A review on process recording in behavioural ethics education

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Abstract - *This paper introduces, illustrates and explores the use of process recording as a tool in behavioural ethics education. An overview of the nature and components of process recording as a pedagogical tool is provided. Potential challenges and benefits associated with its use are described. The particular relevance of process recording for behavioural ethics education is highlighted. Illustrative examples of ethics-related process records are discussed.*

Keywords: *behavioural ethics, business ethics, ethics, ethics education, process recording, reflection*

1. INTRODUCTION

During the last decade, there has been a rapid proliferation of research in the field of behavioural ethics (De Los Reyes Jr. *et al.,* 2017). In contrast to conventional philosophical approaches that focus on identifying good or "right" courses of action in which individuals *ought* to engage when faced with ethical dilemmas, behavioural approaches focus on describing the behaviours in which individuals *actually* engage when they do encounter ethical situations, including personal and situational factors that might affect their behaviours (De Cremer and Tenbrunsel, 2012). Similarly, in contrast to conventional philosophical approaches that presuppose that individuals will use conscious, rational, effortful deliberation to identify a good or right course of action; behavioural approaches recognise that individuals often use automatic or reflexive judgments that occur very rapidly, and below the level of conscious awareness (Haidt, 2001). Hence, while philosophical perspectives are valued for their use of rigorous analysis in making ethically defensible decisions, behavioural perspectives are valued because they help individuals to understand and overcome common yet unintended ethical lapses that occur rapidly, below the level of conscious awareness, and

despite what might well be a conscious, pre-existing commitment to specific moral values.

Recently scholars have asserted the importance of training students in behavioural ethics (De Los Reyes Jr. *et al.,* 2017). In particular, there is a need to foster student understanding and consideration about specific factors that might inhibit or impede effective ethical recognition, evaluation and action (Chugh and Kern, 2016). Comprehension and consideration of these factors could enhance awareness of the unintended gap that sometimes occurs between an individual's anticipated and actual ethical actions (Chugh and Kern, 2016). It could also foster the belief among students that ethical skills are not necessarily static or fixed; but rather, can be developed and improved over time. Yet, despite the need for effective education in behavioural ethics, relatively few specific tools have been developed (e.g., Drumwright *et al.,* 2015; Gentile, 2017; Tomlin *et al.,* 2017). Therefore, this article introduces, explores and illustrates the use of process recording as a pedagogical tool in behavioural ethics. Consider first a brief overview of some key themes in behavioural ethics.

Key Themes in Behavioural Ethics

Ethical decision-making is often seen as an intentional, deliberate, rational process with which individuals consciously choose to engage. However, a large body of research within behavioural ethics has highlighted that this is not necessarily accurate. Specifically, individuals often make ethical judgments that occur in the absence of conscious, intentional and rational deliberation. For example, in groundbreaking research, Haidt (2001, p. 818) identified common occurrences involving "the sudden appearance in consciousness of a moral judgment, including an affective valence (good-bad, like-dislike) without any conscious awareness of

having gone through steps of searching, weighing evidence, or inferring a conclusion." Similarly, Reynolds (2006) described a dual processing theory of ethical decision-making that distinguished between two systems through which humans process information in their environment. The first of these is X-system processing which involves automatic or reflexive (i.e., non-conscious) pattern matching between incoming data and previously established prototypes (which are metaphorically understood as schemas, standards or exemplars that individuals already hold for understanding and responding to given situations). The second system is C-system processing which involves conscious, reflective, effortful deliberation. Within this model, C-system judgment is used when x-system pattern matching fails, or, when individuals intentionally override x-system judgments. Given human tendencies to make rapid, reflexive judgments that occur below the level of conscious awareness, a significant predicament that can occur is that individuals might resolve ethical dilemmas through potentially deleterious reflexive judgments, rather than through conscious and effortful reflective deliberation.

There are many examples of ethical lapses that can occur reflexively, rather than through conscious reflection and deliberation. One example is implicit bias and discrimination that occurs rapidly and below the level of conscious awareness, even among individuals who, on a conscious level, care deeply about, and try to embrace diversity and egalitarianism (Pearson *et al.*, 2009). Another example is conflicts of interest. Self-interest and self-serving biases that are associated with conflicts of interest are primarily automatic forms of processing; whereas decision-making about one's ethical responsibilities to others requires the use of conscious deliberation (Chugh *et al.,* 2005; Moore and Loewenstein, 2004). Similarly, dishonesty associated with consecutive periods of high-performance goal setting can also occur unintentionally (Welsh and Ordóñez, 2014). Pressures to achieve highly challenging or increasingly challenging goals across consecutive

periods of time deplete the internal resources that individuals normally use to help them resist the temptation to cheat. Indeed, ethical lapses that occur below the level of conscious awareness are more likely to occur when individuals are suffering from depletion of their own internal resources for regulating their behaviour (Gino *et al.,* 2011; Mead *et al.,* 2009), or when there is time pressure, distraction or ambiguity (Chugh, 2004). These factors can disrupt human ability to actively and accurately process and apply information.

Process Recording as a Pedagogical Tool

As indicated, research within the field of behavioural ethics indicates the need to foster student understanding and consideration about specific factors that might inhibit or impede effective ethical recognition, evaluation and action (Chugh and Kern, 2016). Comprehension and consideration of these factors could enhance awareness of the unintended gap that sometimes occurs between an individual's anticipated and actual ethical actions (Chugh and Kern, 2016). It could also foster the sense among students that ethical skills are not necessarily static or fixed; but rather, can be developed and improved over time (Chugh and Kern, 2016).

One tool with significant potential for effective teaching and learning in relation to the challenges posed by behavioural ethics is the use of "process recording." Process recording is a frequently used educational tool, particularly in helping professions such as nursing or social work (Boyd, 2017; Kagle and Kopels, 2008). However, it is also a versatile tool for learning and development in other contexts that emphasise the practical application of theory or research (Walsh, 2002); the use of critical thinking; or the development of interactional and interpretive skills (Fox and Gutheil, 2010; Medina, 2010).

Process recording is defined as "an exercise in setting down, describing, in writing, the essentials of (a) specific professional engagement for the purpose of reflective learning and… development…" (Pappell, 2015: 350). Depending on context and purpose, process records can take various forms (Fox and Gutheil, 2010;

Medina, 2010; Pappell, 2015). However, they typically contain at least four components.

The first component is a narrative description of a particular situation or interaction (Graybeal and Ruff, 1995). In this description, the learner "reconstruct(s), as accurately as possible, what transpired" (Kagle and Kopels, 2008: 95) in the form of a script (Kagle and Kopels, 2008) or in a summary account focused on observable words or actions (Graybeal and Ruff, 1995; Wilson 1980).

In the second component of the process record, learners identify the "gut reactions" or feelings that they experienced before, during or after the event (Clapton, 2000). This is advantageous for directing attention specifically toward emotional reactions. For example, within behavioural ethics, emotionally laden reactions are often associated with reflexive processing, that occurs below the level of conscious awareness (Greene *et al.,* 2001). This occurs because emotional reactions to previous situations are often encoded with the ethical prototypes described earlier, that are developed through past experience and used in reflexive processing (Reynolds, 2006). It is therefore important to enhance sensitivity to the presence of emotion in ethical decision-making, as emotion can signal the emergence of an ethical dilemma, or the potentially deleterious use of reflexive processing (Lurie, 2004; Mason, 2008).

The third component of process recording is analysis by the learner. This includes cognitive effort to understand ethical decision-making, and if applicable, identify areas for improvement. The analysis often involves consideration of relevant theory or empirical research (Neuman and Friedman, 1997), and would, therefore, likely foster literacy about factors that can influence ethical awareness, evaluation and action (Chugh and Kern, 2016).

The fourth element of process recording comprises comments or questions from the instructor. These might identify additional relevant areas for consideration; offer other queries or insights salient to the learner's understanding; or provide positive feedback (Mullin and Canning, 2007; Wilson, 1980).

Given the vulnerability that learners might experience in documenting their own actions, feelings and reflections, it is of paramount importance for the instructor to convey respect and understanding (Fox and Gutheil, 2010). The creation of a secure environment that provides "psychological safety" (Chugh and Kern, 2016) would allow for risk-taking, including the expression of uncertainty, struggle or error.

Potential Challenges and Benefits of Process Recording

There are some potential challenges with the use of process recording that require planning and management. First, process recording is relatively time consuming for both learners and instructors. However, investments of time can be meaningful when process recording is aimed at enhancing skills in particular areas, and gratifying for both teacher and student if the recording has desirable learning outcomes (Walsh, 2002). Second, although learners are instructed to report observable words and actions as accurately as possible, process records are reconstructions of events and therefore, not necessarily fully accurate or complete (Clarke, 1998; Graybeal and Ruff, 1995; Mullin and Canning, 2007). At times, learners might wish to appear more skilled than they actually are. However, those who are relative novices in particular areas are not necessarily aware of potential shortcomings or errors, and so areas for development are still often observable for teachers (Urdang, 1979; Wilson, 1980). Most importantly, process recording requires that the instructor create a respectful context with an emphasis on learning and development rather than achievement of specific performance levels, as this can enhance trust and authentic engagement with the activity (Walsh, 2002).

Potential benefits of process recording are numerous. Process recording can facilitate individualised development of professional skills (Fox and Gutheil, 2010; Graybeal and Ruff, 1995), including enhanced observational or communication skills (Kagle and Kopels, 2008; Turzynski, 2001). Potential benefits also include more active processing of linkages among

theory, research and practice (Medina, 2010; Turzynski, 2001); along with the use of the more conscious, effortful deliberation (Pappell, 2015). Increased self-awareness (Black and Feld, 2006; Turzynski, 2001), including greater understanding of one's own knowledge, skills and professional practice (Fox and Gutheil, 2010; Kagle and Kopels, 2008) can also occur. Process recording has also been associated with improved skills for managing the emotions and motivations of both oneself and others (Medina, 2010; Walsh, 2002). Finally, it is a tool that can facilitate "transfer of training" from classrooms to applied settings (Clapton, 2000).

Relevance of Process Recording as a Pedagogical Tool in Behavioural Ethics Education

Given its potential benefits, it is perhaps unsurprising that process recording has previously been identified as a relevant tool for enhancing ethical decision-making (Black and Feld, 2006). However, it has remained unexplored in this realm. Consider, therefore, the fit between benefits of process recording, and, three goals of behavioural ethics education (Chugh and Kern, 2016).

First, because process recording requires consideration of research findings in the "analysis" of a particular situation (Medina, 2010; Turzynski, 2001), process recording might well contribute to student literacy with relevant research concepts and findings from within behavioural ethics (Chugh and Kern, 2016). Second, process recording is associated with enhanced observational skills and greater self-awareness (Black and Feld, 2006; Kagle and Kopels, 2008). This could aid individuals to recognise the unintended gaps that often emerge between their good ethical values and ideals, and, their actual behaviours in particular situations (Chugh and Kern, 2016). Third, process recording is inherently a developmental activity through which skills can be enhanced (Fox and Gutheil, 2010; Graybeal and Ruff, 1995; Kagle and Kopels, 2008; Turzynski, 2001). It can therefore help students to move away from beliefs that ethical skills are fixed or static, and contribute to

the more desirable growth and development mindset (Chugh and Kern, 2016).

Examples of Process Recording in Behavioural Ethics Education

Given the consonance between benefits associated with process recording and the goals of behavioural ethics education described above, process recording was implemented for multiple terms and across multiple sections of a third year, undergraduate course for business students on behavioural ethics education. Students completed anonymised process records in relation to recent situations that they themselves had encountered as ethical decision-makers. The process records completed by students reflect a broad and diverse range of ethical situations. Similarly, they cited a very large number of diverse academic concepts and research findings from within behavioural ethics. Given the diversity in these areas, it would be difficult to offer a parsimonious introduction, illustration and exploration using entire sets from a given class or term. Therefore, to facilitate depth of discussion relative to specific process records, and for illustrative and exploratory purposes, three examples of process records, from three different students, are considered here.[1] Each excerpt is followed by a brief exploration of the ways in which analysis in the process record reflects the goals of behavioural ethics education.

Example 1: Dishonesty by Omission about Personal Use of Employment Time

Ethical Situation	Feelings	Analysis
I was working in a [municipal government office]. I was in charge of collecting data that would be used later for creating statistics [about] the need for the service. Additionally, I was responsible for speaking with [clients] and [providing] information.	Working independently gave me a feeling of nervousness.	[Before the job started] my "should self" believed that I would put my time to good use to assist in the growth of [this industry] sector. However, when it actually came to my work days, I was so overwhelmed with boredom that my "want self" took control and put my time to something I actually wanted to do. This led to dishonesty [with] my boss.

Being alone every day with my boss located elsewhere, I tended to spend my spare time reading my favourite book series. I had read three books, 500 pages each. ...When speaking with my boss about how each day went, I would describe the day but would never mention reading.	I felt lonely when spending the day silent and away from socialisation.	I justified that I had completed my required duties, and unless approached by [clients], there was no other duty I could complete...I had so much free time because I was "too good" at my job and worked too efficiently. [In doing this] I faced a potential risk that is associated with (someone having) a strong, central moral identity. (This is) that I (was) able to rationalise unethical decisions [to protect the identity I hold of myself as a moral person] ... The...way I was able to characterise my behaviour gave me the flexibility to rationalise...that I was not doing anyone any harm by reading (instead of doing other work).
Although I read a lot, I always made sure my duties were first completed and all [clients] who showed interest were spoken to.	Every time I saw someone walking up to the booth where I was sitting reading, my heart would race with anxiety, thinking it was someone coming to get me in trouble.	Framing effects. (I) began to evaluate the likelihood of getting caught and the repercussions that (might) arise. The worst that would happen is my boss would be disappointed, but could not fire me because I was never actually provided training and information on what to do when other tasks were completed...hence my continued reading.

Discussion of Example 1

In the excerpt above, the analysis reflects understanding of research in behavioural ethics indicating that individuals are not necessarily good at predicting how ethical they will be. In reference to course readings, the student identifies that although individuals might believe or anticipate that their future behaviour will be ethical in a given context, when actually in that particular situation, our "want" self can overshadow our "should self" (Tenbrunsel *et al.*, 2010).

Related to this, in the second part of the analysis, the student identifies that despite having a moral identity that is highly central or highly important to their overall concept of self, they still made an ethical error. In keeping with research by Chugh and Kern (2016), the student insightfully notes that (although we often assume that those with highly central moral identities will act ethically), there is a particular risk for those whose moral identity is highly important to their overall concept of self. In particular, it can be precisely because an individual cares deeply about ethics that the individual might sometimes rationalise away ethical errors, as this rationalisation protects one's identity as someone who is ethical (Chugh and Kern, 2016).

The student also alludes to course readings about how such rationalisation can occur. Specifically, when there is malleability (i.e., flexibility) in whether a situation can be characterised (or seen) as ethical in

nature (or not), this allows individuals to rationalise away what might be unethical action. Individuals are therefore able to engage in unethical action, while still feeling good about themselves (i.e., Mazar *et al.,* 2008). In this particular case, the student identifies that there is flexibility in how their actions might be characterised. Although their actions might be seen as offering minimal effort on the job in order to spend time reading interesting personal books, their actions might also be seen as efficient, skilled (being "too good") and harmless to others. The student identifies that they were, therefore, able to rationalise their actions.

In the final part of the analysis described in this excerpt, the student also highlights that "framing effects" might influence the actions of individuals in ethical situations. In particular, the presence of sanctioning systems (through which individuals can be reprimanded) has been associated with the use of "calculative" decision-making frames (in which individuals consider the probability of getting caught and punished) rather than the use of "ethical" decision-making frames (in which individuals consider the question of what is the "right" thing to do) (Tenbrunsel and Messick, 1999). The student identifies that because sanctioning systems were present (i.e., they might be punished if discovered), this allowed the use of a "calculative" rather than "ethical" decision-making frame. Specifically, the student "began to evaluate the likelihood of getting caught and the repercussions that (might) arise." However, upon realising that any potential punishments would be quite weak (i.e., would not involve termination from the job); the student decided that the benefits of continuing to read books for pleasure (instead of engaging with the paid work) outweighed the potential costs. The decision ceased to become an ethical decision, and instead became a cost-benefit analysis.

Hence, this process record indicates movement toward three goals of behavioural ethics education (i.e., Chugh and Kern, 2016; see also De Los Reyes Jr. *et al.,* 2017). First, the process record shows understanding of some important research-supported

concepts and findings, as well as consideration of the ways that these might be relevant to real-world ethical situations. Second, the process record also shows awareness of potential gaps that can occur between the importance we ascribe to ethics and the good actions we anticipate implementing in an ethical situation, compared to the ethical errors we sometimes actually make. Third, in subsequent sections of the analysis, the student reflected on ways in which they might become more aware of their own actions in future situations that arise, and more effectively align these actions with their own personal values. This suggests a growing awareness that ethical skills are not necessarily fixed, but can be improved over time. One area for further exploration in this process record might be the ways in which emotional states such as the anxiety mentioned in Column 2 can signal an ethical situation to ethical actors (Lurie, 2004) or otherwise influence ethical decision-making (e.g., Kouchaki and Desai, 2015).

Example 2: Conflict of Interest in the Form of a Dual Role

Description	Feelings	Analysis
I worked in a bakery. I was hired as a general manager.		[I believed]..that I would never let the fact of one of my employees being my
However, my sibling worked there as head baker [in a particular area]. As head baker in that area, my sibling is in charge of all the bakers. However,... I was technically my sibling's manager as well.		sibling...cause my decision making to be less fair or objective...I declared my conflict of interest from the beginning. All employees knew that I was going to be the manager of my sibling and my boss knew as well. The rationale behind declaring the conflict of interest was that...I would act in a more objective way and hopefully that others could spot it if I am favouring my
The owner started having issue with work performance from my sibling and questioned...if my sibling should be let go or not...My sibling's [work errors] started becoming more and more regular and apparent	When I was first approached by my boss, I started panicking. My heart started racing and I was sweating instantly because I had noticed the poor work performance...I instantly feared what would happen to my sibling.	sibling...Perhaps because my conflict of interest was declared, my boss went ahead and presumed I would be honest and objective and not try to hide my sibling's poor work performance...However, despite declaring I still went ahead and lied to my boss about my sibling's work performance. ... declaring the conflict of interest was not sufficient...
The owner came to me as the general manager to ask my input on my sibling's performance and what he should do.		I fell into the boiling frog syndrome. My sibling had slowly overtime started messing up more and more at work..however I did not notice as it was small gradual changes. ...if I had come into the job with my sibling's work performance (very poor) from the beginning, I likely would have noticed
I tried to help and be as honest as I could, but considering it was my sibling, I found myself in a conflict of interest situation and was unsure if I should be honest about the poor work performance or if I should lie and make my sibling sound better than s/he is...but it was my sibling so I lied..I said I hadn't noticed, but I told my manager I would keep an eye out. I thought it would make me look better to my manager if I told him I was looking for it rather than completely denying any idea of it.		Looking back..I shouldn't have assumed that I could be fair and objective because [research] has found that it is unlikely despite best intentions.

My emotions I was feeling..showed that I should not have let myself lie to protect my sibling. If it was a good thing to do I would not have been feeling so sick and unwell about it...In any ethical situation I have ever been a part of, I have never thought to sit down and think about my personal feelings..I realized that personal feelings [can be] a big part of telling what is the difference between right and wrong... |

Discussion of Example 2

This process record focused on a conflict of interest situation in which the individual has a dual role with an employee that they are supervising (i.e., both the manager of, and sibling to, that employee). This raises potential questions about the extent to which the individual will be able to be objective relative to their sibling/supervisee.

In the analysis section, the student identifies an important finding from course readings related to conflict of interest situations. In particular, although it is not uncommon for individuals to believe that they can be objective and fair toward all others in such situations, this is often not the case. Indeed, simply declaring the conflict of interest is often seen as a viable solution, because open knowledge of the conflict of interest might help ensure objective action under the potential scrutiny or protest of others. However, as the student identifies, research has indicated that despite very good intentions, and even an open declaration of the conflict, individuals often still end up acting in self-interested ways (Chugh *et al.,* 2005; Messick, 2009; Moore and Loewenstein, 2004).

The student also identifies an additional important mechanism through which ethical errors might go unnoticed. Specifically, the student refers to the folk myth of the boiling frog, also referred to as the "slippery slope" phenomenon (Gino and Bazerman, 2009). The folk myth suggests that if you place a frog into tepid water and very gradually raise the temperature, the frog will not notice the very gradual changes, and will likely boil to death. In an analogous way, it is very difficult for individuals to notice small, incremental and gradual deviations from workplace standards (rather than larger, sudden changes) (Gino and Bazerman, 2009). Finally, the student identifies that emotions can be important to attend to, because they can be an important internal signal that something is not quite right, and requires attention and consideration (i.e., Lurie, 2004).

Through this analysis, this process record also demonstrates movement toward the goals of behavioural ethics education (i.e., Chugh and Kern,

2016; De Los Reyes Jr. *et al.,* 2017). First, it shows understanding of some important research-supported concepts and findings, and consideration of their relevance to real-world ethical situations. Second, it shows awareness of potential gaps that can occur between our intentions to be ethical in a given situation, and our actual behaviours in that situation, which might fall short. Third, in a subsequent section of the record, the student indicated the need to use reflection on this situation in order to think ahead and "help prevent and manage future ethical dilemmas." This indicates awareness that ethical skills are not necessarily fixed, but can be improved over time, and the potential usefulness of process recording in this regard.

Example 3: Bias and Discrimination

Description	Feelings	Analysis
I was volunteering at an event [that required specialized skills]. I volunteered through the whole 2.5 days of the event.	On the first day of event, before the situation, I felt good and entertained, because the event was so fun and I got to see many interesting things.	The feelings, thoughts and the sudden realisation [I had when I froze for a second or ten] are evidence that I had implicit discrimination. It was not obvious to me before it happened, but looking back, I clearly had a bias against people from [this area]. I stereotyped them as people who don't know much.
On the second day, there were some new volunteers. Since I was already there for the first day, the volunteer manager had me lead one of the new volunteers. The [new] volunteer was from a rural area [in a particular country and region].	When the other volunteer arrived, I felt a bit annoyed because I was having fun by myself and a new volunteer joining me could mean extra, "actual" work.	This situation, from an observer perspective, might seem like a small thing. However, as we discussed in class, it is only subtle to those who aren't affected by it.
I started telling him…how (he) can help. I was explaining how some of the stuff worked. For example, I would point to a [particular piece of equipment] and I would say "Do you know how this thing works?" And he would say "Yes, I do." But I would go on to explain anyway. So that happened a few times. Then I did it again. But this time, he interrupted me and said "I said, I know how it works." I froze for a second or ten, and then said "alright, I am sorry." After that, it was fine. We worked well together.	During the situation, I was shocked. I didn't expect him to say [what he said] and I felt ashamed all of the sudden.	As mentioned, I dislike people who think I am inferior because of my [own personal characteristics], and judge me [automatically] based on few to no interactions with me. So this situation really makes me reflect on my own actions and thoughts. Right now, as I am looking at…how to prevent implicit discrimination, I can see self-reflection and self-monitoring. I am also motivated to regulate my own behaviour because I don't want to be someone I dislike.
Although this whole situation was small and short, it is an important lesson to me, because I did something that I hate…when someone comes in and thinks I am inferior just because of [one of my personal characteristics]. Yet, I did exactly just that to the volunteer…		

Discussion of Example 3

A common public misperception about bias and discrimination is that that it is always overt, explicit, intentional, and therefore, relatively easily recognised. However, research within behavioural ethics and diversity studies indicates several types of bias, including implicit forms that occur rapidly and reflexively, below the level of conscious awareness through non-conscious activation of stereotypes. Moreover, this type of bias occurs commonly, even among individuals who are consciously committed to egalitarian practices (Devine *et al.,* 2012; Pearson *et al.,* 2009). It is therefore very insidious. In this process record, the student identifies a situation in which they automatically demonstrate bias against another, even though such bias is abhorrent to the student, and something the student would not intentionally do. The student recognises that although implicit forms of bias might seem subtle or be unnoticed or minimised by those who are

unaffected by them, for the person who is subject to implicit bias, this is not the case. The student goes on to identify ways to prevent future instances of implicit discrimination, through the use of self-monitoring and self-reflection (Devine *et al.,* 2012).

This process record demonstrates three goals of behavioural ethics education (i.e., Chugh and Kern, 2016; De Los Reyes Jr. *et al.,* 2017). First, the analysis shows literacy with, and understanding of how an important research-supported concept, implicit bias, might occur in the real world, even for someone who consciously objects to bias and discrimination. Second, the student recognised a gap that can occur between how the student wants and intends to be, relative to what actually occurred. This is evident is the student's realisation that "I did something that I hate…when someone comes in and thinks I am inferior just because of [one of my personal characteristics]. Yet, I did exactly just that to the volunteer." Third, the student considers ways to reduce future occurrences of implicit bias and discrimination. Although it would have been useful for the student to elaborate a broader range of specific strategies that could be used in this regard (e.g.,

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counter-stereotypic examples; stereotype replacement; perspective taking) (Devine *et al.,* 2012), the student recognised that ethical skills are not fixed, but rather, can be improved over time. This reflects the third goal of behavioural ethics education (Chugh and Kern, 2016).

Findings

Process recording shows promise as a pedagogical technique for meeting three goals of behavioural ethics education (i.e., Chugh and Kern, 2016). These include (i) enhancing literacy with research-supported concepts and principles such that these can be applied in "real world" settings; (ii) increasing student awareness of gaps that might exist between their intended and actual ethical behaviour; and, (iii) fostering the sense that ethical skills are not static, but rather, open to development.

Research Limitations

This article introduces, illustrates and explores the use of process recording in behavioural ethics education. Additional, more systematic study of process recording in ethics education would be useful.

Practical Implications

Process recording shows promise as a tool for supporting learning about behavioural ethics. Practical information on its use and concrete examples are provided. **Originality:** Despite the need for pedagogical tools in behavioural ethics education, as well as the previously identified relevance of process recording as a potential tool in ethics education, there has been no prior exploration or illustration of process recording within this realm.

SUMMARY

This article presented an overview of the nature and elements of process recording as a pedagogical tool, and described its particular relevance for behavioural ethics education. Using excerpts from process records by three students on three diverse topics, the article introduced, illustrated and explored the use of process recording as a pedagogical tool in behavioural ethics education. These excerpts demonstrated the potential usefulness of process recording for supporting three goals of behavioural ethics education (Chugh and Kern,

2016). These goals included those of fostering student literacy with, and real-world consideration of, research-supported concepts and findings; enhancing awareness of the unintended gap that sometimes exists between an individual's anticipated and actual ethical decisions; and, cultivating the belief among students that ethical skills are not necessarily fixed or static, but rather, can be developed and improved over time.

Directions for Future Research

Although the three process records considered here were typical of the type and level of analysis used across students in this setting, additional, more systematic study of the use of process recording in behavioural ethics education would be helpful. For example, process records could be collected on a single type of ethical situation, which would facilitate parsimonious discussion of the themes emerging from a more homogenous group of process records. This might also involve process recording on ethical decision-making as it pertains to particular types of dilemmas within helping or other professions for which there is a particular code of conduct. Future studies could also systematically evaluate student perceptions of the process recording tool and identify any nuances in the use of this tool that might be helpful specifically within behavioural ethics. For example, one potential caution related to the use of process recording in behavioural ethics is that post hoc reflection could afford opportunities to engage in after the fact justification or rationalisation of unethical decisions (see, Gino and Ariely, 2012). It would therefore be important to assess for any ways in which process recording might be contraindicated. Finally, additional research of process recording within particular approaches to behavioural ethics (e.g., Gentile, 2017) would be useful.

END NOTE

Prior to the implementation of process recording, institutional Research Ethics Board approval was received for the collection and disclosure of student process records. Students were not required to submit process records nor to allow disclosure of their records. Rather, informed consent for the use of student process

records was strictly voluntary and was administered by a trained Research Assistant who worked independently and at arm's length from the professor

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