Normative skills, in contrast, offer the possibility of doing what is right from within, taking one's own feelings into account, when a conflict of values is at play, even if this goes against existing protocols or guidelines.

In general, teachers and students endorsed the view that higher vocational education curricula should involve teachers' and students' own feelings in affective learning experiences, and no longer view them as a private matter for individual teachers or students (Chapters 3, 4, 5). In their reflections, teachers indicated that increasing the number of affective learning experiences is necessary for students to become accustomed to interactive affective sharing with others, for example. If a course wants to focus on interactive affective sharing, lecturers argued, it must be addressed throughout the curriculum (Chapter 4). Implementing (inter-) affective learning experiences in the curriculum is not easy. It requires a culture among teachers and management that allows for affective learning by both teachers and students (Collins et al., 2016). In the absence of such a culture, affective learning experiences will remain at the cognitive level (Chapter 4). By allowing teachers and students in the various studies to experience both individual affective learning (Chapter 5) and inter-affective learning (Chapter 4), an initial seed has been planted for a movement towards such a culture within the context where this research took place.

6.5.2 The teacher as a role model in affective language development

Both the study on the individual affective learning experience aimed at generating students' receptivity to inner self-examination and the study on inter-affective learning experience aimed at interactive affective sharing of feelings and values showed that affective language development is necessary (Chapters 3, 4). This created the understanding that developing affective language development by both teachers and students goes hand in hand with generating affective language for research. A student learns affective language only in interactions with others. During interactions with others, the student internalizes affective language and then expresses it (Di Paolo et al., 2018). Through the interactions that teachers and students had in the individual- and inter-affective learning experience, they have already taken a first step in developing affective language. Reviewing phenomenological, (social) psychological and educational philosophy literature on interactions at the affective layer generated the following concepts (which contributed to the theoretical and practical basis for designing affective learning experiences and can be used for further research within the affective domain): inter-affectivity, affective interaction, and interactive affective sharing (Chapter 4). To learn affective language in the classroom, the student needs both the teacher and fellow students. The teacher's input to the interaction determines the level at which discussions take place: if the teacher's input is cognitive, then the student's input will also be cognitive. This requires teachers, just as the students, to perceive within themselves what is happening from the first perceptual position (I-perspective). That this is still difficult for teachers became clear in the study in Chapter 3: teachers appeared to respond to a value

conflict mainly from an inner distance. Contrary to expectations, questions about feelings did little to stimulate teachers to become inwardly affectively involved in a value conflict. This was evident first from their tendency to respond to a dilemma cognitively from the first perceptual position. Second, they usually only talked about the inner feelings that the dilemma evoked when explicitly asked. Only "having to make a choice" without being able to consider the consequences evoked a certain degree of inner affective involvement in teachers. Developing awareness of being one's own subject and perceiving inner feelings is possible through practice (Claxton, 2011). This practice is necessary for being a role model. Indeed, for teachers, the effective use of feelings in teaching depends on their own awareness of them (Strick & Dijksterhuis, 2011). Teachers indicated the need to learn to be able to be subjects themselves in the pedagogical relationship (Chapter 4). The importance of the teacher as a role model in self-perception and exchange of feelings was confirmed by students (Chapter 4). Being able to model this as a teacher is not merely pedagogical expertise, but also requires an inner examination of the teacher's own values and feelings, thus touching on the teachers' own professional self-understanding (Kelchtermans, 2009, 2012, 2018).

6.5.3 The importance of self-disclosure for affective language development

Learning affective language is not only a matter of learning a new vocabulary, but also a new way of understanding and making meaning of oneself and others. Affective language learning takes place by participating in interactions and learning new ways of regulating oneself (Di Paolo et al., 2018). This was confirmed in this study: interactive affective sharing increased students' repertoire of sharing about their feelings (Chapter 4). In inter-affective sharing, the teacher is also a role model for students (Chapter 4). By sharing their own feelings, teachers open the door for students. The teacher's self-disclosure gives students permission to explore their own feelings and make connections between those feelings and values. Thus, the teacher's dialogic sharing contributes to student learning. This can be seen as a form of co-learning. Co-learning contributes to safety for openly sharing feelings in the classroom and creates engagement. The perceived safety determines the depth of sharing and the pace of self-disclosure. It is important that the intention of sharing feelings is clear to students: they are invited to discover something new about their own feelings and values and to adjust their old beliefs. Self-disclosure requires both the teacher and the students to dare to stand up to others, and requires trust and mutual understanding prior to disclosure (Brantmeier & McKenna, 2020; Lin et al., 2013). This self-disclosure is important for the student's affective language development, because how the other person feels is experienced by the student through what the other person says. The expressions used can be incorporated into one's own speech. Then this language can be used for outer speech (Di Paolo et al., 2018). The other person's feelings thus provide input for inner speech and increase the possibility for potential perception of one's own feelings in oneself at another time. Teachers indicated that it is also important to pay attention to students who do not feel anything (Chapter 4); it is precisely by including these individuals in the interaction that they may start to recognize feelings in themselves via what the other person shares. Thus, affective language learning takes place in constant interaction with others, by interacting with the feelings expressed by another person.

6.5.4 Support for self-examination of own inner feelings and values

More support is needed to make students receptive to self-examination of their own inner feelings and values than was provided in the individual affective learning experience (Chapter 5). A small number of students were receptive to inner self-examination. Receptivity requires being open to new perceptions, which often seems difficult because one has to set aside judgements and tolerate a degree of uncertainty (Roefs et al., 2021a). However, this receptivity is just what students need to experience more of: inner affective engagement within a value conflict. To begin with, an experience in the present should be the starting point when we invite students to be receptive to inner self-examination of their own feelings and values, and not a situation from the past (Chapter 5). Feelings in the present seem necessary to reach an affective-receptive state (Colombetti, 2014; Noddings, 1984). When the focus is on a past experience, only feelings experienced in the past are available instead of feelings currently experienced in the body (Colombetti, 2005; 2011). In the absence of input in the present, students can only see themselves as an object in the past, not as a subject in the moment. Perceiving bodily sensations provides the difference between being a subject rather than an object. Bodily sensations give the person information about the feeling state they are in. For example, when one is scared one feels tension in the body. When students talk about experiences in the present, their bodily sensations may or may not be mentioned. This is because bodily sensations may be in the foreground, consciously felt, demanding attention and activity. Or they may be in the background, as when the body is engaged in perceiving the world (Colombetti, 2011). To get in touch with inner feelings, it seems important to make bodily sensations that are in the background available for attention. This requires the body to be “present” in the situation as the center of attention (Roefs et al., 2021a, 2021b). The person can actually perceive the bodily sensations. When a person becomes aware of these bodily background sensations through their perceived body, they are pre-reflectively aware of their feelings (Colombetti, 2014). Phenomenological, (social) psychological and educational philosophical literature helped me to give language to this. By reviewing phenomenological, psychological and educational philosophical literature on self-inquiry into one's own inner feelings, the following concepts were generated (which contributed to the theoretical and practical basis for designing affective learning experiences and can be used for further research within the affective domain): affective perceptual awareness, perceptual position, and self-perception of affect (Chapter 5).

6.5.5 Participating in discussions about feelings

Students indicated that it should be possible for a student not to participate in discussions about feelings (Chapter 4). I do not agree with the students, because then they cannot be sufficiently invited to develop affective language. Learning affective language involves both mastering the inner speech needed to interpret one's own feelings and the outer speech needed to talk to others about one's own feelings. Similarly, inner speech can only be developed in interaction (Di Paolo et al., 2018). Inner speech is needed to interpret one's own inner feelings. If a student does not participate in interactions, it means that both inner and outer speech cannot be developed and therefore affective language development stagnates. Student participation is therefore necessary, even if it is only to interpret one's own feelings. In general, it was found that it was difficult for both teachers and students to talk freely about

their own personal feelings during the learning experience (Chapters 3, 4). This may be due to preconceptions about vulnerability or the possible influence of cultural background and norms about privacy. This adds to the complexity of learning affective language in the classroom: the culture and beliefs that exist in education and between individuals maintain a situation in which there is little interaction at the feeling layer. Lack of interaction hinders students' language development. The question of what is appropriate to share in the classroom as a public space also plays a role (Jackson, 2018). This may explain why students were mostly silent when asked about their individual affective experience (Chapter 4). One explanation may lie in the affective group norm of the classroom (George, 1990), that is, the unspoken but shared rules that have developed over time for appropriate forms of affective expression. The affective group norm that develops in a classroom can be adaptive, allow for vulnerability and support interactive affective sharing or, on the contrary, be a barrier to the development of affective language. It is therefore important from the first day of class in the first year to create an affective group norm in the classroom that supports affective interactions needed to learn affective language and therefore also to be receptive to learning to become inwardly involved in a value conflict (Chapter 4).

6.6 Implications for educational practice

An important outcome of this research are the design features and corresponding teaching strategies reported in section 6.4. Teachers in higher vocational education can use these design features to design affective learning experiences as a first step in preparing students for coping with value conflicts. In addition, they can use the teaching strategies when teaching about value conflicts.

To accommodate the consequences of adopting the more holistic view of affective learning as expressed in the design features, teachers need to change their pedagogical approach from teaching tactics to tactful teaching (van Manen, 2016). Tactful teaching means acting in a correct, sensitive, appropriate, and desirable way in the relationship with students individually and as a group (Laumans, 2015; van Manen & Li, 2002; Veldman, 2010). This type of change in teaching methods can make teachers feel powerless or threatened and therefore vulnerable, which will evoke the use of coping strategies aimed at protecting their current practices, that is, teaching tactics. In supporting teachers in making the change to tactful teaching, it is important to bear in mind that teachers realize that such a shift touches on their professional identity (Kelchtermans, 1996).

A prerequisite for changing to a more holistic view of affective learning is therefore to develop better understanding of teachers' own inner aspect of affect and experience of their workplace situation, to be able to encourage and support them in changing from their accustomed teaching methods to using tactful teaching. This can start with preparing teachers to guide students through affective learning experiences in their own teaching contexts; they themselves first undergo the learning experience so that they can better understand their own vulnerability. For teacher professional development, this means:

- encouraging teachers to do their own inner research on their own values and feelings, so that they can model from their own experience for students and invite students to do inner self-examination of their own feelings and values;

- encouraging teachers to learn affective language so that they have appropriate words to interpret and express their own inner feelings and can lead the way in interactive affective sharing;
- giving teachers direct experience with and training in guiding students through inter-affective learning experiences.

Finally, if individual affective and inter-affective learning experiences are to become implemented in the curriculum, it will be necessary to consider how to assess their outcomes (Jickling, 2003). Affective learning outcomes are often part of the “hidden” curriculum (Buissink-Smith et al., 2011; Leng, 2002) and therefore difficult to evaluate or demonstrate. One way to gather affect-loaded information about the developmental process is student self-evaluation (Sadler et al., 2022). Feed-forward provided by teachers could address how to remove inner barriers to vulnerability, feeling, or interactive affective sharing, and assist students in their self-evaluation.

6.7 Implications for future research

From the previous sections, it has already become clear that this dissertation arrived at insights regarding how students in higher vocational education can learn to cope with inner affective involvement in a value conflict through affective learning experiences. However, this research was still very exploratory and conducted at one college. It would be useful to investigate the design features at other colleges as well to increase their practicality and effectiveness. In addition, students’ and teachers’ value-expressive attitudes were not measured in this dissertation. This was because there is no measurement tool available that can be used in the educational context. However, measurement tools are available (see, e.g., Maio & Olson, 1999). To use those tools, they would have to be validated in the educational context. In future research, it would be interesting to measure whether an affective learning experience designed with the features resulting from this research contributes to the development of a value-expressive attitude. More generally, research should pay attention to formulating affective learning outcomes and assessing affective learning outcomes when implementing both individual affective and inter-affective learning experiences. A starting point for this may lie in the taxonomy of the affective domain (Krathwohl et al., 1964).

The design features for both the affective and inter-affective learning experiences are mainly based on students’ and teachers’ reflections after the learning experience. It would be interesting in follow-up research to focus more on their experiences during the learning experience by paying more attention to bodily sensations (e.g., Colombetti, 2014). This could provide different and more in-depth insights about stimulating both affective perceptual awareness and inter-affective sharing. In addition, more research is needed on how students can be stimulated to feel. In the research in Chapters 4 and 5, feelings were explained and questions were asked about experienced feelings, but students were not guided in feeling themselves. As a result, students were actually invited to a reflective state rather than a pre-reflective state, while precisely that invitation to a pre-reflective state is needed in order to feel. This can be done, for example, by supporting students more with affective perceptual awareness.

Let us return to Roos, who was introduced at the beginning of this dissertation as an example of a teacher who took a first step in teaching students how to look at a value conflict from inside by not focusing on the value conflict but on themselves first. Her intention was that in a later learning experience with a value conflict, students would also sense their own feelings first inwardly, and then interpret what these feelings tell them about their preferred values in the value conflict. She invited students to go inside themselves and pay attention to their own feelings. Roos provided her students with an individual affective learning experience and an inter-affective learning experience. Each of these incorporated the design features and teacher strategies recommended in this dissertation (Table 1) for designing affective learning experiences. Teacher strategies that Roos used to encourage inner self-examination in the individual learning experience included using an experience in the present as the starting point for inner self-examination of one's own feelings and values, and practicing feeling in one's own body. Teacher strategies that Roos used to remove barriers in the inter-affective learning experience, so that the dialogical process about each student's own inner feeling experience could be initiated, included making the groups small and giving students sufficient time and space to explore their own feelings. In providing these learning experiences in which students came into contact with fellow students with their own other experiences and feelings, Roos touched on an important goal of the pedagogical relationship, namely, the democratic idea that we are all trying to live together as a group. Practice what you preach matters for Roos. She is a role model for her students: the values of vulnerability, equality and commitment are important for her. She conveys this in her classroom by taking up the challenge of offering affective learning experiences from a holistic perspective, by taking self-perception of affect as an important aspect of affective learning experiences, and by showing herself to students in all her vulnerability. She changed her teaching practice from teaching tactics in affective learning experiences to tactful teaching in the form of being a guide for students' affective learning experiences, recognizing that both she as teacher and students as learners are not objects, but subjects having their own feelings, needs and vulnerabilities. Roos could not have offered the students these affective learning experiences if she had not undergone them herself. The shift in higher vocational education from a cognitive to a holistic perspective for affective learning experiences mandates that teachers must first undergo the affective learning experiences themselves, so that they have better insight into what it means to deal with inward affective involvement in a value conflict.

6.8 References

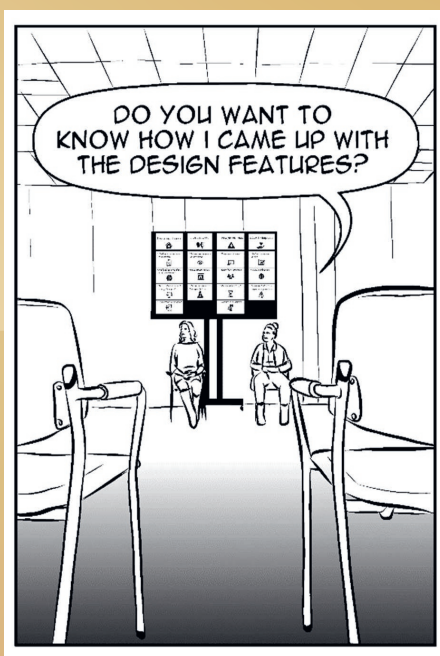
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Appendices



Appendix A: Appendix for chapter 2

Literature search strategy

#1 value-expressive attitude

((attitude* ADJ1 (ego defens* OR social adjust*)) OR (internalization ADJ3 (self determination OR value*)) OR (introjection ADJ3 (attitude* OR value*)) OR personal professional theor* OR value expressi*).ti,ab,id.

#2 higher education

(higher education OR postsecondary education).el. OR college students/ or college freshmen/ or college seniors/ or graduate students/ or undergraduate students/ or colleges/ or universities/ OR higher education/ OR postsecondary education/ OR graduate study/ OR graduate medical education/ OR undergraduate study/ OR (college* OR graduate OR higher education OR postsecondary education OR postsecondary school* OR tertiary education OR tertiary school* OR universit* OR undergraduate).ti,ab,id.

#3 curriculum

college programs/ OR curriculum/ OR curriculum development/ OR master programs/ OR program design/ OR program development/ OR programs/ OR (program* OR curricul* OR course*).ti,ab,id.

1 OR (2 AND 3)

Limit to peer review

Table A1. Articles used for the sub-elements making up the key elements (RQ1)

	Self-awareness			Value-relevant involvement			Congruence of values and morals			
	Identity	Autonomy	Personal values	Personal integration	Value system	Compliance with values	Value expression	Judgment	Moral action	Moral intent
Aalberts et al. 2012								X	X	X
Anderson 2012	X		X	X			X			
Aramavičiute 2007						X	X		X	
Asayesh 2011	X				X					
Chang 2014	X	X				X				
Choi et al. 2012							X			
Demuth 2007	X	X	X		X		X			X
Dollarhide 2013		X								
Gruber et al. 2008		X		X				X		X
Hardy et al. 2008		X				X			X	
Holland 2013								X		
Lan et al. 2008		X	X	X			X	X	X	
Leonard 2007	X	X								X
Vollum and Buffington-Vollum 2010		X							X	X

Table A2. Articles used for the sub-processes making up the key processes (RQ2)

	Developing self-awareness		Bridging between values and actual decisions			Internal and external transfer of values	
	Identity exploration	Autonomy support	Uncovering one's values	Self-regulating in line with values	Discovery, formation and transformation of values	Internalization	Externalization
Anderson 2012							X
Aramavičiute 2007	X	X	X			X	
Asayesh 2011			X		X		
Chang 2014				X			
Demuth 2007			X		X		
Dollarhide 2013					X	X	
Hardy et al. 2008		X		X	X	X	
Hasan et al. 2014		X			X		
Lan et al. 2008	X		X		X		X
Lynch et al. 2009						X	
Vinik 2015			X			X	

Appendix B: Codebook chapter 3

Category	Code	Subcode	Quote
Value conflict	Express values	On the one hand, on the other	If you know that stealing is not allowed, I think we all agree, but if someone has nothing, when are you going to slip into that. In principle, you have an agreement and you think it's bad, but in situations of need, it may be permitted or you may think that it's not so bad. Yes, that's it. Yes, maybe compassion on the one hand and honesty on the other. Survival. Towards the shop owners, stealing is not allowed, those are the rules, those are the laws, so honesty. And then on the other hand, the humanity of yes, someone is very hungry ... they have to survive. Maybe that's part of it.
		Taking no stance	I also have a bit of what you say, I think these are terrible too, but I think, here's 2.50 and don't whine like that. I would also rather give that money. To the owner. Yes. Of course, the dilemma with this case is, do you admit that you saw something or do you remain silent? You are sent in two directions before you can choose. You could stand back and say, hello, I don't want to be faced with this choice. So there is actually an underlying appeal to the fact that it is apparently self-evident that you do something in response. At the moment that someone asks you something. And actually, you don't want to be involved or anything. In fact, you have to be sucked into something and say: 'I don't want to see or know what's going on. That's it, you're already in it. Yes, he is in the middle. The moment you are confronted with those cards, you are involved. Yes. Yes. Because it seems very simple when you read it. A clear situation. And especially that you have to decide in a split second. It doesn't get any easier if you think about it for half an hour. I don't know, it remains a difficult case. Yes, a dilemma remains a dilemma, it remains annoying.
	Awareness of values	Context	For me, it also has a lot to do with what kind of role I'm in at that moment and what does it appeal to? And then the situation that is written here makes me less alert. If I compare it to how you look at it. I can't call on my professional role at that moment to think 'what are you going to do about it?' Then I am less thoughtful. Or it depends less on the fact that you are at the bakery and something happens, then you go home and you do your thing. Does it affect you in your work? I do recognize what you say: Sometimes I can be very diplomatic, but here at the bakery I think, 'Oh, this is what I saw'. Yes, that you are less alert. Not thinking about it at all. Just honest. Yes, then the value of honesty really applies. That is the basic value from which I react. There is a difference in situations for me.
	Emotional reaction	Taking stance	In this case, for me, it also has to do with – I think that's where my anger comes from – you just don't rate other people. When I think about it, that really goes against my basic values. You just don't do that.
		Field of tension between different values	For me, the tension is, I mean I'm more on the side of humanity and the side of justice, which I've learned more about and I know I have to take into account. But that's where the tension is. Yes, I think I also have that justice and especially justice with regard to the underlying party, so to speak. The one who is the weakest in this context.

	React from perceptual position	I think	For me, the tension is, I mean I'm more on the side of humanity and the side of justice, which I've learned more about and I know I have to take into account. But that's where the tension is. Yes, I think I also have that justice and especially justice with regard to the underlying party, so to speak. The one who is the weakest in this context.
		I find	I find that difficult, because I don't think it's good not to be honest, but if justice were to prevail over honesty, I could live with that. It's not good not to be honest, but I do think that justice is important now. Is it good or bad? You tell me. I always find it very difficult to make a qualification, yes, I don't see it that way.
		Argumentation	And if I have seen something, I find it very difficult to say I haven't seen anything. On the other hand, I don't like the value of stealing. That is not something I have heard. There is also a value in helping others. Yes, that you grant it to others. Yes. Justice. Yes, one of the values is also justice. That some people have everything and others don't. For me, that's also a value. Of course, our society has become very complicated in this respect.
Feelings and emotions	Naming an emotion	Sad	Most saddened actually, me. And can you explain that? Well, the fact that someone is so desperate that he has to steal a loaf of bread, that alone I find very sad.
		Scared	If I had to choose from these four categories, I would be scared. I would be sad and scared. Especially because you don't know what situation you will be in.
		Happy	Glad, finally I can stand for something.
		Ashamed	I come more to ashamed. Of which you don't know if that is an emotion.
	Naming mixed emotions	Doubt	I am in doubt a bit or so. I find it very difficult to place it in one of those four because it also runs on. I think I would feel very insecure at that moment because oh, what should I do.
		Pity	Perhaps also something of pity? Pity is a form of? Of sorrow too, I think. Yes, I think that would apply to me as well.
		Curious	If I am the person here in the case or if I am the one who gets the dilemma on his plate in a different way? You are asked did he steal it or not? My first reaction would be why do you want to know? What do you feel? Curiosity. But that was not one of the four. Curiosity is happy, isn't it!
		Rebellious	It would make me a little triumphant. That's between worrying, angry and happy. And now I can show that owner. Kind of rebellious. So it's not angry with me either.
		Feeling uncertain	It tends to be fear. I'm not so much afraid of the situation as I am of not knowing what to do. Or like that. It's more like I don't know what to say. The whole time sitting like that, fighting stupidly. If you can't take action yet ... then uncertainty is the feeling.
		Different emotions	I could get angry about it too, but I think sad is closer.
	Naming no emotions	Solution	Afraid, angry, sad or happy? Yes. Well, I have another option – I'll pay for the bread. And what kind of emotion is that? Is that an emotion? No, that's not an emotion but a solution, but then I would be happy again.
		No emotion	Yes, I think to myself, why has someone become a tramp? Because then I can decide whether I am sad or not. Only then can I say I am sad or not. I have no emotion here. No. Not angry or sad, no. I don't feel any emotion with it.

			When I read, no. But if I were in the situation, even so it would be different, but I find it difficult to now when I read it, so yes, well.
		Being in the situation	Not angry or sad, no, I don't feel any emotion with it. When I read, no. But if I were in the situation, even so it would be different.
		Laughing	I could laugh about it, I think. That is honest. When he does that, I think, 'OK, take the bread.'
	Unsolicited involvement	Being or becoming involved	So, I don't think I can ask the question, do I want to be involved in this or not?
		Not an outsider	You are involved in something. You are no longer an outsider. No, exactly. It affects you as a human being.
		Unsolicited	Putting myself in a complicated situation is something I simply did not ask for.
	Having to choose	Having a choice	It's funny actually because I immediately go into help mode. What I then immediately wonder is do we have a choice in choosing what we do or is it instinctively the fly, what is it called, fight, fright ... yes, not fly.
		Choosing a side	That I must be a traitor, yes or no. Yes. That I should take sides. Oh yes, yes. Yes. Yes, I recognize that too.
		Getting something out of it	That you can stand up and show something. Whatever choice you make. This is a social problem that is revealing itself so that you can do something about it.
		Not being able to choose	No, that is not an emotion but a solution, but then I would be happy again. I have another option, which is, what's the big deal, I'll pay for the bread and I think we'll all be happy. Yes. And before you decide that, which primary emotion is expressed? A little sad that this has to happen. That this is happening. That it's necessary for someone to steal.
		Not being able to refuse	Suppose the owner has already asked three times and wants to know from you too. You can probably refuse to testify.
		Choosing instinctively	What I then immediately wonder is do we have a choice in choosing what we do or is it instinctively the fly, what is called fight, fright ... yes, not fly.
	Understanding consequences	Becoming confused	But also that you are afraid of the fact, what will happen to me if I say yes, what will happen to me if I say no. For me, fear is number one.
		Consequences	What I only now notice is that it actually has nothing to do with your orders; what is that the owner asks, if you saw him steal a loaf of bread. But it does not say anywhere that there is a consequence.
		Intimidated	You can also say, I said I saw it, but I didn't want to say it because I felt intimidated. So actually what it is is true, but it is not.
		Admitting	The only thing you admit is that you saw him steal, but that does not mean that the owner ... so we also assume that the owner will then report the tramp to the police.
		Realizing later	That is, of course, the way education is. We throw all kinds of experience rings around it. I think there is a chance, speaking for myself in the situation, that despite my very big words here, when it really comes across, because of the adrenaline, I first say I've seen it and only then, oh, but I want to say more about it.
		Getting into trouble	And thereby get someone into trouble, who you did not want to get into trouble. That is also my problem.
		Friend	If the baker asked me and no one saw it, I would want to share your joy. But now that a conflict has arisen, that joy

	Influence of distance and proximity		is gone for me. He is a good friend of yours, the baker, he got up at 4 o'clock this morning to bake the bread, then you won't be happy. But if he is a good friend of mine, he will also think that he should take the bread with him. Otherwise, he would not be a friend of mine.
		A little further away	Well, I don't know, I agree with my colleague that maybe not so with reading, if you were in such a situation that would be a bit like what my colleague also has, ok, and now ... yes. What are you going to do? When I read it like that it's a bit further away.
		Not personal	When I look at the dilemma again, this is really the main case for me. Maybe I was thinking that he is also a bit short or something. Maybe if you had some more information about the shopkeeper or the vagrant, it would evoke more emotion in me. You don't feel personally addressed when you read it.
		Touching	That affects me more than the owner who lost his bread.
Sensing	First perceptual position	Expressing intended action	I think I am going to say what I have seen and try to reflect that as factually as possible without judging.
		Verbs	In a school context, then. Of course, I can't say that I don't think responsibility is important, but I was hesitating between two values of integrity and reliability. I think I choose reliability. I think it's very important that people can rely on you or something like that. That's more important. I think that's different from responsibility, because maybe I'll drop a few stitches, but I'll catch up or something. I'll stay with it or something. I don't let go and I don't run away from it.
		I-perspective	I also find it difficult. I can say that for socially desirability perhaps, but I don't know how I would react in real life.
	Second perceptual position	Knowing	Yes, what is your relationship with the tramp? I mean if you see the tramp every day, it's a whole different story.
		Changing	Maybe you will change. Would you change?
		Asking questions	When are you still honest? And when is it not? When do other values come into play? Than just honesty. Is that what you mean?
		Empathizing with others	Does that mean to you that you go through a number of important values with each other before such a meeting?
	Third perceptual position	Underpinning	Surely you give someone who is already in a certain position certain information that makes that position even more powerful in comparison to someone who is a potential victim, less powerful or has fewer possibilities.
		Generalities	Honesty is always context-specific. Values are never absolute. They must always deliver.
Reflection at personal level	Showing yourself	Daring to be vulnerable	Is there anyone else who would need something else to empathize with the other's values? Yes, that you both dare to be vulnerable. Only then does it feel like the other person's values and not a trick or something I happened to read or hear or something.
		Showing yourself	Do you mean meaning? Yes, of course you give it meaning at some point. It has to do with showing me what you stand for, what really concerns you and that you dare to express that without being afraid that others will judge you or do something with it.
		Alignment	So yes, I do think alignment is important. Are we all on the same page? Do we expect the same from each other? In order to be able to work constructively with each other. But doesn't that immediately create a kind of blockade or obstacle? Does this not mean that you have less room to show your vulnerability? What you are actually saying is

			that you would like to deal with each other and not have it any other way. Yes, in fact, you step out of the process. In a nutshell. Yes, you step out of the process. Yes, you can. Can I get angry or not? For example, because of something someone else said. That is good. Or sad. I have to think about that. Or any emotion. I would think so as long as you are also open about it. That you can say this makes me angry or yes. That you don't start living it out right away. Yes, you mean in the physical form. That nobody hits you. No. That's convincing, though. And you can immediately follow dealing with aggression.
	Responding with respect	Do not judge	And how do you do it without being judgmental? A why question is also difficult. In the example just given, why do you choose Andrew and not Kees? That's already giving a kind of direction. You make them react defensively. Which makes you ask, of course. It is a good question though, because how do you ask such a question? An open non-judgmental question. What is a non-judgmental question? And also not non-verbal because you can also ask the question verbally and not condemn, but show something else non-verbally.
		Respectful reactions	But then, I think it's important that people can think differently from me, but I think it's important that we react respectfully. So someone can have an idea, a different idea, but I think it's important that they react in a respectful way.
	Being in touch with your own feelings	Being present	So, are you saying that it is really important that you are present, that it is not just a cognitive process, but that you are present? Yes, physically. Yes, physically. At least for me. Yes.
		Staying close to yourself	Above all, stay close to yourself.
		Starting from emotion	In itself, the emotion is indeed the core, in my opinion, and from that emotion you look at what word can I hang on it? But what is in your head is already there. The disadvantage of such a game is that you are not busy with what is in your head. So maybe it's a good thing to have a conversion there, that you first think about a feeling and then the list of values fits.
		Being touched	In making values and norms explicit, the question of what touches me must be added. That would have brought me even closer to myself. Are you saying that it was actually approached rather cognitively? What touches me is really something else than what I think in my head and what I have been given. Then you come much more to yourself. That question helped me in any case, maybe it helped students. I would have chosen a different case. I think about it, but I don't feel anything about it. But when I can feel, then I am touched.
		Gentleness	I need mildness from myself. So I don't need something from the other person, but especially from myself that I grant myself some more mildness to understand or not understand the other person. Which is also fine. Yes, it is not necessary. It is allowed to be like that. You have the part, you find this, you find that. And leave it at that. Yes. But I need that for myself. I don't need so much from the other person.
		Sensitivity	And for me, that is precisely the element both for students and also for myself that is very important in the further development of my moral sensitivity. I am talking a little

Reflection at group level	Dialogue from curiosity about the other		bit from supervision. But that often comes up. And actually, I know that it goes into depth, that it enters. It sticks when you use a step-by-step plan like that, I don't like those step-by-step plans, what are tricks. They can be applied like that. I find that very pure that you mention it.
		Deepest conviction	The underlying values come from a person's deepest convictions. So it is precisely with rational arguments that I wonder if that works. You then get a kind of two-level conversation.
		Dialogue	In dialogue, I find discussions a bad word. It's always so us and them. And then what comes out of it. I am more of a dialogue person. The underlying values come from someone's deepest convictions. So it's precisely with rational arguments that I wonder whether that works. You then get a kind of conversation on two levels.
		Talking	What do you do to empathize with the values of those who are against it? I would talk to people about it when they ask me why I don't call the police. I would explain to them that I am not that bothered. Then I would tell them my values. Then I can feel what they feel.
		Discussion	It is precisely those conflicts in which you enter into discussion that give you new insights. I think it is important. Yes, I do think it is important. Sometimes afterwards too. When you think about it again.
		Naming	If you can first name this is what it primarily evokes in me. Maybe you can just explain to me why you made those choices. That would give you some space. I never really believe in swallowing your own reaction. Maybe it is good to express it. And then have the space to ask more questions about it.
		Express	That it expresses itself, yes. Maybe it was there before, but you didn't dare to express it because it wasn't politically accepted.
		Asking for origin	In any case, what I would need is that critical attitude in the sense that I learn to ask the other person why he thinks the way he does. That you ask for the origin. Where does this come from?
		Explaining	I also understand from the question that if you don't understand because others have different values than you, then you need in a group to understand each other. Perhaps you should explain in more detail how you experience or feel this. Apparently, I can't put myself in your shoes. What I am curious about is how the values that you have now have developed in you and what makes them important values for you. I think that will help us to understand your values.
		Knowing background	Is there anything other than asking the other where his or her value comes from and talking about it further from contact and connection what you would need to be able to empathize with the value of another? I'm already a little bit into it, but at least that you know the background of the other person. I think that would be important to me. How did they grow up? Does that perhaps also explain why it's for him or her?
		Curiosity	I would like to hear more about how that person thinks about it. And how he stands in it and where it comes from. Yes, I need more information. So my curiosity would be important in that, and also if the other person can tell me something about it.

		Empathy with the other	Students who shout 'I'm here for myself'. This period, a lot of attention is paid to values and moral dilemmas. I started with a trust walk. One has to lead the other. The other must walk with his eyes closed. To give something to each other, to let them get something from each other. So there is the above personal piece. I have to remember that there are also a lot of students who are not so strong verbally, so that's why I used different working methods. That way, people who are not so strong in that area can also be triggered in one way or another.
	Safety for vulnerability	Confidentiality	And that you know we're not going to ridicule each other. Or we're not going to pick on each other out here or anything. It just stays between us.
		Vulnerability	And you can make yourself vulnerable and then the question is what happens to it. I think that is also what you mean. I think you need a certain amount of security for that as well.
		Context	I think that's with me, too. More context. More explanation. Yes.
	Real contact in the here and now	Real contact	Well, I don't mean so much of it. Not what happens to it because I don't know. I can't know that. But I mean more to really get in touch and connect with each other. Otherwise, it becomes one of those technical instrumental conversations where you exchange things. Without me really seeing or feeling what it means for the other. Because you can also have this conversation very technically. Without showing any of yourself. You can also just call it socially desirable answers. Or from your professional attitude.
		Space for being touched	Suppose I am just talking to you and you say something that touches me and makes me sad. I would then really like to be able to listen over and over again so that I can say, I notice that it doesn't do that much for me, that it makes me sad. Yes. And that you know that too. Yes. But that I can continue afterwards.
		Alignment	But what is safe for you is different for me. So everyone has their own idea of safety. That's how I see it. So there is also a kind of harmonization there.
		Emotion behind values	So that's a good thing, and to ask further questions. Yes, and it's also very nice that it helps if you mention the emotion involved. So I was immediately thinking of those emotional touch points again. Those points bring you to the core.
		Shared responsibility	That is a very funny question. The moment the word 'together' is mentioned, the hairs on my neck stand up. You do not determine that for me, I determine that for myself whether I like something or not. I disapprove of the word together. I think it's very nice to be together, but then you can't impose anything. I find that very difficult. What would you need from her so that you can empathize with the fact that togetherness is so important to her? Because you get that reaction just by using the word. I think it's much more a society, I think it's a shared responsibility. That's very much where it's at. We have to do it together.
Reflection at environmental level	Suitability dilemma	Making it personal	I'm imagining that I would use this in my professionalism class and the freshmen. And then I think, yes, I would be a bit scared, that we would be a bit daunted by the amount. I would compress it. Or bring it more to the point. Do you have a tip for that? For example, to make it more personal,

			as you indicated earlier, so to take it more out of the meta-level and make it less abstract.
		Type of dilemma	That is a dilemma in which you are involuntarily involved. Yes. I would stick to the practical side. It is a practical problem so it needs a practical solution. The question is what are the different sides to it. You can think about it morally in a very complicated way. A moral side. Moral or ethical? But you said a dilemma. We have a subject in the educational program called ethical dilemma. So it is actually an ethical dilemma.
		Type of problem	You are already being judged, because many people think it is bad, so you must also think it is bad. So that makes it not only an individual problem but also socially critical, or something like that, so that you obviously have to take that into account.
		Action options	If I try to narrow it down, I think if a student were to work this out in their ethical dilemma, I would say you have more action options than the two that are given to us now at the end. So give some more options for action. Here it is said either you admit that he stole bread or you keep quiet. Well, I think there are many more action options around that that could also be worked out in an ethical dilemma.
		Involvement	I think it might also be very interesting to work with dilemmas that are very close to the students themselves. This is a rather general example. I do notice that when it comes to the students themselves, the involvement is often greater. Do I spend my money this month on shoes or a new phone or do I put it aside for my college?
	Applicability in educational programs	Time	I think of very small groups where there is confidentiality and the time and space to discuss and explore things. And I grant that to those first-year students too. While I understand that this is not affordable either. I would still like to have room for that in some way.
		Work format	And that is especially when it comes to first-year students. I am thinking, for example, of the pictures you can use that symbolize something metaphorical. What I notice is that when I sit down and ask myself something, I pay less attention to the values on the paper. Then everyone is there immediately. And I can imagine that for first- and perhaps second-year students, curiosity is stimulated much more. Can you also cast this in a game form?
		Experiencing something	I notice that I am very hesitant about whether talking about it in the language alone is enough, because I think you actually want people to experience something, to become very aware of it, and by only putting it in a conversation, so to speak, in that context. I believe that that doesn't work for everyone in order to get to what it's really about or to be able to express yourself in that or put it into words. Or to be able to make yourself vulnerable in whatever way. Or to be able to stay away from it. While you would actually like to find a form in which everyone feels really touched at the core, just like that: What is really happening to me in this situation, and why, and where does it come from? I would find it interesting to look at how you can let students really experience something in that.
		Space for slow questions	You have to make room for the slow questions that don't come up that easily. Students are very much inclined to look at what competence requirements they have to fulfil. Yes. And how they can get their diploma. And that means appropriating those dominant values of the profession.

			Some are convinced that there are other values as well. And there's something sleeping underneath that. And so that's at odds with what's here. This is about flexibility and personalized learning routes and so on. Those slow questions are also anarchistic. You can't put them in a box and say and these are in week one and these are in week six.
		Personal tailor-made	So if you really want to be personally tailored, it is of course very difficult and eventually you have to organize it in such a way that you can also offer a lot of space to the individuality of students and the personal situation of students, precisely when it comes to this and how do you do that with each other.
		Awareness of vulnerability by teacher	So, actually, it's a kind of agreement that you make in advance about the situation and the circumstances that are created. Or perhaps the working method that creates it more than the agreements that are made. You can say everyone is equal, but it doesn't feel that way. What I felt was the case, so actually I wanted to ask more questions, but now you get a lot of questions while it was actually not the intention, so just what you say, you can already establish that everyone is in agreement, but that if you dare to make yourself vulnerable by saying thank you. I get sad about it. The moment you say that, you perhaps also create a certain openness that makes it easier for students to dare.
	Points of attention	Language on student level	I would look for ways to express it more in the language of the students. The internal framework, for example, is a concept that students are not very familiar with, at least not first-year students. I think it only starts from the third year onwards. Yes, it's very much connecting in the terminology. What are terms that are familiar? Yes, it is a model that you can further crystallize by using it more often. By adjusting it and then also involving students in the development of such an instrument. Who knows better which language is appropriate than the students themselves? I think that can also be very valuable to involve your students.
		Personal	But one of the points that always comes up is that students are taught all kinds of didactic language. The student is central and that kind of nonsense. But then comes the actual implementation. When you are in front of the class, you have to choose. So then you choose all kinds of practical excuses. In the conversations we have with them, there is always the question of what is generally expected and how you personally deal with it on the basis of your professionalism.
		Choosing emotionally	Well, I think if you look at such a dilemma in your question to students, for example, if you see this, what is the thing that you would instinctively choose? And then you change words or add something to the situation. For example, owner is no longer owner but is managing the jumbo. Or is head cashier. Is it different then? These are things that I think if you look at this dilemma in a different and concrete way, you will investigate with students. I think the way to do that is to find out where the feeling is and what is important to me.
		Appropriating	To teach a student, to make clear to a student, to point out to a student the difference between personal values and social value, shall we say. Well, I think the question is meant to, it's about valuable professionalism actually, so I

			think the question is really about how can you sort of sift through generally accepted values for yourself and appropriate what you want to appropriate and push away what you don't want to appropriate.
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Appendix C: Codebooks chapter 4

Table C1: First-round coding students

a	Category		Code		Subcode	Example
	General	G	Feelings belong in education	ge		
	Discussing	v	Conceal student	ni	Don't like to talk about feelings	That feelings are discussed in education. 'Yes,' 'Yes,' 'Yes, I think so.'
						I don't really like to talk about my feelings myself, but I found it interesting to talk about those values and to talk about them, among other things. And indeed that those cards on the table, just like that deck of cards on the table, I don't know if you know that, but it does help.
				ru	Room for concealment	Maybe also with certain questions. We're going to say gosh, you don't have to answer this, you don't have to. I don't really care, but maybe some people just don't want to give a certain value or certain answers. At least, that's not a problem if you also mentioned that maybe in the question of, gosh, this is the question. Would you rather not answer? That's possible, maybe something like that.
				after	Thinking about what I really think	Thinking about what I actually really think. Not. And did you also eh, experience something in your body, like, eh... No, I didn't feel a little tingling or anything. (chuckling) Well, you don't know often, you know. Especially below.
		O	Reveal teacher	be	Curious	I did have a few times that I thought, I'm curious how André thinks that, but because it all took so long, and in my tension arc, boring. Because I thought, I'm not going to ask either because it will take even longer. So I was curious about it, but yes. I'm also glad that there are seven of us now, for example, instead of whole group.

			st	Student less likely to share true feelings	But I think if he had participated, some of us would be quicker to say yes, I think so too. You would be less likely to share your own, erm, true feeling.
			bb	Stay outside	So to stay closer to yourself, it is useful if he. a bit outside? 'Yes', I think so. Does that also apply to others? 'Yes'.
			ee	Reveal student first, then teacher	Unless we have our say first and he talks at the end. Then we can't steal what he says.
			cr	Create an open atmosphere	Yes, I think so. That if the teacher would share you start following him, you create more of an open atmosphere. If that open atmosphere is there, everyone goes along with it and then you all feel more comfortable with what you say, if everyone in a room participates in it, and then there is no one who hears it all nicely, But yourself, eh, as a closed door in addition, sit, so to speak. Hmm, I think so.
			me	Participate	I also don't necessarily think it's a question of yes or what he says is for us or anything. It's not now it's not good wrong questions or anything, that if you don't take over, then you're wrong. I would also like it if he did the right thing. In hindsight I think, yes, I would like that. But often it is the case that you are in a group and the teacher tells what he thinks about it. A lot of students say yes, and actually think so, they actually agree with that, that's just the easiest way, then you don't have to share what you really think. But also don't dare to come to

					the teacher to ask something, he has experience with that.
			on	Have an open conversation	But then the students start to think, that's right. Yes, if he also shares afterwards. What he has been through or how he feels about it. Yes, then you might be able to create a more open conversation, because you think, like, oh, he thinks that way. I understand that too.
O	Circumstances	v	vo	Be prepared	Well, social work-like. I don't know very well. I liked it on the one hand, but on the other, I hadn't set myself up to expose myself like that.
			sf	Atmosphere affects deep parts of feeling	Well, I think that improves the mood of the person who may have suffered from that. If you don't feel safe at ease, then you don't talk. That's where your deepest feeling is, so to speak. Which makes me think like you give that, the opportunity for the interaction to get better. I'm not bothered by that, by the way.
			on	Write down	Maybe write something down for yourself. But maybe that's safer or something, because then you don't have to say it, and then you can think it up for yourself, but still be sure that you can put it into words without saying anything. (Yes.)
			el	Know each other as a condition	Because you have to feel safe if you want to play this. I don't feel safe in the other class either, not yet. because I don't know them well enough. That's what you meant, right? Mmm, okay.
			ni	Don't feel forced or constrained	It's very important, I think. Students must be able to feel comfortable in your class or not feel forced by other students or feel hindered. You have to be able to say and think whatever you want, I think. hmmm. And as a teacher, too.

B	Facilitating factors	D	Dilemma	re	Realistic	It also helps that is a dilemma that you really experience yourself. (Yes.)
				vo	Suggestive	You can really imagine it.
				cl	Small groups	And now we are in a small group, so it is also much easier to give our own opinion.
		G	To be known	ge	No strangers	Before you put together a teacher who asks questions, like, that you have known for a long time, now, he knows a bit about how we are put together, not many strangers who present those dilemmas, then you also think yes. Suppose I say something, you don't know who I am.
				me	Say more	I think it's okay in our class, but I wouldn't always feel comfortable just saying with just people, you know. Yes, there are people with whom you hang out quite a lot, so to speak. so then it's a bit easier to say something, but if we were to do this together with the other class, I don't think I would say so much, that I would say 'Yes' a bit more.
				gv	Recognize feeling	But I think you also have certain things that you do to them, with a certain feeling that you should also be able to recognize in other people, so to speak. So that you know a little how others can feel. Not that you have to pass judgment right away. But that you know what exactly is going on.
		O	Yield	ve	Expand feelings	You broaden your feelings. So to speak, you expand your feelings.
				Tue	Go deep into each other	We went very deep into each other while we didn't know each other very well at all.

Table C2: First-round coding teachers

Category		Code		Subcode		Example
O	Transition from outside to inside	VL	Seduce instead of lead	ve	Tempting	Yes, of course you need something, it's just like you said, you do need something. I understand that too, otherwise it will be very, eh .. but between what is necessary and I thought for a moment that you may have had the feeling of the extensiveness of the cards and the questions that force you. It is constantly a game that I play in my own head, while it has to be for the benefit of the other.... Wanting to be seduced by these kinds of instruments or by your other context that likes to be guided.
				bp	Limit steering	I also think it is a lot of guidance. (Yes.) Also those values, (Yes.) I think a lot of guidance, what comes close. (Yes.) Make sure you look inside first.
				uc	Get out of comfort zone	It is very powerful to take them out of their comfort zone first, and only when that happens.
				kd	Short duration	I would have a limit for the time in which someone is allowed to answer. Because it has to be done faster, you have to make a decision quickly. Sometimes the situation is impossible, isn't it? If only you have an opinion. And being able to discuss dilemmas on all sides.
		UD	Turn thinking off	co	Create environment	You say I, eh, I would then try to find or create an environment where they can get to their feelings more easily. And I could do that more often in class, theoretical subjects, I have to do something for it, and it would be nice if arise let's go outside, let's go for a walk. If I don't know what's going on, I don't find that interesting.

ar	Appeal to raw feeling	The art is to return to that (Not to stay with the same thing.) not to think, but to go first to your feeling. You start thinking about your feeling, because that is my feeling now. You are tempted to do so in such a setting. Where there is time to address the raw feeling, to start thinking....
av	Appeal to different senses	I am a typical case of a picture thinker. I really like to have a flow chart or a tree that shows on the screen what the different steps of the game are, because I have tried very hard to remember what is the purpose of game 1, what is the goal of game 2 and at game 5, I thought how was it again, and I feel and then the other, but then I couldn't keep up, so it was a lot of information specific to the movie. And the question is whether all the information that was provided is really necessary to arrive at insights that the game itself already offers. Because that's also something I have my doubts about.
id	Put yourself into the experience	And if you had to give yourself an assignment to get to your feelings, what assignment would you give yourself? Gee, what a nice question. Yes (Probably yes.), yes, I would indeed act, come on, we're going out together, We're going to cook a nice pot, and inside, just ask me and eh, and see indeed that would be the context or create something beautiful together and then see how he or she finds a way to do it.
so	Separate judgment and feeling	Well, no, I immediately started thinking about it, okay, what is the situation. I would judge that based on how I feel about it now and can I imagine it, then I have to choose now, but I, I didn't think about it anymore. I really started to choose. Choosing instead of staying with

					myself, what am I fighting for? So I don't know if those cards are such a good idea, so to speak.
	VG	Avoid getting caught in dilemma	ip	Get stuck in problem	...we tend to chew through problems and look at all sides and to get stuck in the problems. That often traps people and often you make judgments in a very fast time frame. You respond to the essence... do you say that or not? Then you can fill in all sorts of things, but in essence that is the dilemma. That's all it is.
			ed	Link your own dilemma to the presented dilemma	I did notice, it is, of course, an abstract dilemma actually, but because we are hooked onto our own dilemmas that we experience, then I think I can feel more quickly, because it is more my own situation, I think yes, yes, that makes it more difficult for me. To go from that thinking to that feeling, while suppose you bring in your own frames, then you sit, you can very quickly appeal to your feeling, or I could, because you, it is your own vision.
	CS	Sketch context	in	Introducing dilemma	Could you also start with the story, read it? And where you outline the dilemma and that gives you much more context, and then you can still end up with the same story, but then you at least have the same story in your head. It's about those stories in all those heads. (What would that be for you?)
			im	Impact not concrete	It is a concrete example for me, but a concrete example (Yes, for me too.) It is quite difficult, though. (I don't know.) You are not concrete. But that determines the atmosphere that consists of many forms and situations, yes, it does have an impact, very small and very large.
i	ST	Stand still with yourself	pw	Find out what's going on with yourself	Take a minute to gauge what's going on with you. And give words to that without cards.

In the moment to look at oneself as a 'subject' from 'I'			Like this	Self-examination	They do need time, not as fast as, walking around a bit. I do think that you are more concerned with self-examination of what really suits you, what is written on it, no, that is not it. It's a different way.
			ash	Associate	I do notice that I associate the case you read about with this case, but wait a minute, that's exactly the same case I have experienced myself in another case or something. My feeling then goes all the way to that side and then all the way to that side again. I'm satisfied with the form of the statement, too. I'm not ice-cold. I'm also going with my feeling.
	VO	To feel	vo	Feeling in your own body	But also what is going on in you, in your own body, what do you feel in your own body. Feel pressure, feel space, feel. I felt a bit pressured by the dilemma. Yes, if I thought the situation feels like a little pressure, I still think it's a little, I still feel a little pressure, still feel a little mixed feeling, feel responsible again, then I will end up here. That was an eye-opener for me, what do you feel in your body, purely what do you feel in your body, you can go there and then don't think about it too long, just the first idea that you think, done. Maybe you're wrong, I don't know.
			ge	Feeling in the moment	Of course, at one point when I had to choose a cards at the last moment, I still found it difficult, and then I had to choose something for my feeling. I just picked some, some things, or ... 'stress, choice stress', yes, what do I actually feel now. Frustrated, or yes, if they say you have to stick to your feelings. It's never just that at the time, yes.
			in	Input feeling at non-attitude	... this is not a dilemma for me... And has that influenced your sense of involvement? Certainly, yes certainly, then you will be

					forced to go along anyway. You still want to join the game. Still to choose and so there, then I would like to cooperate, I don't know where that stands, the responsibility for the good outcome of the game, the progress of the game, say, maybe. (Yes.)
E	Meeting each other from affective awareness	SP	Speak from feelings	ng	Not used to talking about feelings
				dr	Threshold for naming feelings
				gv	Learn to speak emotional language
				be	Using images
B	Securing a sense of sustainability in the educational programme	VI	Feel embedding and living	vi	...feel that, too, get a complete environment and context alongside what they are all going through out there, they feel from here, it goes like this, and I think that is the most powerful learning resource you can offer, much more powerful than if I make it explicit for a while and then put it away. I think coming back every time is the most powerful resource.
				kv	But eh, I'm looking for a more durable component and then eh, and I think I would choose a different shape. And then really more, for example, dilemma-driven education, through which you really, uh, structurally hook up, and with that education.

Table C3: Second-round coding students

Category deductive		Category inductive		Code		Subcode		Example
	a	General	G	Feelings belong in education	ge	Feelings belong in education		Let me come back to the word feelings, you think it belongs in education. That feelings are discussed in education 'Yes,' 'Yes, 'Yes, I think so'
IAS	Interactive affective sharing	YOU	v	Conceal student	ni	Don't like to talk about feelings		I don't really like to talk about my feelings myself, but I found it interesting to talk about those values and to talk about them, among other things. And indeed that those cards on the table, just like that deck of cards on the table, I don't know if you know that, but it does help. Are you sure, because it also said otherwise, it doesn't exclude you. I thought that was well put together.
					ru	Room for concealment		Maybe also with certain questions. We're going to say gosh, you don't have to answer this, you don't have to. I don't really care, but maybe some people just don't want to give a certain value or certain answers. At least, that's not a problem if you also mentioned that maybe in the question of, gosh, this is the question. Would you rather not answer? That's possible, maybe something like that.
					after	Thinking about what I really think		Thinking about what I actually really think. Not. And did you also eh, experience something in your body, like eh... No, I didn't feel a little tingling or anything. (chuckling) Well, you don't know often, you know. Especially below. haha

					sf	Atmosphere affects deep parts of feeling	Well, I think that improves the mood of the person who may have suffered from that. If you don't feel safe at ease, then you don't talk. That's where your deepest feeling is, so to speak. Which makes me think like you give that, the opportunity for the interaction to get better. I'm not bothered by that, by the way.
					on	Write down	Maybe write something down for yourself. But maybe that's safer or something, because then you don't have to say it, and then you can think it up for yourself, but still be sure that you can put it into words without saying anything. (Yes.)
					el	Know each other condition	Because you have to feel safe if you want to play this. I don't feel safe in the other class either, not yet. because I don't know them well enough. That's what you meant, right? Mmm, okay.
					ni	Don't feel forced or constrained	It's very important, I think. Students must be able to feel comfortable in your class or not feel forced by other students or feel hindered. You have to be able to say and think whatever they want, I think. Hmmm. And as a teacher too.
PDA	Pedagogical-didactic aspects	B	Facilitating factors	D	re	Realistic	It also helps that is a dilemma that you really experience yourself. (Yes.)
					vo cl	Suggestive Small groups	You can really imagine it. And now we are in a small group, so it is also much easier to give our own opinion.
					ge	No strangers	Before you put together a teacher who asks questions, like, that you have known for a long time, now, he knows a bit about how

						we are put together, not many strangers who present those dilemmas, then you also think yes. Suppose I say something, you don't know who I am.
					me	(How is that for others?) I think it's okay in our class, but I wouldn't always feel comfortable just saying with just people, you know. Yes, there are people with whom you hang out quite a lot, so to speak. so then it's a bit easier to say something, but if we were to do this together with the other class, I don't think I would say so much, that I would say yes a bit more.
					gv	Recognize feeling But I think you also have certain things that you do to them, with a certain feeling that you should also be able to recognize that in other people, so to speak. So that you know a little how others can feel. Not that you have to pass judgment right away. But that you know what exactly is going on.
				O Yield	ve	You broaden your feelings. So to speak, substantiating wisdom.
					Tue	We went very deep into each other while we didn't know each other very well at all

Table C4: Second-round coding teachers

PDA	Category deductive Pedagogical-didactic aspects	Category inductive		Code		Subcode		Example
		O	Transition from outside to inside	VL	Seduce instead of lead	ve	Tempting	
								Yes, of course you need something, it's just like you said, you do need something. I understand that too, otherwise it will be very, eh .. but between what is necessary and for a moment that you may have had the feeling of the extensiveness of the cards and the questions that force you. It is constantly a game that I play in my own head, while it has to be for the benefit of the other Wanting to be seduced by these kinds of instruments or by your other context that likes to be guided.
						bp	Limit steering	I also think it is a lot of guidance. (Yes.) Also up to those values, (Yes.) I think a lot of guidance, what comes close (Yes.). Make sure you look inside first.
						uc	Get out of comfort zone	It is very powerful to take them out of their comfort zone first, and only when that happens.
						kd	Short duration	I would put requirements on the time in which someone is allowed to answer. Because it has to be done faster, you have to make a decision quickly. Sometimes the situation is impossible, isn't it? If only you have an opinion. And being able to discuss dilemmas on all sides otherwise it will be late.
						co	Create environment	You say I, eh, I would then try to find or create an environment where they can get to their feelings more easily. And I could do that more often in class, theoretical subjects, I have to do something for it, and it would be nice if arise let's go outside, let's go for a walk. If I don't know what's going on, I don't find that interesting.
				UD	Turn thinking off	ar	Appeal to raw feeling	The art is to return to that (Not to stay with the same thing.), not to think, but to go first to your feeling. You start thinking about your feeling.

							because that is my feeling now. You are tempted to do so in such a setting. Where there is time to address the raw feelings, to start thinking...
			av	Appeal to different senses			I am a typical case of a picture thinker. I really like to have a flow chart or a tree that shows on the screen what the different steps of the game are, because I have tried very hard to remember what is the purpose of game 1, what is the goal of game 2 and at game 5, I thought how was it again, and I feel and then the other, but then I couldn't keep up, so it was a lot of information specific to the movie. And the question is whether all the information that was provided is really necessary to arrive at insights that the game itself already offers. Because that's also something I have my doubts about.
			id	Put yourself into the experience			And if you had to give yourself an assignment to get to your feelings, what assignment would you give yourself? Gee, what a nice question. Yes (Probably yes.), yes I would indeed come on, we're going out together, We're going to cook a nice pot, and inside, just ask me and eh, and see indeed that would be the context or create something beautiful together and then see how he or she finds a way to do it.
			so	Separate judgment and feeling			Well, no, I immediately started thinking about it, okay, what is the situation. I would judge that based on how I feel about it now and can I imagine it, then I have to choose now, but I, I didn't think about it anymore, I really started to choose. Choosing instead of staying with myself, what am I fighting for? So I don't know if those cards are such a good idea, so to speak.
			ip	Get stuck in problem			...we tend to chew through problems and look at all sides and to get stuck in the problems. That often traps people and often you make judgments in a very fast time frame. You respond to the
				Avoid getting caught in dilemma	VG		

IAF	Individual affective experience	i	In the moment to look at oneself as a 'subject' from 'I'	ST	Stand still with yourself	pw	ed	Link your own dilemma to the presented dilemma	essence... do you say that or not? Then you can fill in all sorts of things, but in essence that is the dilemma. That's all it is.
							in	Introducing dilemma	I did notice, it is, of course, an abstract dilemma actually, but because we are hooked onto our own dilemmas that we experience, then I think I can feel more quickly, because it is more my own situation, I think yes, yes, that makes it more difficult for me. To go from that thinking to that feeling, while suppose you bring in your own frames then you sit, you can very quickly appeal to your feeling, or I could, because you, it is your own vision.
							im	Impact not concrete	Could you also start with the story, read it? And where you outline the dilemma and that gives you much more context and then you can still end up with the same story, but then you at least have the same story in your head. It's about those stories in all those heads. (What would that be for you?).
IAF	Individual affective experience	i	In the moment to look at oneself as a 'subject' from 'I'	ST	Stand still with yourself	pw	Like this	Self-examination	It is a concrete example for me, but a concrete example (Yes, for me too.) It is quite difficult, though. (I don't know.) You are not concrete. But that determines the atmosphere that consists of many forms and situations, yes, it does have an impact, very small and very large.
									Take a minute to gauge what's going on with you. And give words to that without cards.
									They do need time, not as fast as drawing a ticket, walking around a bit. I do think that you are more concerned with self-examination of what really suits you, what is written on it, no, that is not it. It's a different way.
IAF	Individual affective experience	i	In the moment to look at oneself as a 'subject' from 'I'	ST	Stand still with yourself	pw	ash	Associate	I do notice that I associate the case you read about with this case, but wait a minute, that's exactly the same case I have experienced myself in another

Appendix D: Codebooks chapter 5

Table D1. Codebook data collected from the students during the affective learning experience

	Specific situation	W1	Values	G1	Feeling	Student
S1	That was when I had a job at Texel. And I got a little something about that, I didn't do anything very special or anything, but just that you were told, hey, how nice that you're back. And how good that you did this and that. And that's also because I've had a lot of negative experiences with that, with jobs and things and that you actually just get barked at.	W1	I have <i>connectedness</i> and <i>different</i> , which is, uh, something in the spirit of mattering. I don't know if that's a value? Just be seen as a human being. And that is why I think connection is very important, also between groups and people, I think. Yes, connection means that you see the other and that they know things about each other, so that you can empathize with the other a little more.	G1	So that's why I think it's also very nice for me to feel like, hey, I can be there and I'm welcome.	St1
S2	The situation I came up with was, erm, the graduation ceremony of my HAVO. Then I had to stand on a very gigantic stage. And then there was a eh, hall completely full of people and then the rector started to tell a bit about you and it was all very, very positive. And, it could also be the dopamine, or so I thought at the time. So. haha. Because I was very euphoric at the time. But, I always had the feeling when I walked down that catwalk like that, that everyone starts clapping really loud, even louder than the rest of them. So that was a really nice memory.	W2	The other two I had chosen here were <i>harmony</i> and <i>solidarity</i> . I had chosen <i>harmony</i> , because I think self-help is important to, erm, have a harmonious feeling with everyone. So that you are really strong together as a group. And then <i>solidarity</i> , because you also have to be there for those people in that group. So I think that's very important.	G2	I had <i>supported</i> , because eh, the situation I had was, um, then I had done a good job and then they said, it was really said, yes, you did this really well, so that's why I chose <i>supported</i> .	St2
S3	I am now following teacher training for my yoga classes and last Saturday we gave each other feedback with the dance group. And then it came back, that eh, that I was especially sweet during my lessons. And that wasn't really my intention at all. Yes, of course, you're always sweet, but that wasn't the main thing I used to teach that lesson.	W3	So eh, yes, my first card was <i>different</i> , being nice. And um, I think it comes out a bit from the other two I chose as well. Those are <i>accessibility</i> and <i>togetherness</i> , because that game that I really value in advance, that yes, in everything I do, that it remains accessible, such as that yoga class. I have a three-year-old child and I have a 40-year-old husband and well, everything, everything was mixed up. So I thought that was very important and that ultimately results in a sense of togetherness.	G3	I had <i>connected</i> . And that was also yes, that situation I was thinking about, so with premeditation, also give each other feedback. And that was yes, both positive and negative. Everyone has their points. And eh, that was really nice to hear that from each other and that you can actually do something with it. Yes, and then yes, unsure if something I didn't think fit at all. I actually find it much more positive.	St3

S4	That arose from a situation when I left with my grandmother. Then she had a heart attack there and then I took her to the hospital. That was all very intense. Yes, it all worked out in the end. But then I got reactions from, how nice of you to have done that, I couldn't have done it that way and things like that.	W4	I had, uh, <i>empathy</i> . I had <i>security</i> , because I, er, you always have to land <i>somewhere</i> , before I say who I am and things like that. And I think to really be myself you have to be in a situation or an environment where you feel safe and things like that. And besides, I have <i>honesty</i> . Also because I, honestly, yes that's just important. I'm not going to lie to anyone.	G4	I would have eh, <i>appreciated</i> , but maybe a little pride goes with that. When others say how good that you did that and that you succeeded, I thought, oh, I did that nicely on my own with my grandmother. Yes. At the hospital, on the other side of the Netherlands.	St4
S5	That arose from um, a comment from our elders when reading that had the effect that they had a very passive role in it. Also really as in tradition, for example, when it's our birthday, the person who has his birthday the next day can eat oliebollen the night before. Ehm, but also as in routine. For example, that you have an outing every year to do something that is special to you.	W5	I was the first to have <i>equality</i> . I think it is very important that you feel that everyone is equal to each other and not that you are less than the rest or better. And next to that is <i>tradition</i> . And otherwise, <i>respect</i> . Respect for each other, as long as, er, people have not shown otherwise. Look, if they show you that they don't deserve your respect, then I don't think you need to give it.	G5	Eh, but I went for <i>guilty</i> , because I didn't want to give the feeling to the elderly that they only benefited from the input, ehm, but I understood very much from their previous conversation that they were like, well, I train you, so to speak, and we will provide our feedback and our information. Eh, and now we would like to have it different, so that made me feel a bit guilty, because they looked at it differently that way.	St5
S6	Ehm, well, the situation was just in class when we started discussing the application letters. Then Janique spoke to me about modesty, that I could be a little less modest. Ehm, because I can do quite a few things and that touched me, so that appealed to my modesty, but I also think it is important to be modest.	W6	That is <i>gratitude</i> . And gratitude also fits in with that in the sense that I'm grateful that, well, Janique says something nice about me, so to speak. But that in a lot of situations that you have to be thankful for what you have and for who you have. I find that very important. And <i>carefully</i> . Erm, yes, I like that myself, that you do things with attention and, yes, are really aware of what you are doing.	G6	I have been moved. Well, especially when people say something positive about your characteristics, sometimes it's just a bit unexpected and then it's, well, also just think that surprise and then I can be moved by that.	St6
S7	Dan is the manager's child and I actually have to - she doesn't say it - treat her differently from others and I can't stand that. I'm just stubborn then. Yes. I treat that child just like I treat any other child. 'Okay.' I wouldn't do that myself. Because why do you think you should treat the child differently? Euh. She is the manager's child and is allowed more. (Oh jeez.) 'Yes.' If she wants to leave the table, she can simply leave the table, while all the other	W7	I have <i>justice</i> . I also believe that everyone should just be treated fairly, should be treated equally. And that they do the same with me	G7	The concrete situation about that child, which I do not find fair, then that makes me rebellious.	St7

	children have to sit at the table. And I don't think that's possible. 'Okay.' Then I also say no, you stay at the table.					
S8	My situation was actually that I had a conversation with someone and they actually gave feedback on that conversation and I came across in a way that I didn't, how I didn't want to come across, so to speak. So I had, uh, feeling <i>guilty</i> . That I didn't, it had come across negatively, when I didn't want it to, so to speak.	W8	I had <i>concern</i> at first. Ehm, I just think that's really important. I just think you should be ready for each other. And that includes respect and loyalty, I think. To be able to care about each other as well. Yes. That you appreciate each other as you are. Yes And also express things to each other if you are having a problem.	G8	So then you feel guilty for the way you came across.	St8
S9	That comes from the supermarket. There is often an extra cash register that opens very quickly, while you are not the next row that you connect there. A while ago, something that always irritates me myself, but well, sometimes you do it yourself and you are held accountable for it. And yet I think that's very important. That eh, act nice campaign was also very important to me.	W9	I was the first to have <i>decency</i> . I think the hierarchy is very important. Um, and <i>self-control</i> .	G9	Well, if you thought I put <i>humiliating</i> . That feeling of, well, shit then I am that asshole myself. A confrontation, then. A confrontation, yes. Of course you have a lot of people standing in line. Then you feel for a while, you think, yes. You are absolutely right, but eh, you do feel the asshole for a while. Who did you think that was the worst for? In relation to others or rather in relation to yourself? Towards the others, also towards myself, because then I feel like, a bit hypocritical to disturb myself and to do that myself. On the other hand, I think, uh, yes, if you do the same enough, everyone does it. So in that respect I also think yes, not really, if you don't do it, that other people crawl in front here, you have to wait even longer, so. That's also a bit, yes, the situation. Yes, it also has a combination with your values eh, come in here, eh.	St9
S10	My sister said to me recently that I can work harder and then she said yes, if people came with a complaint or something then I wouldn't understand it or something. And then I really thought yes, but why? Wouldn't I understand? I always try to put myself in the shoes of the other. So I was actually kind of offended	W10	I have <i>empathy</i> . I have quite strong empathy.	G10	I think I would be <i>offended</i> if someone said something like that to me, but it also depends on the situation. (yes) Euhmm actually those are the only ones. Only. Yes, in itself I can't worry too much, because I have to be able to make it better myself. Just say so. What do you	St10

S11	about that, but I thought yes. I actually always try to put myself in someone else's shoes, maybe not directly. But afterwards you start to think of okay, but maybe someone reacted in that way to maybe, yes, you would never know why say it can be because it's not worth it. Always try to look at something from the other side, when people do things, for example.	W11	I had taken the card <i>helpfulness</i> , because I was actually too helpful. Which was not really convenient for the clients there. But I think it's important that you help each other. To move on. I also took the cards <i>dignity</i> , because I believe that everyone should be seen as worthy and that everyone should be able to be normal. And not that one is less than another. Doesn't matter what age, doesn't matter what group	G11	mean? Well in the case of my sister, then I just know myself. I know. Don't know. Just say things from which the other side got a certain image, I think, about me. That our connection is just different. Yes, but mostly just offended, maybe.	St11
S12	The situation was that there were guests at the table and they were only complaining about the food. There was, apparently I had not been more polite, that I no longer knew what is polite and what is not. Or I thought I was being polite, but they didn't think so. So I didn't know what was right or wrong anymore.	W12	I had <i>politeness</i> first, because I think it's important that you are polite to everyone. If I also had <i>reliability</i> , I would say exactly the reason that Eva had said. And I think <i>caring</i> is actually the most important thing, because you are together, so help each other, take care of each other	G12	I had been confused	St12
AS13	I always empathize and empathize with people. And then I rather find the downside with behavior. If you don't get that back, while you really put that into someone and show it to someone and they don't acknowledge that. He doesn't see that, or you don't get it back. Or someone says to you, you don't get it anyway. I think that's pretty intense stuff always. Hmm.	W13	Um, I have <i>empathy</i> . Well, I do have <i>empathy</i> . Well, I have <i>respect</i> . I think that's very important. Just like what Nicole says, you don't have to be each other's boyfriend, but you can treat each other normally and respectfully. You never know how something is with someone or what someone has been through in that sense. So I think respect is just something very important that you should always have towards anyone, whether they are older or younger.	G13		St13

AS14	And I really can't stand it if I'm not respected because I have different values. Tell me that's something I run into. If someone. euhm If I do something, just say because I have learned it from my work, and someone opposes it and it, and wants me to do it in a different way when I've learned and do it that way, so to speak. A situation I can't really stand.	W14	And I have <i>recognition</i>. Ehm, let someone know what he is doing well and make sure that someone is seen and that he also, uh, is valued for what he does, or how can you do that, I don't know exactly how you can say it, but that you do that sometimes like hey, I think it's great that you always make an effort like this, or something. <i>Respect</i>, namely, I think it is important that everyone is respected as they are, everyone has different values.	G14	So I don't know what feeling. I was curious what feeling came to you. Yes, I think desperate, I see that standing here now. All true, if I get feedback on that, yes actually. What I do not agree with, I actually become very insecure deep down, but of course, I never show that, so that is something I have chosen as the feeling I always have when I am spoken to, so to speak. That I quickly become insecure. But I don't notice that I always go along, I don't let it show, but I always go along and that makes it so insecure when maybe I'm actually right, but then I always go with the person, then I think oh yes, that person is right. Indeed, I shouldn't have done it that way while being right is just my value. So you don't stick to that value, but you let it go, you move along. Yes, I don't hear from the outside, I'm always very different, but inside I am. I think you will doubt. Yes, yes, I doubt it. Yes, it's good to know about yourself. This is also something to work on, of course, 'yes', sure.	St14
AS15	When someone trusts you then yes, does that do something to me, because yes, yes, maybe just knew or said, then I feel proud that someone feels me eh, such a strong bond that they trust me so much that they, that he wants	W15	I was thinking about <i>pride</i> or something I think it's important that you can trust people, but people can also trust you. And uh, trust can be in a lot of different areas. And eh, for example, also offering help. And often you do nice things in the	G15		St15

AS16	to say. And then uh, somehow makes me proud or something.		field of charity before you build up a little trust. And so in that way, these three things are actually quite related to each other. Does charity also involve sharing what you have? Is that also charity? For example, with lending things, or that's what you mean? Well, donate or, uh... offer people a ride.	GI6	I think I'm getting annoyed that I'm thinking, why do you, never mind. I've been disappointed. Then I would regret that, Yes, not just have the confidence because I am who I am. And with that helpfulness, I thought I had already said that if I don't agree, I can get irritated. And I can't lie. That I'm sorry. I would also regret it. It is, mainly it differs for you from which values, how you would react. (Yes.) And a certain value that becomes a different feeling.	St16
AS17	Because, erm, the person can also be right in what he says to you, as criticism, uh, that you may be wrong once. You act wrong. Or that you do something in a certain way because you are different, if you can do it in a different way or something. And I think that if someone dares to say that to you, dares to address you on that. Holding up a mirror to yourself or something. and then I see that also is a, well, as an acknowledgment that shows that you may have to change your behavior in certain situations. If someone says something, that would actually be wrong according to you, but it may also be that what they say is correct in certain situations. I then had, say, <i>equality</i> and <i>reliability</i> , and if someone calls me to account that I cannot be trusted or that I. I'm just saying something that appeals to that equivalence part, so to speak.	W17	I had <i>recognition</i> .	GI7	Sometimes you don't realize you're doing something. Yes. Sometimes you realize that you are doing something, but you don't know what that does to someone else. 'Yes,' and if someone then says yes, it is not good what you are doing, then yes, I think it will affect you, in any case. Yes, I was vulnerable. I think I, yes, I saw the card <i>alone</i> or <i>lonely</i> or something. I really want that, because I think, I'm not really one who is also not just really like that. And if someone calls me to account because I act based on those problems, say. I'm very alone because I don't talk about it or I don't want to talk about it. Then I keep it to myself alone, I close myself off.	St17

	Then that would really affect me. Then it really hurts me. If someone said something about that. Because I would have taken the ticket <i>recognition</i> in the beginning. If it's not right, but if something isn't right or something, then I'm very vulnerable in that I don't know how to deal with it. And I think <i>recognition</i> .					
AS18	If someone treats me unfairly, that really pisses me off.	W18	I have <i>equality</i> .	G18	It really depends on the person for me. Or the situation itself. My first reaction is just physical. I just go hard against it. And I think oh, if only I didn't hurt them. I'm very bad at it. The moment I hurt someone else. Yes, the things that are important to me. And then.....hold. You can spend quite some time worrying about such things. Difficult to let go.	St18
AS19	And if anyone thinks I'm not fair, then okay, yes. That will hit you the most (Hit me?) 'yeah.' The most, the most of those things, would touch me. For example, if my parents would hurt me or something. Yes, me too The people closest to you. (Yes.) It would touch me the most, yes.	W19	I have <i>honesty</i> , because I just think it's very important. And I think everyone should just be honest with each other. You will also get much further with that.	G19	I also have a bit of it, depends on who says it to me and also a lot on the way you criticize, because it can be very offensive. And then I quickly think yes, that doesn't help me how you criticize now, but if I notice that the person becomes, if you want to help, improve, then I have a ready ear for it.	St19
AS20		W20	I chose <i>equality</i> , but also that you <i>respect</i> each other in everything. And I chose <i>carefully</i> , because I think it is important that you are careful with what you have to do with everything.	G20		St20
AS21	But I also had the idea a little late in hindsight that <i>uncertain</i> might be a better fit. That um, I had the idea that I didn't do anything wrong. That I was wrongly addressed about something that I thought of, wow, if you look at it differently then, that you did it very differently, say, not taken seriously in that way. Is it clear then?	W21	I had taken the first card <i>self-aware</i> , as in that you are aware of the things you do around you. And if we want <i>transparency</i> , we especially like to be open to everyone. And that <i>generosity</i> , yes, I had actually grabbed it, but that... no, not really. Doesn't fit very well. No. No, but yes I thought, yes. No. So then you keep about <i>transparency</i> and <i>self-aware</i> . Yes. Yes, like that. Yes. Yes. And important for yourself also, self-conscious, or also towards someone else? No.	G21	I hadn't taken it seriously	St21

AS22	I don't want to talk about other people, how do you say, when I say I do something, I want to do it too, so yes. Yes, what can I say about this. I'd be sad if someone said I wasn't trustworthy, or maybe I'd be hurt. Even though, someone, yeah, sometimes you already have that with someone, well, I don't know if that's what I'm into or something. Or, but then you don't have to show it right away. Just be nice to someone even if you don't like them much. And, yes, then I agree nicely with <i>equality</i> . No one is more or less than the other. Also with, for example, yes, it has a lower level. I think that's the word, lower or higher level, but I think everyone is just equal in the sense of someone is better at it than you are, and that way you complement each other nicely, and that's why I think equality is also very nice.	W22	that was more about the situation where I became self-aware of the, erm, what happens then, so to speak. Well, I have <i>reliability</i> . I have <i>courtesy</i> . I also like that you can just be normal and nice to everyone.	G22	St22
AS23	I think it's important that I'm also seen as someone who treats others equally and I want others to do the same to me. There is no situation that actually happened or anything like that, but I think we also approach people, if someone calls me out on the fact that I treat someone differently than someone else, then I get angry about it.	W23	I have <i>equivalence</i> coming.	G23	St23
OP24	Eh, take it easy for once or act normal for once. You really need to tell me that. How come? Take it easy for once or act normal for once. Okay. Yes. That's what touches me. Because I, uh, I..., that's where I become, that's where I become, or yes, then take it easy for once, I hear that so often. I mean that's just me. You don't have to say that to me a hundred times. That just makes me wilder.	W24	I had <i>personality</i> myself. That was my thing. OK, got <i>harmony</i> . Because I always just like working with harmony, so that you don't ehm, that you can look straight at you with everyone, that there are no underlying ..., irritations or anything, so talk it out right away, I like it, just fine.	G24	St24 I also had <i>acceptance</i> , because ehm, yes, I just find it very bad when ehm, people who do not accept you as you are so that they will disapprove of you or that they, that when you are in a group that they just, that they think you're just a little less, that they're going to push you completely into the corner and then with others (unintelligible), I just think that's

OP25	The other day I want to say then, then she tells me that I am doing very well, while I never experience it that way myself, so to speak. It's not too bad that she says that to me, Heedee. That touches me.	W25	I have <i>helpfulness</i> . I chose <i>equality</i> , but also that you <i>respect</i> each other in everything. And I chose <i>carefully</i> , because I think it is important that you are careful with what you do with everything.	G25	really nice, underhanded. Then I'm really eh, no, I don't like that. So just accept everyone and just eh, yes, <i>gratitude</i> again if someone opted(...) or did that for you, just, yes, gratitude, yes. Always be thankful for what others do for you. I also think it's very important.	St25
OP26	If someone says to me that I don't think about them, then I find that really difficult to hear, because well, whatever Nina says, if you put something into someone very often and you don't get it back and they say to, if you don't care about him, well that, that touches me very much.	W26	I have <i>humanity</i> . I have <i>loyalty</i> . I feel very loyal to myself. If I trust someone, if someone has my trust then eh, yes, then I really go for it. And at work very, eh, yes, once you're connected to it, it's very difficult for me to get rid of it. And I consciously, I think it's important that people first look at themselves to see what you can do about it instead of always pointing at everything and everyone, eh, yes. At least I always try to do that myself. I think it's important.	G26		St26
OP27	I am actually always very honest, so if someone says it to me, then I know for myself that I am being honest. That touches me.	W27	I would choose <i>honesty</i> I got <i>harmony</i> . Because I always just like working with harmony, so that you don't, eh, that you can look straight at you with everyone, that there are no underlying irritations or anything, so talk it out right away, I like it, just fine. Yes. And because otherwise I had, yes, then I have to think about it, because what did I have there again. I had <i>integrity</i> , that's kinda tricky,	G27		St27
OP28	If I am addressed that I do not act through my norms and values, so several things such as honesty and things like that are all very important to me. But I don't like it when I'm called to it,	W28		G28	It makes me <i>uncomfortable</i> . Yes, so uncomfortable. <i>Punished</i> . I also thought that was good in a lot of situations, so if I get criticism then I feel, yes, usually overwhelmed, because I never really expect that, and punished too, that, even if it's just good	St28

						criticism . If you worded it a bit wrong, I already feel wronged. You call this punished. And you feel that way? It's in case I did something wrong. But actually it's just normal, everyone makes mistakes. Is there a difference between your primary reaction and your first reaction when you get hit? Or what you do next? 'No' (No.) because with your first reaction you are not really thinking very carefully. You respond immediately to what you hear, and if you think afterwards you can think of maybe he was right or maybe I should have acted differently. Then you don't go against it or adjust it.		
OP29	And that's also more like in a situation when someone addresses me like, yes, you know, you don't, like, um, or would you, you know. Which can. Well, don't think you can. Think of, well, that's just a matter of discipline.	W29	I had <i>discipline</i> first. That's um, I think it's very important. And now I just heard <i>carefulness</i> , because I think that here is carefulness, that you do things with enough attention and that you make time for them and that you also do things, uh, that you take time for them.	G29	Eh, I had <i>challenged</i> , because, yes, it's not quite one situation, but generally when I'm called to account for my behavior I get triggered a bit, like okay you know, then I will do it differently. Yes. Or not, but at least I am challenged to do something with it, so to speak.	St29		
OP30	I do think peace is important, not, not war per se, like uh, should be normal, but just... (laughter) You know, I don't have much to say about that, but just to each other, don't go over each other, you know , not to whine about everything, you know, and argue about everything. Especially whining about small things, I can't stand it so much, I think what are you doing, you know. Just act normal to each other.	W30	I am at peace.	G30	And that includes <i>connection</i> . If you do that less, then you are more together. Then you can have fun together, because you have to do it together.	St30		
OP31	I was actually also a bit doubtful, but yes, in relation to others, I find eh, honesty very important. It's just um, being open and honest with each other. So, well, if someone said that I'm not being honest with the other person, it would hurt me.	W31	I had <i>honesty</i> . Well, I had <i>charity</i> . Just eh, doing good for your fellow man. If you're helping someone else, say so. And um, otherwise I also had <i>reliability</i> . I think it's important to keep your appointments.	G31		St31		

GO32	W32	Well, I had <i>autonomy</i> as the first ticket, because I think it is important that you can direct your own life and that you should not let others in your environment determine what you do in life. The second card, also, <i>equality</i> , because you, because I think you should treat everyone the same, regardless of skin color or anything. And lastly I had <i>authenticity</i> , because I think it's important that everyone is real and well, that everyone treats each other that way. Just, be honest with each other and well, don't put up a facade or anything in front of someone else. Yes, that you are just yourself.	G32	I was <i>overwhelmed</i> .	St32
GO33	W33	The first thing I had was <i>justice</i> , because that actually came to mind more that I hold someone accountable for behavior, that comes across as negative to me, addressing that. And, eh, besides that I just think it's very, eh, if you address someone about behavior, I think justice is very important. If something is not fair then, uh, it affects me quite a lot, it can affect me very much. I always try to look at things from a fair point of view. Ehm, and I chose, well, two others, which I'm not quite sure how to name. But <i>humanity</i> more in the sense of, yes, erm, just more togetherness perhaps and then also dealing with each other in with more solidarity. So a bit different, er, different. And, and <i>tolerance</i> , um, because I think you, uh yes, you should be tolerant of others and sometimes also of your own behavior. Or naming behavior to other people. Sometimes then eh, eh, it's not always necessary to name behavior. But just to appreciate it.	G33	I had <i>vulnerability</i> , because um, I was very touched by someone else's behavior and I made myself vulnerable by saying so to that person. And I actually got a very eh, I actually got a ball back that it was because of my behavior, but that made me feel even more vulnerable eh, so. Therefore vulnerable.	St33
GO34	W34	I had <i>kindness</i> and <i>different</i> . I think the other one is <i>equality</i> , because I think it's very important that I treat other people the way I would like to be treated. And vice versa. And I think that's also part of <i>kindness</i> .	G34	You had the feeling, uh, insecurity and what you are being spoken to, also about behavior. Yes. I think I will soon become insecure. I think I will soon become that when it comes to behavior.	St34

GO35	W35	<i>Responsibility</i> as a value that touched me today in a positive way. And I had <i>different</i>, because I was too late for the other two, eh, <i>equality</i>. As we know, we find it very important that people are treated equally. And <i>reliability</i>. I also find it important that I am or be seen as reliable, because other people are too.	G35	S35
GO36	W36	I had <i>confidence</i>. I like it very much when eh people can trust me. And I also think that it is possible. (Laughter) But if they say they can't, it would hit me, yes. I still had <i>kindness</i>. And um, yes, I actually just think that you can always be friendly to each other. You don't have to be each other's favorite person or be friends to be friendly, I think. And I, yes, I think that's just important, because then you kind of keep the atmosphere, eh, good. And that is also a bit why I chose <i>safety</i>, because I think if you can create a safe atmosphere together and be together in it, then, yes, I don't know, then you keep it all just a bit more positive, just a bit more fun, Yes.	G36	S36

Table D2: Codebook data collected from the students after the affective learning experience

I	Category		Code		Student		Text fragment
	I in past		CS	Concrete situation	Student 2	student 11 TG	
					Student 4	student 9 TG	I had <i>supported</i> , because eh, the situation I had was, um, then I had done a good job and then they said, it was really said, yes, you did this really well, so that's why I chose <i>supported</i> .
					Student 5	student 8 TG	I would have eh, <i>appreciated</i> , but maybe a little pride goes with that. When others say how good that you did that and that you succeeded, I thought, oh, I did that nicely on my own with my grandmother. Yes. At the hospital, on the other side of the Netherlands.. I also hear pride. Perhaps <i>proud</i> more than <i>appreciated</i> .
					Student 11	Student 16 TG	Eh, but I went for <i>guilty</i> , because I didn't want to give the feeling to the elderly that they only benefited from the input, eh, but I understood very much from their previous conversation that they were like, well, I train you, so to speak, and we will provide our feedback and our information. Eh, and now we would like to have it different, so that made me feel a bit guilty, because they looked at it differently that way.
					Student 21	Student 7 TG	Well, because at that point I didn't know what to do anymore, because it was said, yeah, you know, you're helping too much. You have to let people do more for themselves. And well, yes, that made me insecure, how should I do that, can you help me or show me how it should go> Yes, more insecure in that sense, because I just didn't know what to do anymore.
					Student 33	Student 12 TG	I hadn't taken it seriously, but I also had the idea a little late in hindsight that <i>uncertain</i> might be a better fit.
I	Me in the present	CS	CS	Concrete situation	Student 9	student 15 TG	I had <i>vulnerability</i> , because um, I was very touched by someone else's behavior and I made myself vulnerable by saying so to that person. And I actually got a very eh, I actually got a ball back that it was because of my behavior, but that made me feel even more vulnerable eh, so. Therefore vulnerable.
							That feeling of, well, shit then I am that asshole myself. A confrontation, then. A confrontation, yes. Of

IT	Me in future	CS	Concrete situation	Student 6	student 4 TG	overwhelmed, because I never really expect that, and punished too, that, even if it's just good criticism. If you worded it a bit wrong. I already feel wronged. You call this punished. And you feel that way? It's in case I did something wrong. But actually it's just normal, everyone makes mistakes. Is there a difference between your primary reaction and your first reaction when you get hit? Or what you do next? 'No' (No.) because with your first reaction you are not really thinking very carefully. You respond immediately to what you hear, and if you think afterwards you can think of maybe he was right or maybe I should have acted differently. Then you don't go against it or adjust it.
					Student 7	I was moved. Well, especially when people say something positive about your characteristics, sometimes it's just a bit unexpected and then it's, well, also just think that surprise and then I can be moved by that.
					student 5 SW	The concrete situation about that child, which I do not find fair, then that makes me rebellious
					Student 10	I think I would be <i>offended</i> if someone said something like that to me, but it also depends on the situation. (yes) Euhmm actually those are the only ones. Only. Yes, in itself I can't worry too much, because I have to be able to make it better myself. Just say so. What do you mean? Well in the case of my sister, then I just know myself. I know. Don't know. Just say things from which the other side got a certain image, I think, about me. That our band is just different. Yes, but mostly just offended, maybe. But for the rest.
					Student 2 SW	I think I'm quickly inclined to bark them off. So I don't know what feeling. I was curious what feeling came to you. Yes, I think desperate, I see that standing here now.
		ASH	General situation	Student 14	Student 6 SW	I think I'm getting annoyed that I'm thinking, why do you, never mind. I've been disappointed.
				Student 16		

					Then I would regret that, Yes, not just have the confidence because I am who I am. And with that helpfulness, I thought I had already said that if I don't agree, I can get irritated. And I can't lie. That I'm sorry. I would also regret it. It is, mainly it differs for you from which values, how you would react. (Yes.) And a certain value that becomes a different feeling.
		Student 19	Student 1 SW		I also have a bit of it, depends on who says it to me and also a lot on the way you criticize, because it can be very offensive. And then I quickly think yes, that doesn't help me how you criticize now, but if I notice that the person becomes, if you want to help, improve, then I have a ready ear for it.
		Student 23	Student 4 SW		I was <i>tense</i> and something else, namely being <i>irritated</i> , I also thought it was a good thing to hear or expect something, because I've never experienced this before, but I can understand myself if that happens. 'Yes.' Yes, and then <i>annoyed</i> maybe you should, I don't know, maybe. 'Yes.'
ON	Remark	Student 29	Student 10 TG		Eh, I had <i>challenged</i> , because, yes, it's not quite one situation, but generally when I'm called to account for my behavior I get triggered a bit. like okay you know, then I will do it differently. Yes. Or not, but at least I am challenged to do something with it, so to speak.
		Student 32	Student 5 TG		I was <i>overwhelmed</i> . If people are really critical of me then I can get overwhelmed pretty quickly and then I'm just quite upset for a long time, so to speak. That's always been the case with internships.
GS	No situation/comment	Student 34	Student 17 TG		You had the feeling, uh, insecurity and what you are being spoken to, also about behavior. Yes. I think I will soon become insecure. I think I will soon become that when it comes to behavior.
CS	Concrete situation	Student 12	student 13 TG		I was <i>confused</i> because, er, the situation was that there were guests at the table and they were only complaining about the food. There was, apparently I had not been more polite, that I no longer knew what is polite and what is not. Or I thought I was being polite, but they didn't think so. So I didn't know what was right or wrong anymore.. Yes. Confused.
IM	Me from a meta perspective				

			Student 3	student 6 TG	I had <i>connected</i> . And that was also yes, that situation I was thinking about, so with premeditation, also give each other feedback. And that was yes, both positive and negative. Everyone has their points. And eh, that was really nice to hear that from each other and that you can actually do something with it. Yes, and then yes, unsure if something I didn't think fit at all. I actually find it much more positive.
			Student 8	student 14 TG	I was overwhelmed. If people are really critical of me then I can get overwhelmed pretty quickly and then I'm just quite upset for a long time, so to speak. That's always been the case with internships.
			Student 1	student 1 TG	So that's why I think it's also very nice for me to feel like, hey, I can be there and I'm welcome.



Nederlandse samenvatting



Een eerste stap om studenten les te geven in innerlijke betrokkenheid bij een waardeconflict: Het ontwerpen van affectieve leerervaringen

Inleiding

Als toekomstige professionals moeten studenten in het hoger beroepsonderwijs (hbo) zich bewust worden van hun eigen waarden om te kunnen omgaan met waardeconflicten. In dit proefschrift is onderzoek gedaan naar ontwerpkenmerken van affectieve leerervaringen die hbo-studenten voorbereiden op beroepssituaties waarin sprake is van een waardeconflict. De affectieve leerervaringen - waarin affect zowel een innerlijk, privé-aspect als een uiterlijk, publiek aspect heeft - moedigen studenten aan om zich te concentreren op hun eigen persoonlijke gevoelens en hun persoonlijke waarden, én om deel te nemen aan affectieve interacties waarin studenten met anderen delen wat ze voelen. Affectieve leerervaringen over waardeconflicten in hbo curricula worden momenteel vanuit een voornamelijk cognitief perspectief aangeboden, waarbij gevoelens objectief en extern worden besproken in relatie tot het waardeconflict zelf en niet subjectief vanuit de persoon. Hierdoor hebben studenten vaak een innerlijke distantie bij een waardeconflict, waardoor gevoelens onbewust hun professionele standpunten beïnvloeden. Door studenten bewust te laten worden van de eigen gevoelens die een rol spelen bij een waardeconflict leren ze om bewust affectief betrokken te zijn bij waardeconflicten die ze later in hun professionele beroepspraktijk tegen kunnen komen.

Theoretische kernbegrippen

Affectieve leerervaring

In het algemeen gaat affectief leren over leren dat zich richt op hoe studenten zich voelen tijdens het leren. De specifieke affectieve leerervaringen ontworpen en onderzocht in dit proefschrift richten zich op attitude-ontwikkeling, als een eerste stap naar het leren omgaan met een waardeconflict vanuit innerlijke betrokkenheid (Miller, 2005). Binnen affectieve leerervaringen kan de focus variëren van dominant affectief (bijv. innerlijke gevoelservaring) tot dominant cognitief (bijv. cognitieve evaluatie; Fleckenstein, 1991). In dit proefschrift positioneer ik mezelf aan de dominant affectieve kant door me te richten op interne affectieve evaluatie van een waardeconflict, met het besef dat affect en cognitie altijd onlosmakelijk met elkaar verbonden zijn.

Waarde-uitdrukken attitude

Om interne affectieve evaluatie van een waardeconflict beter te begrijpen, is in dit proefschrift gebruik gemaakt van Katz's (1960) functionele benadering van attitude-ontwikkeling, waarin gesteld wordt dat hoe iemand een waardeconflict intern evalueert van invloed is op de attitude die iemand aanneemt. De specifieke vorm van attitude die geactiveerd wordt door een waardeconflict, wordt waarde-uitdrukken attitude genoemd. Een waarde-uitdrukken attitude wordt ontwikkeld vanuit een affectieve (gevoelens), cognitieve (overtuigingen) en ervaringsgericht component. Of de interne evaluatie gebaseerd is op informatie die affectief, cognitief of ervaringsgericht is, bepaalt of de affectieve, cognitieve of ervaringsgericht component dominant is in de ontwikkeling van iemands waarde-uitdrukken attitude (Petty et al., 1997). Het ontwikkelen van een waarde-uitdrukken attitude op basis van een interne

affectieve evaluatie (affectieve focus) creëert een sterkere verbinding met het waardeconflict dan een cognitief gebaseerde attitude (van den Berg et al., 2005).

Innerlijke affectieve betrokkenheid

Innerlijk betrokken raken bij een waardenconflict betekent dat iemand zichzelf waarneemt als een subject "in het moment" (Hermans, 2006), ook wel bekend als bewustzijn (Rogers, 2001). Om bewust te blijven, moet de persoon alert blijven op wat er in en om zich heen gebeurt vanuit de eerste waarnemingspositie (ik-perspectief) (Andreas & Andreas, 2009). Het benaderen van een waardeconflict vanuit innerlijke affectieve betrokkenheid, vereist dat iemand gebruik maakt van diens eigen innerlijke gevoelservaring van de situatie, samen met alle relevante reeds bestaande procedures en waarden (Zupan, 2012). De mate van innerlijke affectieve betrokkenheid weerspiegelt hoe sterk het conflict en iemands belangrijke waarden met elkaar verbonden zijn (Anderson, 2012; Johnson & Eagly, 1989).

Affectieve interactie

Het repertoire van studenten voor het omgaan met innerlijke gevoelens rond een waardeconflict kan worden uitgebreid door affectieve interacties (of inter-affectiviteit) tussen docent en studenten en tussen studenten onderling. Studenten kunnen zo leren om hun eigen standpunt in een waardenconflict te verkennen op basis van hun gevoelens en om affectieve taal te ontwikkelen (Di Paolo et al., 2018). Bij het aangaan van affectieve interacties is affect geen privéaangelegenheid, maar intersubjectief (Ahmed, 2004). Intersubjectiviteit verwijst naar wederzijdse erkenning waarbij elke persoon de ander ervaart als een "gelijksoortig subject", een apart, afzonderlijk centrum van gevoel en waarneming; een apart subject met eigen gevoelens en behoeften (Benjamin, 2004).

Affectief perceptueel bewustzijn

Perceptueel bewustzijn van eigen affect (Rodgers & Raider-Roth, 2006), is nodig om affectief betrokken te raken bij een waardeconflict, wat niet kan gebeuren als innerlijke afstand bewaard wordt bij het bekijken van en reageren op het waardeconflict (van den Berg et al., 2005). Innerlijke afstand en affectief perceptueel bewustzijn kunnen worden opgevat als verschillende manieren van zelfbewustzijn. Innerlijke afstand ontstaat tijdens reflectief zelfbewustzijn (secundair zelfbewustzijn), wanneer de persoon afstand neemt van zijn eigen ervaring terwijl hij erover nadenkt. Andere benamingen hiervoor zijn tweede waarnemingspositie (waarnemen vanuit het perspectief van de ander) of derde waarnemingspositie (helikopterperspectief; Andreas & Andreas, 2009). Bij affectief perceptueel bewustzijn daarentegen is er sprake van pre-reflectief zelfbewustzijn (primaire zelfbewustzijn; Gadsby, 2018; Ninda-Rümelin, 2017; Stelter, 2000), wanneer de persoon wel innerlijke betrokkenheid ervaart in het moment en affectief perceptueel bewustzijn heeft van die ervaring. Dit staat ook bekend als de eerste waarnemingspositie (het "ik"-perspectief; Andreas & Andreas, 2009).

Onderzoeksvraag

Het algemene resultaat en de bijdrage van dit proefschrift is de ontwikkeling van geschikte taal en een theoretische en praktische basis voor het ontwerpen van affectieve leerervaringen

in het hbo en overeenkomstige onderwijsstrategieën die de innerlijke affectieve betrokkenheid bij een waardeconflict zodanig stimuleren dat studenten een bewuste waarde-uitdrukken attitude ontwikkeld. De hoofdvraag is: Wat zijn ontwerpkenmerken voor affectieve leerervaringen waardoor studenten een bewuste waarde-uitdrukken attitude ontwikkelen op basis van een affectieve focus?

Onderzoeksopzet

Design-Based Research

In dit proefschrift is gebruik gemaakt van een design-based research (DBR)-benadering (McKenney & Reeves, 2012; Wang & Hannafin, 2005). De studies centraal in dit proefschrift vonden plaats in de vooronderzoeksfase en de prototyping/ontwikkelingsfase. Het doel van de vooronderzoeksfase was het verfijnen van de probleemstelling. Als onderdeel van deze fase is een literatuurstudie (hoofdstuk 2) gedaan. De uitkomsten van de literatuurstudie vormen de theoretische onderbouwing van de andere drie studies. De tweede studie in de vooronderzoeksfase was een kwalitatieve studie (studie 2, hoofdstuk 3) naar de behoeften en percepties van docenten in het hbo met betrekking tot hun eigen innerlijke affectieve betrokkenheid bij een waardeconflict, en hun reflecties over het ontwerpen van affectieve leerervaringen voor hun studenten. Op basis van de bevindingen uit studie 2 zijn initiële ontwerpoverwegingen geformuleerd. Studie 3 en 4 (Hoofdstuk 4 en 5) werden uitgevoerd in de prototyping/ontwikkelingsfase. In deze fase werden mogelijke ontwerp oplossingen onderzocht met als doel de belangrijkste ontwerpkenmerken te identificeren. In studie 3 werden ontwerpkenmerken voor inter-affectieve leerervaringen onderzocht. In studie 4 werden de ontwerpkenmerken voor individuele affectieve leerervaringen onderzocht.

De interventie ontwikkeld in het DBR-project

Studie 3 en 4 (hoofdstuk 4 en 5) gebruikten een interventie die was ontwikkeld als mogelijke ontwerp oplossing op basis van de resultaten van studie 2 (hoofdstuk 3). Daarbij leverde studie 3 weer verdere input voor verfijning van de ontwerp oplossing in studie 4. In de inter-affectieve leerervaring in studie 3 (hoofdstuk 4) werden studenten en docenten blootgesteld aan een kleine dilemmasituatie. Deze had tot doel de student of docent persoonlijk te betrekken, om hen zo uit te nodigen deel te nemen aan het waardeconflict dat centraal stond in de dilemmasituatie. Docenten en studenten kregen vragen en opdrachten die hen door de volgende stappen leidden waarbij gesprekken met hun peers maakten deel uit van het proces:

- het oproepen van hun innerlijke instinctieve neiging om een waardeconflict in deze situatie goed of af te keuren (Katz, 1960, 1968; Katz & Stotland, 1959);
- het oproepen van een actief intern zoekproces naar relevante informatie uit gevoelens, eerdere ervaringen en overtuigingen (Baartman & de Bruijn, 2010; Eagly & Chaiken, 2007; Krosnick, Judd, & Wittenbrink, 2005);
- het stimuleren vanuit de eerste perceptuele positie naar zichzelf te kijken om te ontdekken welke informatie hun eigen gevoel kan geven over de waarden die voor hen belangrijk zijn in het waardeconflict (Jordi, 2010; Rogers, 2001);
- het laten vormen van persoonlijke concepten over hun eigen waarden en gevoelens door hun eigen gevoelens en waarden te verbinden met woorden (Davis - Manigault, Yorks & Kasl, 2002, 2006; Meijers & Mittendorff, 2010);

- het geven van een eigen taal aan hun eigen innerlijke gevoelens om het bewustzijn te vergroten (Davis - Manigault, Yorks & Kasl, 2002, 2006; Meijers & Mittendorff, 2010);
- het herzien van de waarden die voor hen een rol spelen in het waardeconflict om een evenwichtig oordeel over de gepresenteerde dilemmasituatie mogelijk te maken (Ajzen, 2001; Anderson, 2012; Demuth, 2007; Lavine et al., 1998b; McLeod, 1991; Rees, 2006).

Studie 3 (hoofdstuk 4) bracht het belang naar voren van affectief perceptueel bewustzijn om te kunnen focussen op de eigen innerlijke gevoelservaring. Dit gaf input voor de individuele affectieve leerervaring die centraal staat in studie 4 (hoofdstuk 5). Met de individuele affectieve leerervaring werden studenten aangemoedigd om zichzelf in het moment waar te nemen, zichzelf als 'subject' te beschouwen, hun eigen gevoelens waar te nemen en zich bewust te worden van hun eigen waarden. De individuele affectieve leerervaring vond plaats in een groep waarvan iedereen elkaar al lang kende en nauw contact had met de betrokken docent, waardoor een veilige context ontstond. Studenten kregen de opdracht om zichzelf in een situatie te brengen waarin iemand hen aansprak op hun gedrag om ze te begeleiden in de overgang van buiten naar binnen in zichzelf. Studenten moesten vervolgens de vraag beantwoorden: 'Door welke opmerking over jouw gedrag bent je echt geraakt?' Op basis van die situatie werd een ingang gecreëerd naar een gevoelde ervaring. Kaarten met waarden en gevoelens gaven woorden aan de gevoelde ervaring en nodigden studenten uit om hun gevoelens te benoemen. Vragen naar waarden en gevoelens nodigden studenten uit om zich bewust te worden van onbewuste kennis over hun waarden op basis van hun gevoelens. Tot slot werd het bewustzijn van de opgedane ervaring gestimuleerd door studenten te vragen wat ze uit het spel hebben geleerd over hun waarden en gevoelens (Davis - Manigault, Yorks & Kasl, 2002, 2006).

Resultaten

Studie 1

In de eerste studie, een literatuurstudie, stond het concept waarde-uitdrukken attitude centraal. De onderzoeksvragen luiden: (1) Welke sleutelementen maken deel uit van een waarde-uitdrukken attitude? (2) Welke sleutelprocessen zijn betrokken bij de ontwikkeling van een waarde-uitdrukken attitude? En (3) Wat zijn de kenmerken van affectieve leerervaringen die de ontwikkeling van waarde-uitdrukken attitude op affectieve wijze ondersteunen? In wetenschappelijke databanken is gezocht naar relevante peer-reviewed studies. De literatuurstudie bestond uit twee delen. De uiteindelijke dataset bestond uit 35 artikelen. In de opgenomen artikelen zijn relevante tekstfragmenten geselecteerd en codes toegekend. Het eerste deel van de literatuurstudie gaf inzicht in de – op basis van literatuur uit het onderwijs en de psychologie – sleutelementen die samen het concept waarde-uitdrukken attitude vormen en de sleutelprocessen waarbij studenten ondersteuning nodig hebben om een bewuste waarde-uitdrukken attitude te ontwikkelen gebaseerd op een affectieve focus. Er kwamen drie sleutelementen van een waarde-uitdrukken attitude naar voren: zelfbewustzijn, waarderelevante betrokkenheid en congruentie van waarden en moraal.

Sleutelprocessen die de ontwikkeling van een waarde-uitdrukken attitude ondersteunden zijn : het ontwikkelen van zelfbewustzijn, het overbruggen van waarden en daadwerkelijke beslissingen, en interne en externe overdracht van waarden. De drie gevonden ontwerpoverwegingen, zijn: (1) om het zelfbewustzijn van studenten te ontwikkelen is het belangrijk aandacht te besteden aan pre-reflectief zelfbewustzijn. (2) Om studenten verbinding te laten maken tussen waarden en daadwerkelijke beslissingen moet er aandacht besteed worden aan innerlijke betrokkenheid en (3) Om de ontwikkeling van waarde- en moraalcongruentie bij studenten te ondersteunen, is het belangrijk om vanuit innerlijke betrokkenheid een gesprek te voeren over het waardeconflict.

Studie 2

De tweede studie was een verkennende studie onder hbo-docenten. In deze studie stond de innerlijke affectieve betrokkenheid van docenten bij een waardenconflict centraal. De onderzoeksvragen luiden: (1) Hoe reageren leraren in het hoger beroepsonderwijs op een ethisch dilemma? en (2) Hoe vormen hun reflecties op deze ervaring de basis voor het ontwerp van leerervaringen om de innerlijke affectieve betrokkenheid van hun studenten te stimuleren wanneer ze worden geconfronteerd met ethische dilemma's? Zes groepen hbo-docenten ($n=31$) werden voor een ethisch dilemma gesteld en daarna werd met hen via interviews in focusgroepen gereflecteerd op de ervaring. Uit de resultaten bleek dat bij het aangaan van een ethisch dilemma docenten op afstand reageerden op het dilemma. Alleen het 'moeten kiezen' zonder te kunnen anticiperen op de gevolgen riep een zekere mate van innerlijke affectieve betrokkenheid op bij de docenten. Uit reflecties van docenten over het ontwerp van affectieve leerervaringen voor hun eigen studenten bleek dat (1) het ethische dilemma realistisch moet zijn; (2) het de student moet confronteren met praktische moeilijkheden; (3) het de student moet uitnodigen om een primaire keuze te maken om actie te ondernemen. Daarnaast suggereerden docenten dat studenten ruimte nodig hebben om verbinding te maken met hun eigen kwetsbaarheid, waarbij ze worden aangemoedigd om hun eigen gevoelens, waarden en gedachten te uiten. Op basis van de uitkomsten van deze studie kwamen twee mogelijke ontwerp oplossingen naar voren: een interaffectieve leerervaring gericht op interactief affectief delen in een kleine groep (studie 3) en een individuele affectieve leerervaring (studie 4).

Studie 3

In de derde studie stond het achterhalen van kenmerken voor het ontwerp van een inter-affectieve leerervaring centraal. Het concept dat centraal stond was inter-affectief delen. De onderzoeksvragen waren: (1) Hoe reflecteren docenten en studenten op een inter-affectieve leerervaring die gericht is op het bevorderen van het interactief affectief delen van een waardeconflict? en (2) Welke kenmerken voor het begeleiden van interaffectieve leerervaringen gericht op het bevorderen van het interactief affectief delen van een waardeconflict kunnen uit deze reflecties worden afgeleid? Vier groepen docenten ($n = 22$) en twee groepen studenten ($n = 14$) namen deel aan een inter-affectieve leerervaring in een kleine groep. Na de inter-affectieve leerervaring werden focusgroep interviews gevoerd, waarin gereflecteerd werd op de ervaring. Uit de resultaten bleek dat zowel docenten als studenten niet gewend waren om gevoelens met elkaar te delen in een onderwijssetting.

Bovendien vonden studenten dat het acceptabel moest zijn, als ze dat niet wilden doen. Zowel docenten als studenten waren van mening dat het bevorderen van interaffectief leren van studenten het blootleggen van het innerlijke aspect van affect vereist. Studenten moeten bereid zijn kwetsbaar te zijn, aandacht hebben voor het genereren van bewustzijn van de eigen ervaring van innerlijke gevoelens (zowel voelen als interpreteren wat gevoeld wordt) en moeten affectieve taal leren. De uitkomsten van deze studie gaven aanvullende input voor de mogelijk ontwerp oplossing die vanuit studie 2 naar voren was gekomen en centraal stond in studie 4.

Studie 4

In de vierde studie stond affectief perceptueel bewustzijn centraal en richtte zich op het achterhalen van de ontwerpkenmerken van individuele affectieve leerervaringen die het bewustzijn van studenten van hun innerlijke gevoelens en waarden bevorderen. De volgende onderzoeksvragen stonden centraal: (1) Hoe ontvankelijk zijn studenten voor innerlijk zelfonderzoek van hun eigen gevoelens en waarden in een affectieve leerervaring en wat kenmerkt hun ontvankelijkheid? en (2) Hoe reflecteren studenten op dit innerlijke zelfonderzoek van gevoelens en waarden in de affectieve leerervaring? Studenten werden in drie groepen ($N = 36$) in een affectieve leerervaring geplaatst, waarbij ze hun eigen innerlijke gevoelens en waarden zelf onderzochten door ze aan te moedigen affectief perceptueel bewustzijn te oefenen. Daarna werd een groepsgebesprek met hen gevoerd over de ervaring en welke pedagogisch-didactische suggesties zij hebben. De resultaten lieten zien dat de meeste studenten in de studie wel begonnen met zelfonderzoek van hun gevoelens, maar niet kwamen tot het voelen van hun eigen gevoelens. Toch zeiden de meeste studenten dat ze zich meer bewust waren geworden van hun eigen gevoelens en waarden. De resultaten suggereerden dat extra ondersteuning nodig is om studenten uit te nodigen tot affectief perceptueel bewustzijn. Ook zou een ervaring in het heden, in plaats van een ervaring in het verleden, het startpunt moeten zijn om studenten uit te nodigen om ontvankelijk te zijn voor innerlijk zelfonderzoek van hun eigen gevoelens en waarden. Op basis van deze studie werden ontwerpkenmerken geformuleerd voor het verdiepen van het innerlijke zelfonderzoek van de eigen gevoelens en waarden: (1) meer aandacht besteden aan innerlijke gevoelens; (2) focussen op het ervaren van innerlijke gevoelens in plaats van het expliciet benoemen van gevoelens; (3) meer ruimte maken voor wederzijdse uitwisseling van ideeën tussen studenten; (4) actieve deelname van de docent aan het delen van innerlijke gevoelens.

Conclusie: Ontwerpkenmerken

Vanuit de verschillende studies zijn vier ontwerpkenmerken en bijbehorende onderwijsstrategieën geformuleerd voor affectieve leerervaringen om studenten les te geven in innerlijke betrokkenheid bij een waardeconflict (tabel 1). De eerste twee ontwerpkenmerken zijn specifiek voor individuele affectieve leerervaringen en de laatste twee zijn specifiek voor inter-affectieve leerervaringen. Maar omdat een individuele affectieve leerervaring ook altijd deel uitmaakt van een inter-affectieve leerervaring, vormen de ontwerpkenmerken een geheel. Het omgekeerde hoeft overigens niet waar te zijn: een inter-affectieve leerervaring is niet noodzakelijkerwijs onderdeel van een individuele affectieve leerervaring.

Tabel 1: Ontwerpenmerken en bijbehorende onderwijsstrategieën

Ontwerpenmerken		Onderwijsstrategieën
<u>Affectieve leerervaring</u>		
1	Moedig de student aan om aanwezig te zijn in het moment en te voelen vanuit de eerste perceptuele positie om zich bewust te worden van de eigen ervaring van innerlijk voelen.	Verleg de focus van buiten naar binnen de persoon: - bied kansen om zich voor te bereiden op wat innerlijk zelfonderzoek van de eigen gevoelens inhoudt en wat kan worden verwacht voordat de affectieve leerervaring begint, studenten voorbereiden zich open te stellen; - moedig bereidheid aan om innerlijk geraakt te worden door een waardeconflict; - vind in begeleiding de balans tussen vrijheid geven en controle houden; - geef concrete instructies.
2	Moedig de student aan om onderscheid te maken tussen wat als 'aangenaam' of 'onaangenaam' wordt ervaren, om zo de eigen individuele affectieve ervaring te voelen.	Initieer (verder) innerlijk zelfonderzoek: - gebruik een ervaring in het heden als uitgangspunt voor innerlijk zelfonderzoek van de eigen gevoelens en waarden; - focus op het ervaren van innerlijke gevoelens in plaats van gevoelens expliciet te benoemen; - oefen met voelen in het eigen lichaam.
<u>Interaffectieve leerervaring</u>		
3	Moedig verbale interacties met anderen aan over een waardeconflict op affectief niveau om iemands individuele standpunt te actualiseren.	Haal barrières weg zodat de dialoog met elkaar op gang kan worden gebracht over ieders eigen innerlijke gevoelsbeleving in een waardeconflict: - wees rolmodel als docent en loop voorop in het delen van de eigen innerlijke gevoelservaring, zodat studenten kunnen zien dat het normaal is om de eigen gevoelens te delen; - maak de groepen klein; - geef studenten voldoende tijd en ruimte om eigen gevoelens en waarden te verkennen; - geef voldoende ruimte voor vragen van studenten aan de docent.
4	Stimuleer het ontwikkelen en leren van affectieve taal voor het uiten van innerlijke gevoelens in zowel intrasubjectieve als intersubjectieve dialogen.	Moedig interpretatie aan van wat gevoeld wordt en nodig uit om die gevoelens met anderen te delen: - creëer een interaffectieve leerruimte; - gebruik zowel woorden als afbeeldingen; - geef voorbeelden van gevoelens; - laat studenten hun eigen (persoonlijke) taal gebruiken.

In hoofdstuk 5 werd duidelijk dat de overgang van cognitieve leerervaringen (eerder op de dag, in een andere onderwijssetting) naar een affectieve leerervaring te abrupt was. Daarom is het eerste ontwerpkenmerk voor individuele affectieve leerervaringen die het innerlijke zelfonderzoek van iemands gevoelens en waarden aanmoedigt, studenten uit te nodigen de aandacht op zichzelf te richten, zodat ze de eigen gevoelens kunnen waarnemen.

In hoofdstuk 5 werd duidelijk dat een ervaring in het heden het uitgangspunt moet zijn bij het uitnodigen van studenten om hun eigen gevoelens en waarden zelf te onderzoeken, zodat direct beroep wordt gedaan op gevoelens in het moment. Dit is essentieel voor het bereiken van een affectief-ontvankelijke staat en voorkomt verwarring tussen gevoelens uit het verleden en het heden. Daarom is het tweede ontwerpkenmerk voor individuele affectieve leerervaringen die innerlijk zelfonderzoek van iemands gevoelens en waarden aanmoedigen, het leren onderscheiden of een ervaring als prettig of onprettig ervaren wordt.

In hoofdstuk 4 werd duidelijk dat het belangrijk is om als docent een rolmodel te zijn in kwetsbaarheid en het delen van gevoelens om studenten te ondersteunen bij het inbrengen van hun eigen innerlijke gevoelservaring vanuit verbinding met zichzelf en hun medestudenten in de uitwisseling over een waardenconflict. Het derde ontwerpkenmerk voor inter-affectieve leerervaringen die interactief affectief delen over een waardenconflict in de klas aanmoedigen, is daarom het aanmoedigen van verbale interacties met medestudenten op affectief niveau.

In zowel hoofdstuk 4 als hoofdstuk 5 werd duidelijk dat docenten en studenten weinig affectieve taal tot hun beschikking hadden om zowel hun eigen gevoelens te interpreteren (hoofdstuk 5) als om de dialoog met anderen aan te gaan (intersubjectief) gericht op het publiekelijk delen van innerlijke gevoelens (hoofdstuk 4). Het vierde ontwerpkenmerk voor (inter-)affectieve leerervaringen die interactief affectief delen over een waardenconflict in de klas aanmoedigen, is daarom het ontwikkelen en leren van affectieve taal voor het uiten van innerlijke gevoelens.

Reflecties op methodologie

De drie kwalitatieve studies vonden plaats bij een beperkt aantal opleidingen binnen één onderwijsinstelling. Hierdoor vormden een beperkt aantal docenten en studenten de onderzoekspopulatie. Door te richten op een specifieke onderwijscontext en het onderzoek te baseren op de behoeften, beperkingen en interacties in deze specifieke onderwijscontext, kon een diepgaand begrip worden ontwikkeld van de individuele affectieve en inter-affectieve leerervaringen van de deelnemende docenten en studenten. Dit maakte de ontwikkeling van ontwerpkenmerken mogelijk die vervolgens mogelijk in andere onderwijscontexten gebruikt kunnen worden. Door de omstandigheden van de interventie in het onderzoek uitgebreid te beschrijven, zijn er echter wel aanknopingspunten voor generalisatie naar andere contexten.

Om de validiteit van het onderzoek te vergroten, werd triangulatie per databron gebruikt, door gegevens van verschillende docenten en studenten te verzamelen. Om de privacy van docenten en studenten te beschermen, werden alle gegevens anoniem geanalyseerd. De meeste gegevens werden verzameld door middel van retrospectieve reflecties na een concrete affectieve leerervaring. In dit onderzoek werden zowel deductieve als inductieve methoden gebruikt om de gegevens te analyseren. De data-analyse werd transparant uitgevoerd met behulp van een kwalitatief dataverwerkingsprogramma (QDA Miner) en uitgebreid gedocumenteerd en besproken door de betrokken onderzoekers. Alle drie de onderzoekers kwamen uit verschillende onderzoeksvelden, waardoor de gegevens vanuit verschillende perspectieven konden worden bekeken.

Reflecties op onderzoeksresultaten

Naar een meer holistische kijk op affectief leren bij het omgaan met waardeconflicten

In het algemeen onderschreven docenten en studenten het standpunt dat de curricula van het hbo de eigen gevoelens van docenten en studenten moeten betrekken bij affectieve leerervaringen, en deze niet langer moeten beschouwen als een privé-aangelegenheid van individuele docenten of studenten (hoofdstukken 3, 4 en 5). In hun reflecties gaven docenten aan dat het vergroten van het aantal affectieve leerervaringen noodzakelijk is om studenten te

laten wennen aan bijvoorbeeld interactief affectief delen met anderen. Als een opleiding in lessen interactief affectief delen wil inzetten, zo stelden de docenten, moet dit in het hele curriculum aan bod komen en niet in een enkele les (hoofdstuk 4). Het implementeren van (inter-) affectieve leerervaringen in het curriculum is niet eenvoudig. Het vereist een cultuur bij docenten en management die affectief leren door zowel docenten als studenten mogelijk maakt (Collins et al., 2016). Bij gebrek aan een dergelijke cultuur zullen affectieve leerervaringen op het cognitieve niveau blijven (hoofdstuk 4). Door docenten en studenten in de verschillende studies zowel individueel affectief leren (hoofdstuk 5) als interaffectief leren (hoofdstuk 4) te laten ervaren, is een eerste zaadje geplant voor een beweging naar een dergelijke cultuur binnen de context waarin deze studies plaatsvond.

De docent als rolmodel in de affectieve taalontwikkeling

Om affectieve taal in de klas te leren, heeft de student zowel de docent als medestudenten nodig. De inbreng van de docent in de interactie bepaalt het niveau waarop de uitwisseling plaatsvindt: als de inbreng van de docent cognitief is, dan zal de inbreng van de student ook cognitief zijn. Dit vereist dat docenten, net als de student, in zichzelf waarnemen wat er gebeurt vanuit de eerste waarnemingspositie (ik-perspectief). Dat dit voor docenten nog moeilijk is, werd duidelijk in het onderzoek in hoofdstuk 3: docenten bleken vooral vanuit een innerlijke afstand op een waardeconflict te reageren. Tegen de verwachting in stimuleerden vragen over gevoelens docenten weinig om innerlijk affectief betrokken te raken bij een waardeconflict. Het ontwikkelen van bewustzijn van het eigen subject zijn en het waarnemen van innerlijke gevoelens is mogelijk door oefening (Claxton, 2011). Deze praktijk is noodzakelijk voor rolmodellering. Voor docenten hangt het effectief gebruik van gevoelens in het onderwijs af van hun eigen bewustzijn (Strick & Dijksterhuis, 2011).

Het belang van zelfonthulling voor de ontwikkeling van affectieve taal

Het leren van affectieve taal is geen kwestie van het louter leren van een nieuwe woordenschat, maar een nieuwe manier om zichzelf en anderen te begrijpen en betekenis te geven. Affectieve taal leren vindt plaats door deel te nemen aan interacties en het leren van nieuwe manieren om zichzelf te reguleren (Di Paolo et al., 2018). Dit werd in deze studie bevestigd: interactief affectief delen vergrootte het repertoire van gevoelens die studenten bij zichzelf herkende en over konden delen (hoofdstuk 4). De zelfonthulling van de docent geeft studenten toestemming om hun eigen gevoelens te verkennen en verbanden te leggen tussen hun eigen gevoelens en waarden. Het dialogisch delen van de docent draagt dus bij aan het leren op de gevoelslaag van de studenten. Het is belangrijk dat het doel van het delen van gevoelens duidelijk is voor de studenten: ze worden uitgenodigd om iets nieuws te ontdekken over hun eigen gevoelens en waarden en om hun oude overtuigingen bij te stellen. Zelfonthulling vraagt zowel van de docent als van de studenten dat zij zich durven openstellen tegenover anderen, en vereist vertrouwen en wederzijds begrip voorafgaand aan de onthulling (Brantmeier & McKenna, 2020; Lin & Brantmeier, 2013). Deze zelfonthulling is belangrijk voor de affectieve taalontwikkeling van de student, want hoe de ander zich voelt, ervaart de student door wat de ander zegt. De gebruikte uitdrukkingen kunnen worden opgenomen in de eigen woordenschat. Vervolgens kan deze woorden gebruikt worden om zelf uit te wisselen over de eigen gevoelens (Di Paolo et al., 2018).

Steun voor zelfonderzoek van eigen innerlijke gevoelens en waarden

Er is meer ondersteuning nodig om studenten ontvankelijk te maken voor zelfonderzoek van hun eigen innerlijke gevoelens en waarden dan in de individuele affectieve leerervaring centraal in deze studie werd gedaan (hoofdstuk 5). Bij gebrek aan input in het heden kunnen studenten zichzelf alleen zien als object in het verleden, niet als subject in het moment (hoofdstuk 5). Het waarnemen van lichamelijke sensaties maakt het verschil tussen subject en object zijn. Lichamelijke sensaties geven de persoon informatie over de gevoelstoestand waarin hij zich bevindt. Wanneer men bijvoorbeeld bang is, voelt men spanning in het lichaam. Wanneer studenten praten over ervaringen in het heden, kunnen hun lichamelijke sensaties al dan niet genoemd worden. Dat komt omdat lichamelijke sensaties op de voorgrond kunnen staan, bewust gevoeld worden en aandacht en activiteit opeisen. Of ze kunnen op de achtergrond staan, zoals wanneer het lichaam bezig is met het waarnemen van de wereld (Colombetti, 2011). Om in contact te komen met innerlijke gevoelens lijkt het belangrijk om lichamelijke sensaties die op de achtergrond staan beschikbaar te maken voor aandacht. Dit vereist dat het lichaam "aanwezig" is in de situatie als centrum van aandacht (Roefs et al., 2021a, 2021b). De persoon kan de lichamelijke sensaties daadwerkelijk waarnemen. Wanneer een persoon zich bewust wordt van deze lichamelijke achtergrondsensaties via zijn waargenomen lichaam, is hij pre-reflectief bewust van zijn gevoelens (Colombetti, 2014).

Deelnemen aan uitwisseling over gevoelens

Studenten gaven aan dat het voor een student mogelijk moet zijn om niet deel te nemen aan uitwisseling over gevoelens (hoofdstuk 4). Ik ben het niet eens met de studenten omdat deelname van de student aan affectieve interactie noodzakelijk is voor affectieve taalontwikkeling. Al is het maar om de eigen gevoelens te interpreteren en het repertoire van eigen gevoelservaringen uit te breiden. In het algemeen bleek het voor zowel docenten als studenten moeilijk om tijdens de leerervaring vrijuit over hun eigen persoonlijke gevoelens te spreken (hoofdstuk 3, 4). Dit kan het gevolg zijn van vooroordelen over kwetsbaarheid of de mogelijke invloed van culturele achtergrond en normen over privacy. In het klaslokaal speelt vaak de vraag wat gepast is om met elkaar te delen over de eigen gevoelens (Jackson, 2018). Dit kan verklaren waarom studenten veelal zwegen toen hen werd gevraagd naar hun individuele affectieve ervaring (hoofdstuk 4). Een verklaring kan liggen in de affectieve groepsnorm van de klas (George, 1990). Dat wil zeggen, de onuitgesproken maar gedeelde regels die zich in de loop der tijd hebben ontwikkeld voor passende vormen voor het uiten van gevoelens. De affectieve groepsnorm die zich in een klas ontwikkelt kan adaptief zijn, kwetsbaarheid mogelijk maken en interactieve affectieve uitwisseling ondersteunen, of juist een belemmering zijn voor het uitwisselen van gevoelens en daarmee het ontwikkelen van affectieve taal. Daarom is het belangrijk om vanaf de eerste lesdag in het eerste jaar een affectieve groepsnorm in de klas te creëren die affectieve interacties ondersteunt die nodig zijn om affectieve taal te leren en dus ook om ontvankelijk te zijn voor het leren om innerlijk betrokken te raken bij een waardeconflict (hoofdstuk 4).

Implicaties voor de onderwijspraktijk

Een eerste vereiste voor de overgang naar een meer holistische visie op affectief leren is het ontwikkelen van een beter begrip van docenten over hun eigen innerlijke aspect van affect en ervaring hiermee opdoen in hun eigen werkcontext. Dit begint met eerst zelf de affectieve leerervaringen ondergaan, zodat docenten hun eigen kwetsbaarheid beter kunnen begrijpen.

Voor de professionele ontwikkeling van docenten betekent dit:

- docenten aanmoedigen hun eigen innerlijk onderzoek te doen naar hun eigen waarden en gevoelens, zodat zij vanuit hun eigen ervaring model kunnen staan voor studenten en studenten kunnen uitnodigen tot innerlijk zelfonderzoek van hun eigen gevoelens en waarden;
- docenten aanmoedigen om affectieve taal te ontwikkelen, zodat zij passende woorden hebben om hun eigen innerlijke gevoelens te interpreteren en uit te drukken en de weg kunnen wijzen in interactieve affectieve uitwisseling;
- docenten directe ervaring te geven met en training in het begeleiden van studenten in inter-affectieve leerervaringen.

Implicaties voor toekomstig onderzoek

Dit proefschrift – dat heeft geleid tot inzichten over hoe hbo-studenten via affectieve leerervaringen kunnen leren innerlijke affectieve betrokkenheid te raken bij een waardeconflict - was nog zeer verkennend en uitgevoerd op één hogeschool. Het is nuttig om de ontwerpkenmerken ook bij andere hogescholen te onderzoeken om de bruikbaarheid en effectiviteit te vergroten. De waarde-uitdrukken attitudes van studenten en docenten werden niet gemeten in dit proefschrift. In toekomstig onderzoek is het wellicht interessant om de waarde-uitdrukken attitude te meten voor en na de interventie om te bepalen of de ontwerpkenmerken en bijbehorende onderwijsstrategieën daadwerkelijk bijdragen aan de ontwikkeling van een bewuste waarde-uitdrukken attitude bij studenten.

De ontwerpkenmerken voor zowel de affectieve als de inter-affectieve leerervaring zijn vooral gebaseerd op de reflecties van studenten en docenten na de leerervaring. Het zou interessant zijn om in vervolgonderzoek meer aandacht te besteden aan hun ervaringen tijdens de leerervaring door meer aandacht te besteden aan lichamelijke sensaties. Dit zou andere en meer diepgaande inzichten kunnen opleveren over het stimuleren van zowel affectief perceptueel bewustzijn als interaffectief delen. Daarnaast is er meer onderzoek nodig naar hoe studenten gestimuleerd kunnen worden om te voelen. Dit kan onderzocht worden door studenten bijvoorbeeld de waargenomen lichamelijke sensaties voor en na de uitnodiging tot een pre-reflectieve staat te laten benoemen.

Dit proefschrift onderzocht ontwerpkenmerken en bijbehorende onderwijsstrategieën die studenten in het hbo kunnen helpen zich voor te bereiden op het adequaat omgaan vanuit innerlijke betrokkenheid in beroepssituaties waarin sprake is van een waardeconflict. Affectieve leerervaringen met waardeconflicten in curricula in het hbo worden momenteel vanuit een voornamelijk cognitivistisch perspectief aangeboden, waarbij gevoelens objectief en extern worden besproken in relatie tot het waardeconflict zelf en niet subjectief zoals de persoon ze vanbinnen ervaart. Het aannemen van een meer holistische perspectief op

affectieve leerervaringen vereist dat docenten in het hbo de rol van gids op zich nemen, waarbij ze van technisch-instrumenteel lesgeven overstappen op tactvol lesgeven. De ontwerpkenmerken en overeenkomstige onderwijsstrategieën uit dit proefschrift kunnen docenten helpen om studenten te ondersteunen naar bewuste en bereidwillige interne affectieve betrokkenheid bij waardeconflicten die ze kunnen tegenkomen, waardoor ze in die gevallen passende, waardegestuurde professionele standpunten kunnen innemen die congruent zijn met hun eigen gevoelens.

Papers in this dissertation and contribution of co-authors

Chapter 2 is based on article

Den Heijer, P., Zondervan, T., & Voogt, J. (under review). Towards design considerations for affective learning experiences to affectively inform students' attitude toward value conflicts: A review of the literature.

Contributions

Pamela den Heijer conducted the literature search, selected and analyzed the literature. Ton Zondervan and Joke Voogt supervised Pamela den Heijer during this process and provided feedback. Outcomes and interpretations were extensively discussed in the research team. Pamela was the first author of the manuscript. Ton Zondervan and Joke Voogt read the manuscript and provided extensive feedback. All authors read and approved the final version of the manuscript.

Chapter 3 is based on article

Den Heijer, P., Zondervan, T., & Voogt, J. (2022). Shifting higher vocational education teachers' response toward inward affective involvement in ethical dilemmas: perspectives on the design of affective learning experiences to inform students' attitude toward an ethical dilemma. *EDeR – Educational Design Research*, 6(2), 1-40.

Contributions

Pamela den Heijer reviewed the literature, designed the research, developed the intervention and the instruments, conducted and coded the observations and group interviews, and analyzed the data. Ton Zondervan and Joke Voogt supervised Pamela den Heijer during this process and provided feedback. Outcomes and interpretations were extensively discussed in the research team. Pamela was the first author of the manuscript. Ton Zondervan and Joke Voogt read the manuscript and provided extensive feedback. All authors read and approved the final version of the manuscript.

Chapter 4 is based on article

Den Heijer, P., Zondervan, T., van Kan, C., & Voogt, J. (2022). Towards preparing teachers for guiding inter-affective learning experiences in a higher vocational education curriculum. *The Curriculum Journal*.

Contributions

Pamela den Heijer reviewed the literature, designed the research, developed the intervention and the instruments, conducted and coded the observations and group interviews, and analyzed the data. Ton Zondervan and Joke Voogt supervised Pamela den Heijer during this process and provided feedback. Outcomes and interpretations were extensively discussed in the research team. Pamela was the first author of the manuscript. Ton Zondervan and Joke Voogt read the manuscript and provided extensive feedback. Carlos van Kan provided specialist feedback on the pedagogical dimension of teaching. All authors read and approved the final version of the manuscript.

Chapter 5 is based on article

Den Heijer, P., Zondervan, T., & Voogt, J. (2023). Preparing VET students for affective involvement in a value conflict: practicing affective perceptual awareness. *Community College Journal of Research and Practice*, 1-15.

Contributions

Pamela den Heijer reviewed the literature, designed the research, developed the intervention and the instruments, conducted and coded the observations and group interviews, and analyzed the data. Ton Zondervan and Joke Voogt supervised Pamela den Heijer during this process and provided feedback. Outcomes and interpretations were extensively discussed in the research team. Pamela was the first author of the manuscript. Ton Zondervan and Joke Voogt read the manuscript and provided extensive feedback. All authors read and approved the final version of the manuscript.

Publications related to this dissertation

Publications in peer-reviewed scientific journals

Den Heijer, P., Zondervan, T., & Voogt, J. (2023). Preparing VET students for affective involvement in a value conflict: practicing affective perceptual awareness. *Community College Journal of Research and Practice*, 1-15.

Den Heijer, P., Zondervan, T., van Kan, C., & Voogt, J. (2022). Towards preparing teachers for guiding inter-affective learning experiences in a higher vocational education curriculum. *The Curriculum Journal*.

Den Heijer, P., Zondervan, T., & Voogt, J. (2022). Shifting Higher Vocational Education Teachers' Response Toward Inward Affective Involvement in Ethical Dilemmas: Perspectives on the Design of Affective Learning Experiences to Inform Students' Attitude Toward an Ethical Dilemma. *EDeR – Educational Design Research*, 6(2), 1-40.

Den Heijer, P., Zondervan, T., & Voogt, J. (under review). Towards design considerations for affective learning experiences to affectively inform students' attitude toward value conflicts: A review of the literature. *Educational Research Review*.

Conference contributions

Den Heijer, P.Z.A., Zondervan, A.A.W. & Voogt, J.M. (2018). *Bewustwording van de eigen waarde-uitdrukken attitude bij studenten in het hoger beroeps onderwijs*. Paper presented at the Onderwijs Research Dagen (ORD), June 14, The Netherlands.

Den Heijer, P.Z.A., Zondervan, A.A.W. & Voogt, J.M. (2019). *Een kijk vanuit didactisch perspectief naar de normatieve dimensie in onderwijs*. Paper presented at the Onderwijs Research Dagen (ORD), June 28, The Netherlands.

Nawoord

Ik ben dankbaar voor de mogelijkheid die ik kreeg om via dit proefschrift aandacht te besteden aan gevoelens van studenten die een rol spelen in een waardenconflict, zodat studenten van docenten in de klas kunnen leren hoe ze hun onderbuikgevoelens kunnen waarnemen en interpreteren om hun eigen voorkeuren van waarden in een waardenconflict te verhelderen. Iets wat momenteel niet gebruikelijk is in het onderwijs. Nu praten we vooral over gevoelens in de klas in plaats van gevoelens te voelen en erover uit te wisselen.

Zelf had ik tijdens mijn opleiding ook niet geleerd om mijn eigen gevoelens waar te nemen. Het gevolg was dat ik technisch-instrumenteel zeer bekwaam was, maar vastliep in mijn werk omdat ik mijn eigen gevoel niet serieus nam. Het vastlopen in mijn werk gaf me een signaal om het anders te gaan doen en mijn gevoel serieuzer te nemen. De afgelopen jaren heb ik een opleiding tot haptotherapeut gevolgd en ben nu haptotherapeut. Veel van mijn inzichten uit de haptotherapie gebruik ik in mijn klas in het contact met studenten. Door het ontwikkelingsproces dat ik doormaakte als docent in de klas, raakte ik steeds meer overtuigd van de meerwaarde van voelen naast denken. Ik geloof nog steeds in denken en ben nog steeds een echte academische denker, maar ik ben ervan overtuigd geraakt dat ik informatie mis als ik mijn gevoel niet serieus neem. De literatuur ondersteunt mijn overtuiging.

Ook bij het schrijven van dit proefschrift heeft mijn eigen ontwikkelingsproces op de gevoelslaag van de afgelopen jaren een bijdrage geleverd: mijn eigen ontwikkeling en het schrijven van dit proefschrift zijn hand in hand gegaan. Ik ontwikkelde meer affectieve taal van binnenuit en kon daardoor gericht zoeken in de fenomenologische literatuur, bijvoorbeeld in relatie tot een concept als inter-affectiviteit. Hierdoor zijn er rijke en unieke data ontstaan in dit proefschrift.

Ik ben al mijn leermeesters (van studenten, collega's, leidinggevendenden, docenten, onderzoekers, trainers, coaches, begeleiders, leertherapeuten tot vrienden en familie) dankbaar voor wat ik van hen mocht leren om dit proefschrift te kunnen schrijven. Bij naam wil ik graag mijn promotor Joke Voogt en copromotor Ton Zondervan noemen; ik wil hen danken voor hun vertrouwen in mij en de inzet van hun expertise om mij te begeleiden om tot dit proefschrift te komen.

Ik eindig dit proefschrift graag met het gedicht op de volgende pagina, omdat ik er in geloof dat we allemaal van elkaar kunnen leren – in en buiten het klaslokaal - als we elkaar maar echt zien en daar draagt voelen, delen van de eigen gevoelens en trouw zijn aan eigen persoonlijke waarden aan bij.

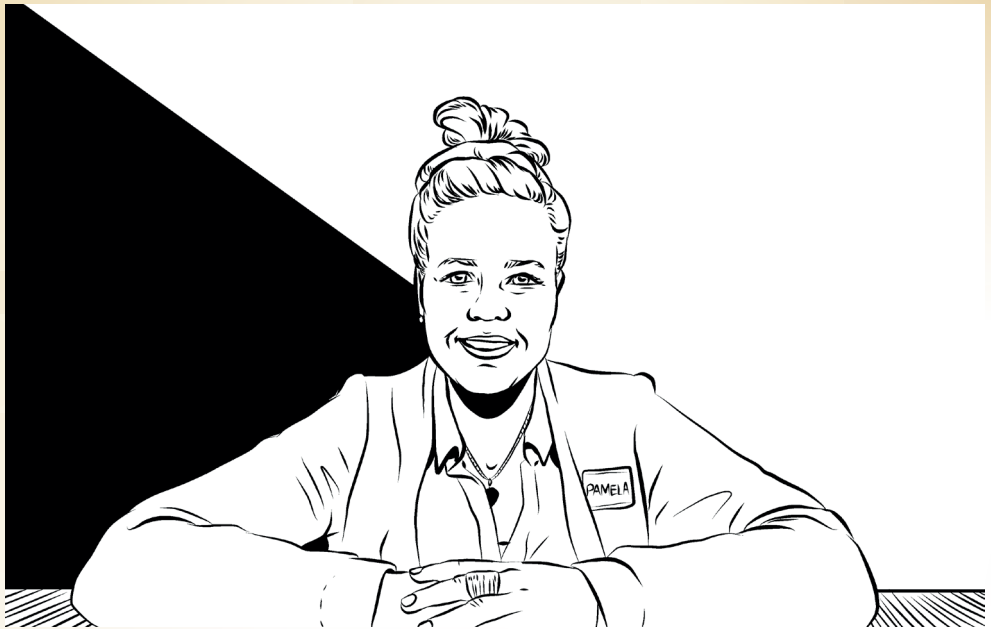
*Als je staat aan het begin van je kennen,
sta je aan het begin van je voelen.
Wie alleen kan zien wat het licht onthult
en alleen kan horen wat het geluid verkondigt,
ziet en hoort eigenlijk niets.*

*De werkelijkheid van iemand anders
is niet gelegen in het feit wat hij je onthult
maar in wat hij je niet kan onthullen.*

*Als je hem dus wilt begrijpen
luister dan niet naar wat hij zegt,
maar veel meer naar wat hij niet zegt.*

*Jij en ik blijven vreemden voor het leven,
voor elkaar en voor onszelf,
tot de dag waarop jij spreekt en ik luister
omdat ik meen dat jouw stem mijn eigen stem is
en ik, wanneer ik voor je sta,
meen dat ik mezelf zie staan voor een spiegel.*

- Kahlil Gibran -



Pamela den Heijer (1979) received a Bachelor's degree in Physiotherapy and Master's degrees in Health Science, Physiotherapy Science, Educational Science and Management of Education, and is trained as a hapotherapist. She uses many insights from haptotherapy in her classroom to connect with students, in her research and in her work as an educational advisor. This led to her special interest in affective learning experiences. In 2015, she started her PhD trajectory at Windesheim University of Applied Sciences/ University of Amsterdam, in which she investigated design features, with corresponding teaching strategies and suitable affective language, for affective learning experiences that can help students in higher vocational education become prepared to respond appropriately in professional situations in which there is a value conflict.

Through her dissertation, she wishes to do her bit to make room for feelings in the classroom alongside thinking, and to expand the available affective language so that more nuanced research in the affective domain can take place.