COMPARING THE SBH MAIEUTIC PRINCIPLE-BASED METHOD TO TRADITIONAL CASE STUDY METHODS OF TEACHING MEDIA ETHICS

A Project

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by

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Chapter One

Journalism is a public trust essential to human liberty and as such has a duty and obligation to the truth? (Salzburg Seminar Session 396, 2002; Williams, 2011; Patterson & Urbanski, 2006). The primary moral value of journalism is honesty (Lambeth, Christians, Fleming, & Lee, 2004; Patterson & Urbanski, 2006; Society of Professional Journalists, 2011). The prime value of truth-telling and honesty is shared by professional organizations in marketing, advertising, public relations and broadcasting (American Marketing Association, 2011; Institute for Advertising Ethics, 2011; Radio Television Digital News Association, 2011; Public Relations Society of America, 2011). In varying degrees, these media organizations also share moral values of responsibilty, beneficence and justice.

Despite high ideals, many scholars believe modern journalism is facing a crisis of ethics that threatens to undermine its role in maintaining a free and responsible society (Day, 2006; Ward, 2010). Media convergence has blurred lines between media fields of marketing, public relations and journalism (Jenkins, 2004). Polls show the public is losing its respect and trust for the media (Smith, 2008). This is not a novel concern. Walter Lippman (1929) railed against declines in journalistic standards in the 1920s. In the 1980s and ’90s, reacting to continuing concerns about ethics in media, communications schools added an increasing amount of ethics instruction, tripling the number of ethics courses between 1977 and 1993 (Lambeth, Christians, & Cole, 1994). Although the number of ethics courses declined over the next decade, a constant rate of 75 percent of journalism educators maintain the belief that fostering moral reasoning skills of journalism students is indispensible (Lambeth, Christians, Fleming, & Lee, 2004).

More than 90 percent of media ethics classes rely on ethical decision-making case studies and lectures (Lambeth, Christians, & Cole, 1994). Plaisance (2007) says the most effective media ethics educators cultivate students' analytical ability and critical thinking, often with a Socratic approach, to enable them to effectively deliberate ethical prolems. However, few researchers have used a pre-test post-test design to evaluate the effect of a media ethics course on students' value systems (Plaisance, 2007). Few studies attempt to assess a change in moral reasoning because of a media ethics class (Yoder & Bleske, 1997; Canary, 2007). Some studies assess changes in student value systems, measuring self-reported attitudes toward responsibility, honesty, fairness and other values (Plaisance, 2007; Surlin, 1987; Black, 1992). Yet while those studies find some improvements in moral values as a result of ethics courses, the effectiveness of ethics education courses remains a question mark. General studies in Britain and the United States find little evidence of attitudinal change over the course of journalism education (Hanna & Sanders, 2008).

At the University of Idaho, Stoll and Beller (2004) have developed a methodology for teaching moral reasoning to athletes and other competitive populations that they call the SBH Maieutic Method. Research by Barnes (2009)showed the method to be more effective at raising moral reasoning scores than social constructivist approaches. Earlier research by the method's developers also showed the SBH Maieutic Method to be more effective than a teacher-centered lecture approach, and equally effective as a good-reasoned approach in which students discussed scenarios and determined the best course of action (Stoll, Beller, Reall, & Hahm, 1994).

In today's world of social media and instant communication, everyone needs media education to help them form standards of truthful moral judgment (Foley, 2005). Continuing

Commented [SS2]: I found a new book by Astin and Astin called Cultivating the Spirit – it essentially is a book about research conducted by Astin and Astin reviewing what it takes to "cultivate the spirit" – which for them moral reasoning resides. This text is beyond wonderful with stats and data about what it takes to make a difference in the spirit? i.e., ethics education, moral reasoning, finding the answer and so forth. My point is that this text would give you an abundant amount of data to support what we already know.
Also, our work is not just our work – we built it on Gill and Kohlberg and Rest and Paolitto and so forth?

research using control-group designs is necessary to determine which instructional techniques are most effective at training ethically responsible media practioners (Plaisance, 2007). This study proposes to further that goal by examining whether an effective method created to improve moral reasoning in competitive populations, the principle-based SBH Maieutic Method, can be adapted to develop a more effective method of teaching media ethics than traditional case study methods.

Problem Statement

The purpose of this quasi-experimental study is to compare the principle-based SBH Maieutic Method of teaching ethics and a case-study method of teaching ethics on moral reasoning of communications students at a Northwest university.

Independent Variables

The independent variable is the type of ethics instruction and whether it is case-study based or the principle-based SBH Maieutic Method.

Dependent Variables

The dependent variable is change in moral reasoning score on the Defining Issues Test 2 (DIT2).

Sub-problems

1. What is morality?
2. What is moral reasoning?
3. What is moral development?
4. Why is moral reasoning important to mass media ethics?
5. What is the case-study method of teaching media ethics?
6. What is a principle-based SBH Maieutic Method of teaching media ethics?

7. How do we measure success of teaching media ethics?
8. How do we compare methods of teaching ethics?

Statistical sub-problems

1. What is the effect of a principle-based SBH Maieutic Method of ethics instruction on moral reasoning scores as measured by the DIT2?
2. What is the effect of a traditional case-study method of ethics instruction on moral reasoning scores as measured by the DIT2?
3. What is the difference in the change in moral reasoning scores as measured by the DIT2 for students in case-study based instruction compared to students in SBH maieutic principle-based instruction?
4. What is the effect by gender of a principle-based SBH Maieutic Method of ethics instruction on moral reasoning scores as measured by the DIT2?
5. What is the effect by media major (journalism, advertising, public relations, or digital communications and broacasting) of a principle-based SBH Maieutic Method of ethics instruction on moral reasoning scores as measured by the DIT2?

Null hypothesis statements

1. Students taught using a SBH Maieutic principle-based method of ethics instruction will show a change (Δ) in mean moral reasoning scores as measured by the DIT2 that is less than or equal to the change (Δ) in mean DIT2 scores for a control group of students who had no ethics instruction.
    a. $H_o: \Delta_{sbh} \leq \Delta_{con}$ $H_a: \Delta_{sbh} > \Delta_{con}$

2. Students taught using a traditional case-study method of ethics instruction will show no difference in their change in moral reasoning scores as measured by the DIT2 compared to a control group of students who had no ethics instruction.
    a. $H_o: \Delta_{case} \leq \Delta_{con}$ $H_a: \Delta_{case} > \Delta_{con}$
3. Students taught using an SBH maieutic principle-based method of ethics instruction will show no difference in their change in moral reasoning scores as measured by the DIT2 compared to a group of students taught with a traditional case-study method of ethics instruction.
    a. $H_o: \Delta_{sbh} = \Delta_{case}$ $H_a: \Delta_{sbh} \neq \Delta_{case}$
4. There will be no effect by gender on participants' scores on the DIT2.
    a. $H_o: \Delta_{female} = \Delta_{male}$ $H_a: \Delta_{female} \neq \Delta_{male}$
5. There will be no effect by media status on participants' scores on the DIT2.
    a. $H_o: \Delta_{adv} = \Delta_{digital} = \Delta_{journ} = \Delta_{pr}$ H_a: at least one is not equal

Assumptions

1. The sample of college students studied accurately reflect the social and economic demographics of students in communications classes at universities in the Northwest.
2. The instruments used are reliable and valid.
3. College students in communication classes are motivated to improve their ethical decision making.
4. The researcher/instructor showed no bias or changes in effectiveness in teaching one method of media ethics class as opposed to teaching the other method.

Limitations

The research was delimited to students at a Northwestern university and students may be an unusual population compared to mainstream society. Subjects self-selected into one of two sections of communications ethics. The classes were taught at different times on the same day, with one class being taught the first class of the day and the second class being taught at midday, which affected the dispersion of the sample. The university system gives registration preference to seniors. The time may also cause an educational effect. Adolescents are more evening oriented and academic performance in early morning classes may be adversely affected (Randler & Frech, 2009). The sample size was approximately 90, with 30 in each of two treatment classes and 30 in a control group. Although the ethic of care is considered by many as a foundation of morality, moral reasoning instruction in this study dealt primarily with justice and beneficence, and not the ethic of care. The same instructor taught each class, and may have hidden biases toward one teaching method. Researcher bias and methods of guarding against that bias will be addressed in Chapter 3.

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Definition of Terms

Case-study method — Media ethics instruction based around analysis and argument about moral issues cases drawn from journalism, broadcasting, public relations, advertising and digital media. The purpose is to teach students to develop a morally defensible position for their ethical actions.

Defining Issues Test (DIT2) — A valid and reliable instrument for measuring moral reasoning.

Media — Umbrella category including journalism, public relations, marketing, advertising, broadcasting and digital media.

Media ethics — A system of moral principles and rules of conduct particular to professionals practicing in various media fields.

Media ethics class — A university class designed to present a critical examination of ethical issues confronting journalists and other media practitioners. The class develops skills at moral analysis and moral decision-making in media fields.

Media status — Media field of emphasis in either journalism, advertising, public relations, or broadcasting and digital media.

Moral — A state in which one know the good, proper and right moral obligation. The moral is dependent upon motives, intentions, and actions as they affect other human beings.

Morality — Viewing an act from a moral point of view so as to consider its affect upon persons according to moral principles and rules (Fox & DeMarco, 2001).

Moral principle — A universal and reversible rule for guiding moral judgments.

Moral reasoning — A systematic process of evaluating reasons for and against moral beliefs in attempt to show that those beliefs are either correct or mistaken (Fox & DeMarco, 2001).

Pedagogy — The science or art of being a teacher.

SBH Maieutic Method — A teaching method centered around interactive, interpersonal exchange between the teacher as facilitator and the student as the discoverer. The primary emphasis of the class is to create a learning environment that encourages critical thinking and criticial inquiry of ethical and moral issues by both instructor and student.

Value — The individual relative worth placed on some intrinsic or extrinsic object, experience or person.

Significance of the study

The SBH Maieutic Method is known to be an effective method for raising moral reasoning scores (Stoll, Beller, Reall, & Hahm, 1994; Culp, 2012; Barnes, 2009). However, it has never been assessed as a tool in teaching media ethics. The case-study method of media ethics instruction in one study? has been found to raise moral reasoning scores of media students (Canary, 2007). However, few other studies have attempted to quantify its effectiveness or compare it to other methods. A known standard of moral reasoning exists for journalists as measured by the DIT2 (Wilkins & Coleman, 2005). The present study may help develop more effective ways of educating media students in ethics, and assess whether university education programs are preparing students with the moral reasoning capacity to serve as effective professionals.

Chapter Two: Review of Literature

When Heidegger (1927/1962) wrote that human norms were created, in part, through "making use of information services" (p. 164), he lived in a world where newspapers were the dominant media, television was just a dream and the Internet was still to be conceived. Yet even then he could see that the essence of our being was entwined with our use of media. In the modern world, this entanglement with media verges on absolute. As Deuze (2011) writes, we do not just live with media, we live in media. In such a world, according to Deuze, reality is permanently under construction. Media professionals face dual roles. First, they are at least partially responsible for the construction of their own personal values, principles, and norms. Second, they are challenged with the responsibility of creating, eroding, or perpetuating human values, principles, and norms for society in general.

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Ethicists in media, then, are obliged to consider the deep responsibilities to society that are placed in practitioners in journalism, public relations, advertising, broadcasting and digital media. Media are major contributors to cultural evolution, and cultural evolution moves quickly. In the modern world, cultural evolution can have substantial impact on morality in only a generation or two (Haidt, 2007). Educators must train media practitioners for the dual roles of taking responsibility for creating their own moral identity and contributing to society's moral identity. The present project will attempt to make a small contribution toward honoring the moral obligation of media professionals to themselves and society by testing two methods of teaching moral reasoning to college students in various media disciplines.

What is morality?

What is right and what is wrong? To answer that question, we turn to the study of ethics and morality, which is primarily concerned with providing a normative theory for answering problems about what is right and what ought to be done (Frankena, 1973). Within the field of media and for the purposes of this research, potential ethical issues arise whenever communication involves significant influence on other human beings that can be judged on a basis of right and wrong (Johannesen, Valde, & Whedbe, 2008).

Aristotle (350 BC/1908) said the highest good for all human activity is virtue. Aristotle's good cannot be reached with emotion, but only though reason. If the final and self-sufficient result of an action is happiness, then that happiness must be also an activity in accordance with virtue (Aristotle, 350 BC/1908).

Aristotle's concepts of virtue, reason, and happiness stand as underpinnings of our concepts of morality even today. Day (2006) frames Aristotelian theories as one of three primary ways of analyzing ethical dilemmas in books on ethics and media: "Aristotle, it seems, continues to speak to us through more than two thousand years of history, thus affecting our destiny and our views on moral virtue" (p. 63).

But whereas Aristotle (350 BC/1908) described the ends of virtue as something godlike, modern scholars have focused on the personal and social origins of morality. Piaget (1948) studied groups of children and found that cooperation and reciprocity were the most deep lying social phenomena. Adults place moral constraints on children, but these rules are perceived by the child as external and as separate governance. In autonomous play groups, cooperation and reciprocity developed independently of adult supervision, eventually growing into concepts of equality and justice (Piaget, 1948).

Children then must play within two domains of morality: authority and autonomy. Both are concerned with normative ethics, or how one ought to act (Fox & DeMarco, 2001). They prescribe action. However, these domains of morality originate from different sources, which is an issue media ethicists must continually deal with as part of the context of morality. Moral rules may be handed down as laws by the divine or by institutions, as well as by parents (Fox & DeMarco, 2001).

Frankena (1973) distinguishes morality from law, however. Morality is not changeable by anything like a deliberate legislative, judicial, or executive act (Frankena, 1973). Rather, morality is a social system of regulation for which the only sanctions are signs of social favor or disfavor (Frankena, 1973). Some philosophers say the only proper motives for morality are internal. As morality has developed in the Western world, it has an individualistic aspect (Frankena, 1973). Morality calls for autonomy on the part of the individual, asking people to make their own decisions through reasoning about moral ideals (Frankena, 1973).

Moral systems are often codified into sets of ethical rules, such as the Ten Commandments in the Bible (Ward, 2010). Codes of ethics have been created for journalists (Society of Professional Journalists, 2011), public relations professionals (Public Relations Society of America, 2011), advertising professionals (Institute for Advertising Ethics, 2011), and broadcasting and digital media professionals (Radio Television Digital News Association, 2011). However, Ward (2010) says ethics should not be considered as a set of rules. Ethics are best regarded as a dynamic practical activity—something we do that demands critical examination of whether and why we do it (Ward, 2010).

Kohlberg (1981), like Piaget (1948), theorized that the foundation of autonomous human moral judgment arose from common basic human values. He conducted a lengthy study following the moral development of a group of boys from childhood to adulthood. Based on his findings, he rejected Aristotle's notion that morality had its foundation in a panoply of virtues such as courage, temperance, modesty, and good temper. Rather, Kohlberg (1981) cited Plato and said the ideal form of virtue is justice.

Kohlberg has been criticized by Gilligan (1982) for studying only men. Research by Gilligan (1982) postulates that care is also a primary virtue and that the ethic of care is often the basis of moral judgments by women. Haidt (2007) has criticized Kohlberg's theories for failing to stand up to research in psychology and has advanced the theory of three additional foundations of morality: in-group loyalty, authority, and purity. However, Walker (1989; Walker & Frimer, 2009) has completed studies to search for gender differences in morality and reviewed other studies of gender differences. Walker finds no evidence that the ethic of care serves as the primary ethical foundation of women. In media ethics, justice and its derivative virtues remain the foundation of morality. Honesty, fairness, and responsibility are central elements of codes of ethics for journalists and professionals in public relations, broadcasting, and digital media. The notion of care is generally subsumed within the principle of beneficence or minimization of harm, which also figures prominently in some ethical codes.

Rawls (2001), echoing Piaget, writes that the role of the principle of justice is to specify fair terms of social cooperation between free and equal citizens. Rawls has always maintained that his description of justice as fairness is meant as a political conception rather than a moral one (Rawls, 1985). However, Rawls' idea of justice guided Kohlberg (1981)

and seems at least as appropriate for guidance of the fourth estate as for the estates of democratic government. Justice has two principles: Each person has the same right to equal basic liberties and individuals must be accorded equal opportunity, with any special benefit going to the least advantaged members of society (Rawls, 2001). Under the umbrella of justice, people are granted freedom of thought, liberty of conscience, freedom of movement, free choice of occupation, and social bases of self-respect so they're able to advance their ends with self-confidence (Rawls, 2001). To the extent that dishonesty would deprive others of those freedoms, honesty is required by justice. And to the extent that someone would be deprived of those freedoms through inaction, an obligation or responsibility attaches to preserve them. Some even use Rawls' concept of justice to derive beneficence, particularly in biomedical ethics (Beauchamp, 2008).

What is moral reasoning?

Moral reasoning is a systematic approach to ethical decision making (Day, 2006; Fox & DeMarco, 2001). Moral reasoning cannot be determined by our emotions, by what other people think, or by what may happen to us as a result of the decision (Frankena, 1973). The goal must be to determine what is right or wrong through rational means (Frankena, 1973).

Moral reasoning is only one part of the process leading to moral action. Lickona (1991) conceives of the moral realm as three spheres: moral knowing, moral feeling, and moral action. Moral reasoning is a part of moral knowing. Rest compiled a four-part model: moral sensitivity, moral judgment, moral motivation, and moral character (Bebeau, Rest, & Narvaez, 1999). Moral reasoning is part of moral judgment, which involves determining which action is right or wrong. Deciding something is right or wrong does not mean one will

take action. However, moral reasoning is a critical component on the way to moral action (Bebeau, Rest, & Narvaez, 1999).

Moral reasoning may take many different forms (Frankena, 1973). For the purposes of this research, students will be involved in four primary forms of moral reasoning: rule-deontic, teleological, Aristotelian Golden Mean, and mixed deontic. Rule-deontic reasoning is based in principles and asserts that right and wrong can be determined by application of these principles (Frankena, 1973). Teleological or act-utilitarianism relies on weighing the potential outcomes of actions to determine which action is likely to produce the greatest balance of good over evil (Frankena, 1973). Aristotelian Golden Mean theory relies on the virtuous agent trying to find a moderate solution where there are extreme positions, thereby determining the best action (Day, 2006). The Golden Mean asks that reason be used to determine the right quantity, the right time, the right purpose, and the right manner for the action (Day, 2006). Mixed deontic reasoning combines principle-based thinking with utilitarian methods to weigh potential outcomes in cases where principles conflict with each other (Frankena, 1973).

Moral reasoning cannot take place if people cannot recognize moral issues, understand moral values, or recognize the points of view of others. Lickona (1991) says that moral blindness is a common failing. Bebeau, Rest, and Navaez (1999) write that moral sensitivity is part of the complex moral knowledge required by moral reasoning. Hoffman (2000) writes that empathy is necessary to allow parties to moral reasoning to set aside self-interest and see the interests of other parties.

Moral reasoning is a way of trying to find answers to problems, then critiquing those answers to see if they are correct (Fox & DeMarco, 2001). Moral reasoning requires

deductive reasoning skills as well as the ability to make and test hypotheses (Fox & DeMarco, 2001). To reason morally, one must be able to identify and rank moral principles, and to weigh social goods to establish what lines of action are morally justified (Frankena, 1973). Even the theory of the Golden Mean requires moral reasoning, for one must understand such virtues as temperance and virtue then balance the pleasure or pain that may be created by various actions (Aristotle, 350 BC/1908).

What is moral development?

Piaget (1948) not only conceptualized justice as the guiding principle of the moral development of children, but he also conceptualized moral development as sequential. Kohlberg (1981) provided further advancements to both those ideas, developing the notion that justice grew from the social interaction of children with their peers. Kohlberg postulated three levels of moral development: preconventional morality, conventional morality, and postconventional morality. He further broke those levels into six stages of development:

- Preconventional level
    - Stage 1: Punishment and obedience orientation.
    - Stage 2: Instrumental relativist orientation.
- Conventional level
    - Stage 3: Interpersonal concordance or “good boy-nice girl” orientation.
    - Stage 4: Society maintaining orientation.
- Postconventional, autonomous, or principled level
    - Stage 5: Social contract orientation.
    - Stage 6: Universal ethical principle orientation (Kohlberg, 1981, pp. 17-19).

Kohlberg (1981) maintained that moral development emerged from people's own considerations and deliberations about moral issues. Outside agents such as parents and teachers do not directly teach children to move through the stages of moral growth. Rather, the stages of growth emerge as people encounter moral issues, discuss them with others, find their views challenged, and therefore become motivated to develop new and more comprehensive positions. Kohlberg also hypothesized that the ability to take on the perspectives of others was a necessary condition to moral development and this theory was confirmed by Walker (1980).

Following Piaget and Kohlberg, the dominant educational view focused on morality as having three basic elements: affect, cognition and behavior (Bebeau, Rest, & Narvaez, 1999). Lickona (1991), in his book of moral instructional techniques, diagramed that as three circles related to each other but not overlapping: moral knowing (cognition), moral feeling (affect), and moral action (behavior). He saw moral development as environmental. Morality grows in a culture in which moral knowing, feeling, and action are a lived reality. He advocated character development as the primary aim of education and proposed that schools, parents, and communities must work together to foster moral growth (Lickona, 1991).

Bebeau, Rest, and Narvaez (1999) share Lickona's idea that moral development would best be served through wider community involvement in programs, but they take issue with Lickona's tripartite framework for moral development. They propose that cognition and affect are intertwined, and that all behavior is the result of cognitive-affective processes (Bebeau, Rest, & Narvaez, 1999).

They propose that moral development be viewed as schemas rather than stages (Rest, Narvaez, Thomas, & Bebeau, 2000). Their schemas are not hard stages like a staircase, but

rather soft developments reflecting shifting distributions. Rather than suddenly step from Stage 3 to Stage 4, a subject will gradually reduce the frequency of using Stage 3 reasoning and increase the usage of Stage 4 reasoning. Rest et al. also see moral development as reflecting social construction evolving from community experience and recognize that moral development may be partly implicit and not entirely dependent upon conscious understanding (Rest, Narvaez, Thomas, & Bebeau, 2000).

With their Four Component Model, Rest et al. (2000) suggest that all four processes of morality need to be fostered as part of moral development. Programs to increase moral sensitivity are aimed at Component 1. Efforts to improve moral reasoning are directed at Component 2. Community involvement programs tend to aim at Component 3 by trying to switch the focus away from selfish behaviors. Traditional educational approaches often focus on Component 4, developing impulse control and self-discipline necessary for societal co-existence.

Haidt and Joseph (2007) argue that reason is a very small part of moral development. They propose that most of morality is innate and automated, created as a process of biological and cultural evolution. Emotion then becomes the most important part of moral processing (Green & Haidt, 2002). Narrative is a major cultural tool for modifying moral intuitions. Haidt and Joseph (2007) propose the following statement for endorsement by all moral researchers:

> The first draft of the moral mind has diverse moral content that was specified in advance of experience, but this innately given content gets revised and greatly extended during the course of development as children actively construct their moral

> knowledge within a cultural context that uses narrative to shape and guide the development of specific virtues (Haidt & Joseph, 2007, p. 391).

Narvaez and Bock (2002) agree that moral actions may be automated, but they propose schema theory as consistent with automated processes. They describe moral schemas as general knowledge structures used in social cooperation and built from experience in social interaction. Once formed, schemas decrease the amount of processing that is necessary in every moral encounter. However, schemas can change in size, strength, and relationship to other moral schemas (Narvaez & Bock, 2002).

Automated processes of moral decision-making may be much easier to create than to dismantle, however. Gregg, Seibt, and Banaji (2006) conducted experiments involving attitudes toward imaginary social groups. They found that automatic preferences could be easily induced, but that these new preferences were highly resistant to modification once they were established. They write:

> The moral of the story would then seem to be that right-minded attitudes should be instilled first before wrong-headed ones gain a foothold, and that egalitarian education should begin earlier rather than later so that its beneficial effects can be more far reaching and enduring. At an implicit level, prevention may be better than cure (Gregg, Seibt, & Banaji, 2006, p. 17).

Still, all researchers agree that changing an individual's moral response is possible through education. The difference in views seems to be in their assessment of the degree of difficulty in effecting such change. Haidt (2007) proposes intuition as the primary controller of moral response, but allows that conscious moral reasoning can occur following the automated response and occasionally override them. He writes, "…[M]ost moral change

happens as a result of social interaction. Other people often influence us, in part by presenting the counterevidence we rarely seek out ourselves" (Haidt, 2007, p. 999).

Why is moral reasoning important to mass media ethics?

Observers have been saying for more than a decade that media faces a crisis of ethics:

- "Nearly every poll shows that people are losing respect for journalists and that they doubt if they can trust the news media. Their dissatisfaction is not with our technical abilities. It is with our ethics and our sense of what our role is in society" (Smith, 1999, p. vii).
- "Nowhere is the need for moral reasoning more acute than in journalism and other areas of mass media" (Day, 2006, p. xv).
- "Journalism faces a crisis of ethics that threatens to lower its standards, demean its honorable history, and question its future as a democratic agent of the public sphere" (Ward, 2010, p. 3).

Modern media tenets call for professionals to be at least fair and balanced if not objective and impartial. Yet anyone making moral decisions based on automated schemas can only be as fair as their automated process allows. If moral decisions arise from automated, innate, and intuitive systems, there can be little hope for change. If media are to address issues of ethics, it must look for ways to address all components of moral development, including moral reasoning, moral sensitivity, and character development.

Educators in the field of mass communications consistently say that fostering moral reasoning skills is the top goal of ethics instruction. In surveys in 1992-93 and 2001-02, developing moral reasoning in students was listed as "indispensable" by nearly 75 percent of the respondents (Lambeth, Christians, Fleming, & Lee, 2004). Another 20-plus percent said

developing moral reasoning was important. In contrast, barely half as many mass media educators rank preparing students for professional work as indispensable (Lambeth, Christians, Fleming, & Lee, 2004).

While ethical codes may be important guides for media, they are not as important as moral reasoning. An extensive study of journalists by Coleman and Wilkins (2004) found that the three top predictors of moral development in journalists were a strong internal sense of right and wrong, a high degree of autonomy, and a view that principles are more important than rules.

Multiple authors argue that media students should be well educated in the process of ethical deliberation. Yoder and Bleske (1997) wrote that untrained media professionals do rely on automated moral processes: "Without training in moral reasoning, the student journalist seems to use intuition in reaching a decision" (p. 238). Following Media Ethics Summit II, Jay Black wrote:

> As Christians insists, normative theory is necessary for us to do systematic thinking about issues; that theory should be grounded in general morality, not in narrow professional ethics. Students as well as educators should engage in pedagogy rooted in philosophical beliefs about the nature of human beings and the meaning of life (Black, 2008).

Wiesslitz and Ashiri (2011) argue that modern online journalism creates new challenges to ethical journalistic practices. They write that digital reporting has taken on a more subjective form in which the typical professional barriers have been dropped. Moral journalists in digital media are likely to be autonomous and to view themselves as a moral

witness to the suffering of others. The truth for these modern moral journalists includes personal experience and personal feelings (Wiesslitz & Ashuri, 2011).

This view of the modern digital journalist suggests that moral development is growing even more important to the profession. In digital media, there's an increasing need for media practitioners to put their own ethical house in order (Black, 2008). In other words, media practictioners in Web-based specialties must develop internal guides for ethical behavior, because no external structures are in place to guide them.

What is the case study method of teaching ethics?

The predominant tool used to teach media ethics is the case study, with 98 percent of instructors saying they use them (Lambeth, Christians, & Cole, 1994). The second most common tool is the lecture, used by 93 percent of instructors (Lambeth, Christians, & Cole, 1994). Used together as the data suggest they are, the case study and lecture represent the centerpiece of university media ethics instruction.

Christians complained more than 30 years ago that media ethics eduation was too simplistic. "We take classic cases, sensational situations, group several side by side, puzzle over options, and call it an ethics course or book" (Christians, quoted in Plaisance, 2007). Since then, efforts have been made to develop curriculi that focus on strengthening the critical thinking and analytical abilities of media ethics students (Plaisance, 2007). Such classes generally include an overview of classical ethics theory combined with examinations of contemporary cases in journalism, public relations, and marketing (Plaisance, 2007).

Traditional case-study training in ethics may also provide models of reasoning in journalism, such as the Potter Box or SAD model (Yoder & Bleske, 1997). SAD stands for Situation Definition, Analysis, Decision (Day, 2006, p. 67). The situation definition phase

calls for students to look at the facts and principles or values involved, then formulate a statement of the ethical question. In the analysis phase, they weigh the competing values and principles, consider external factors, consider the duties of various parties and discuss applicable ethical theories. Finally, they render a decision and defend that decision based on ethical theory (Day, 2006).

The Potter Box is a four-stage method of ethical decision making. Students are asked to define the problem, identify the values, view the situation from a variety of viewpoints, then determine their loyalties, both professional and personal. The decision is rendered after taking all steps into consideration (Smith, 2008). Case-study methods may also teach deontic, teleological and virtue theories of morality as part of the training (Day, 2006; Smith, 2008).

Students are then asked to review real cases of media ethics issues and apply the ethical theories and formulas to those cases (Day, 2006; Smith, 2008). This is in keeping with the general emphasis of such classes to focus more on applied ethics than on ethical theory (Canary, 2007).

Canary (2007) compared the moral reasoning scores of students in personal conflict courses with students in communication ethics classes. She discovered that only the use of case studies was associated with higher levels of moral reasoning among communications students (Canary, 2007). Canary suggested that students who worked their way through case studies used that experience to develop their moral reasoning ability, regardless of the course focus, decision-making exercises, or use of in-class discussion. She found that lectures were ineffective as were examinations of hypothetical issues that failed to pertain to the students' lives. She recommended that instructors take a more personal approach to ethics training by using case studies that relate to students: "Instructors who weave ethical issues involving

personal action throughout course curricula are able to teach both content and critical thinking skills that students can use to be competent communicators as well as ethical decision-makers" (Canary, 2007, p. 205).

What is a principle-based SBH Maieutic Method of teaching media ethics?

Maieutic method is similar to Socratic style, but derives from Plato's the *Sophist* and employs a slightly different stance on the part of the instructor (Leigh, 2007). The name maieutic comes from the term for mid-wife, suggesting the method seeks the birth of knowledge. Socratic questioning employs a reductionist approach that attempts to eliminate wrong answers; in contrast, maieutic method uses a more positive approach in a quest for discovery:

> The method is centered on teaching the reader to (i) engage as a partner in the positive process of knowledge acquisition, (ii) reflect upon and look for evidence and reasons that lend support to a claim or could cause one to doubt it, and (iii) creatively seek out reason or evidence that will adequately test a claim or belief's veracity for herself (Leigh, 2007, p. 310).

The principle-based SBH Maieutic Method considers the teacher as facilitator and student as discoverer. Instruction is an interpersonal, interactive exchange between the two. The instructor challenges the participants to argue, question, and discuss issues and all their ramifications. Learning is a whole-body experience based in open listening, effective dialogue, empathy for others, and rigorous content focused on the academic interests of the learner (Stoll & Beller, 2004).

The ethical foundation is based on a rigorous examination of Frankena (1973) and his discussion of various teleological and deontic methods of moral reasoning. Frankena

proposes mixed-deontic moral reasoning, but students must identify the moral processes with which they choose to work. Learners develop an understanding of their moral principles, which must be universalizable, abstract guides that hold in all intances (Stoll & Beller, 2004).

The pedagogical foundation is based on the dance of the knowing, the knower and the known as elucidated by Gill (1993):

> If the knowing process is thought of as a kind of dancing, as an interactive, reciprocal, give and take relationship between knowing subjects, on the one hand, and the physical and social environment, on the other, then the resulting patterns of thought and behavior may be thought of as the dance itself (Gill, 1993, p. 183).

Within Gill's philosophy, the focus of education is on the horizontal dimension of human relationships, not a vertical hierarchy. Gill sees humans as moral agents, and, reminiscent of Aristotle, views their moral conduct as contributing to their self-realization. His view of morality is social but not relativistic. He proposes that learners must participate in a sufficent amount of interpretive moral activity to ensure the possibility of a responsible decision. The learners' partners in the dance, including the intructor and other learners, create cognitive impressions that give shape to the moral world (Gill, 1993).

The SBH Maieutic Method stresses a different order of education than traditional media ethics training, placing personal understanding of individual moral beliefs before the institutional codes of various professions. The first half of the semester is devoted to helping learners recognize their own moral principles and methods of resolving moral dilemmas, as well as showing them methods of moral reasoning developed by philosophers. Once students have an understanding of their own moral principles, they move on to consider the principles of their profession (Stoll & Beller, 2004).

SBH Maieutic Method uses weekly writing assignments to develop an ongoing discussion between the learner and the instructor. Rather than use case studies as writing assignments, students are asked to consider personal moral questions as well as analyze hypothetical situations. Writing assignments are focused in this way to avoid the vagaries of case studies that may lead students to relativistic thinking (Stoll, Personal communication, 2011).

The SBH Maieutic Method of discussion allows for class discussion to be shared equally between instructor and learners. The instructor listens carefully to learners, measures the learners' responses against previous responses, and responds with questions designed to stimulate cognitive dissonance in the learners. The intructor never tells learners what is right and wrong, but rather prods learners to broaden their examination of the moral principles guiding their deliberations. The instructor will answer questions about right and wrong if asked directly. However, in keeping with Kolhberg's theories of moral development, an intructor using the SBH Maieutic Method considers the contributions of all students as part of the learning process and expects learners to gain moral guidance from interactions with peers as well as with the instructor (Stoll & Beller, 2004).

The SBH Maieutic Method's focus on challenging the learners to confront their personal values with the purpose of creating cognitive disequalibrium is not unlike tranformational educational technique. Mezirow (1997) says critical reflection on assumptions can transform the frames of reference upon which beliefs and habits of mind are based. Creating discomfort with existing ideas is part of that process. "We do not make tranformative changes in the way we learn as long as what we learn fits comfortably in our existing frames of reference" (Mezirow, 1997, p. 7).

In a study comparing the SBH Maieutic Method with two other methods — a teacher centered lecture and a good-reasoned approach — the SBH Maieutic Method was shown to be one of two successful approaches for increasing the moral reasoning of students. The SBH Maieutic Method signficantly outperformed the teacher-centered lecture. The degree of change in moral reasoning was also higher for SBH Maieutic Method compared to the good-reasoned approach, but that difference was not statistically signficant. The research suggests that interactive teaching based on theory, dialogue, and argumentation is preferred for improving moral reasoning (Stoll, Beller, Reall, & Hahm, 1994).

Another study compared the effect of the SBH Maieutic Method to that of a social constructivist method at raising moral reasoning of two classes of college freshmen. That study demonstrated that the SBH Maieutic Method increased moral reasoning scores while students taught with social constructivist methods showed no gains (Barnes, 2009).

How do we measure the success of teaching media ethics?

Studies of journalism students in the United States and the United Kingdom find little evidence that the university experience has much impact on the media students' professional orientation (Hanna & Sanders, 2008; Becker, Fruit, & Caudill, 1987). Most of the views of the students were deeply internalized prior to arrival at the university and were presumed to have been formed based on the influence of family and social backgrounds (Hanna & Sanders, 2008). While educators believe universities are doing a good job of providing students with an understanding of media ethics, editors disagree, saying students are not ethically prepared when they arrive at their first job (Lambeth, Christians, Fleming, & Lee, 2004).

Commented [SS5]: Astin and Astin sort of agree in their work of spirituality – but they pointedly say that majors like physics, math, and business do damage to the growth of spirituality – and moral reasoning – I don't remember reading anything from them on journalists. They do say that the humanities are the best choices in developing the spirit.

The best model for the required principles of a mass media graduate can be found in the codes of ethics of media professions. The Society of Professional Journalists code of ethics is generally viewed as a set of primary values for the print media (Society of Professional Journalists, 2011). The Radio Television Digital News Association code of ethics serves that role for broadcasting and digital media (Radio Television Digital News Association, 2011). The Public Relations Society of America has created a code of ethics for the PR profession (Public Relations Society of America, 2011). The Institute for Advertising Ethics of the American Advertising Federation has written a code of ethics for the advertising industry (Institute for Advertising Ethics, 2011).

Using the DIT and DIT2 to measure moral reasoning in media

The DIT is a proven instrument for measuring principle-based moral reasoning of journalists and other professionals (Coleman & Wilkins, 2004). In addition, the DIT has been shown to be an effective tool for measuring principle-based reasoning following an ethics intervention (Bebeau M. J., 2002). The DIT and DIT2 are designed to measure moral reasoning in a neo-Kohlbergian manner (Rest, Narvaez, Thomas, & Bebeau, 2000).

The DIT2 is an updated, valid and reliable form of the DIT (Rest, Narvaez, Thomas, & Bebeau, 1999). The DIT2 activates moral schemas and provides a measure with expanded capabilities of assessing data (Rest, Narvaez, Thomas, & Bebeau, 1999). The DIT2 can be used to assess the performance of media classes and compare them against classes given different treatments. It can also be used to compare student class scores against scores for professionals in media and other professions. One of the five ethical dilemmas used in the DIT2 involves a media decision. For those reasons, the DIT2 appears to be a good choice as a measurement tool for media students. Other tools have been used to attempt to measure

moral reasoning in media, but those tools do not have such a long-term history of producing reliable results.

The DIT2 provides two important measures of moral reasoning, the P score and the N2 score. The P score is a measurement of the extent to which a person prefers post-conventional or principle-based ethical thinking, which is defined as moral reasoning at Kohlberg's stage 5 or stage 6 (Rest, Narvaez, Thomas, & Bebeau, 1999). The P score can range from 0 to 95. The P score has been used as the prime measure of moral reasoning since the original DIT was devised. The mean P score for college seniors is 38.26 with a standard deviation of 16.06 (Maeda, Thoma, & Bebeau, 2009).

The N2 score is a new index that Rest, Thoma, Narvaez and Bebeau (1997) say outperforms the P score for construct validity. The N2 score not only utilizes the degree to which post-conventional reasoning is prioritized but it also considers the degree to which lower-stage personal interest reasoning is utilized. In other words, the N2 score not only rises when more principle based reasoning is utilized, but it also rises when less self-interest based reasoning is used. With such a scoring system, the N2 score should be more sensitive to moral growth at the lower end of Kohlberg's stages, where people are moving away from self-interest reasoning (stage 2-3) and into reasoning about social order or rules (stage 4). The N2 scores are adjusted to have the same mean and standard deviation as the P score so that comparisons between the N2 and P scores can be made. The mean N2 score for college seniors is 37.8 with a standard deviation of 15.82 (Maeda, Thoma, & Bebeau, 2009).

The P score of the DIT has been used to measure the moral reasoning of working journalists in three studies, and journalists have consistently been shown to be strong ethical thinkers with a mean P score of 48.68 (Coleman & Wilkins, 2004). As shown in Table 1,

journalists score slightly below working physicians, who post a mean P score of 49.2, and above lawyers, whose mean P score is 46 (Marino, 2008). Professionals in the media specialty of advertising score significantly lower at 31.64 (Marino, 2008). Because the P score provides greater comparison value for journalists and other media professionals, it appears to be more appropriate than the N2 for the purposes of this study.

Table 1: Mean P scores of various professionals and students

Group tested	Mean P score on DIT
Seminarians/philosophers	65.1
Medical students	50.2
Practicing physicians	49.2
Journalists	48.68
Dental Students	47.6
Nurses	46.3
Graduate students	44.9
Undergraduate students	43.2
Accounting students	42.8
Veterinary students	42.2
Navy enlisted men	41.6
Orthopedic surgeons	41
Adults in general	40
Journalism Students	35.9
Business professionals	38.13
Business students	37.4
Advertising students	32.6
Accounting auditors	32.5
Advertising professionals	31.64
High school students	31
Prison inmates	23.7
Junior high students	20

Source: Marino, 2008

Using the Rokeach Value Survey to measure moral reasoning in media

Although few studies have been conducted to measure the effectiveness of methods of teaching media ethics, most that did used the Rokeach Value Survey or modified Rokeach

Value Survey (Surlin, 1987; Black, 1992; Plaisance, 2007). The Rokeach is a valid instrument for measuring value choice (Thompson, Levitov, & Miederhoff, 1982). However, the Rokeach is best suited to assessing hoped-for states concerning the world or personality traits (Suhonen, 1985). It is not generally represented as a tool for measuring moral development.

To adapt the Rokeach to measure moral growth, Surlin (1987) theorized that a change in the relationship of the values "equality" and "freedom" would represent a change in ethical thinking. Using that measure, Surlin (1987) postulated that he observed moral growth in 20 members of a media ethics class because he observed an increase in the salience of the value "equality" and a decrease in the gap between the ranking of "equality" and "freedom." However, subsequent studies could not replicate Surlin's findings (Plaisance, 2007; Black, 1992). In his try with the Rokeach in a subsequent study, Black (1992) attempted to use changes in assessed values of "inner harmony" or "intellectual" as a guide to moral change in students. Lee and Padgett (2000) could not find any change in student values for "equality" or "intellectual" following a short ethics course. Plaisance (2007) suggested that how students rank "aboveboard," "fair," and "independent" could be used to show media emphasis on transparency and autonomy. However, no clear method for using the Rokeach emerges in the studies. This raises serious questions of whether the Rokeach is a suitable instrument for measuring moral reasoning changes for media ethics students.

Using the MJT to measure moral reasoning in media

The Moral Judgment Test (MJT) has been used in one study to measure the moral reasoning of media ethics students (Canary, 2007). Lind (2011) created the MJT to assess moral judgment competence as defined by Kohlberg. The instrument asks readers to consider

two ethical scenarios, decide which outcome is right, and answer questions about factors that may have led them to their decision (Lind, 2011).

The MJT is a valid and reliable instrument (Lind, 2011). With only two ethical scenarios, the MJT may be easier to use than the five-scenario DIT2. However, neither of the MJT scenarios address media issues. In addition, no one has used the MJT to measure the moral reasoning of professional journalists. Although the instrument may be simple and reliable, this lack of ability to compare results from the MJT with other classes or professionals in the field make it a less desireable instrument than the DIT2.

Conclusion

Given the importance of instructing media students in the most effective methods of making moral decisions, the present study attempts to determine whether alternative pedagogical methods may improve media ethics instruction. By using a valid and reliable instrument such as the DIT2 to measure changes in moral reasoning, the present study proposes to directly compare the traditional case-study method of teaching media ethics with the principle-based SBH Maieutic Method. The present study proposes to rely upon DIT2 P scores to evaluate the hypotheses, primarily because the P score has been previously used for comparison with students and professionals in media fields. However, N2 scores will also be reported and discussed in Appendix S, which will aid future researchers in making comparisons.

Chapter Three: Methodology

This quasi-experimental study compares the effect of two different pedagogies on the moral reasoning of students in a media ethics course at a Northwestern university. The two pedagogies are a traditional case-study method and the principle-based SBH Maieutic Method. Both pedagogies are measured against a control group of media students who receive no instruction in ethics.

Introduction

In the case-study method as applied in th present research, the instructor teaches three techniques for examining the ethics of journalistic decision making — deontic, teleological, and Aristotelian golden mean methods — then asks students to use those methods to make ethical decisions in various case studies (Day, 2006). The case-study method instructor evaluates students based on participation, quizzes, mid-term, final, and five case-study writing assignments. In the alternative class, the instructor in the principle-based SBH Maieutic method asks students to identify their personal moral principles as well as the principles of their profession, and then to apply those principles in constructed situations, some of which are personal and some of which are media related. The SBH Maieutic Method instructor evaluates students based on participation, daily quizzes, and weekly writing assignments addressing ethical issues (Stoll & Beller, 2004).

Often, pedagogical comparisons are made between classes taught by two different instructors. However, such comparisons risk being measures of the effectiveness of the instructor rather than the effectiveness of the pedagogical method. An effective instructor may achieve successful results with an inferior pedagogy. Similarly, an ineffective instructor

may fail to achieve results with a superior pedagogy. Ideally, researchers would measure the effectiveness of the pedagogy by considering the pedagogy as taught by equally effective instructors.

In this case, the classes were taught by the same instructor using two different methods. While addressing one source of error, this method also raised another possible source of error. Because the instructor was also the researcher, this method raises a serious question of researcher bias. That question will be addressed in detail as part of the research methodology under the heading "Guarding against researcher bias."

Participants

Participants were approximately 73 students in the communications department of a research university in the Northwest. They included sophomores, juniors, and seniors, plus one student working on a second degree. The media ethics class is a required class, therefore a complete cross-section of communications students enrolled. The communications school offers majors in advertising, broadcasting and digital media, journalism, and public relations. The students self-selected into one of two possible classes during the registration process. They did not know which class was being taught with which method prior to attending the class. Approximately 26 students were in each treatment class and 21 were in a control class. The control class was a media writing class in which there was no instruction in ethics.

Normally, only one section of media ethics instruction is offered in each term. However, for the purposes of this study, two classes in media ethics were offered during the same university term. One media ethics class was taught from 8 a.m. to 9:15 on Tuesday and Thursday. The other class was taught from 11 a.m. to 12:15 p.m. on Tuesday and Thursday. The duration of the treatment was one 16-week college semester. The decision of which

method to use in each class was selected at random with a flip of a coin prior to the start of the semester to allow time for students to order books. Based on the result of the coin toss, the case-study class was scheduled for 8 a.m. The SBH Maieutic Method principle-based class was held at 11 a.m. The control group students in the media writing class in the communications department met mid-morning on Monday and Wednesday.

Protection of the participants

Participation in the research was voluntary and anonymous. Although the researcher/instructor knew the individuals in the class, the researcher had no ability to connect individual students with data collected as part of the research.

To accomplish that purpose, all participants in the study were assigned a unique random number. Using their random number as an identifier, each student was pre-tested with the DIT2 during the first week of class. The DIT2 was administered by a third party. To protect the anonymity of the students, the researcher had no access to the identifying numbers of the students.

Individuals were asked to keep their random number to be used as their identifier on the post-test. During the last week of the semester, using their assigned random number, the participants took a post-test with the DIT2. The post-test was also administered by a third party.

The third party maintained a list of the random numbers of the participants. The third party did not share that information with the researcher. As a further precaution, the list did not include the participants' names. They were asked to list themselves by their mother's maiden name or the name of their favorite pet. The third party had no access to the research data. Following the completion of the post-test, the third party destroyed the list.

The data was gathered by computer. The results were stored in a secure computer accessible only with a password. The survey gathered some demographic data, including the participant's grade in college (sophomore, junior, or senior), and the partipant's media area of specialization. However, no identifying material was gathered.

Participants were asked to provide informed consent before taking the pre-test and the post-test. They were advised that there were minimal risks from the survey though they may experience some discomfort from being asked to consider difficult ethical questions. Students were asked to consent by filling in the "yes" button on the computer survey before they were allowed to continue to any questions on the survey.

The researcher applied to the university's Institutional Review Board and the study was ruled exempt from IRB restrictions because it is research on instructional strategies in programs offered as part of the regular curriculum. A copy of the IRB decision letter (number IRB00000843, FWA00005639) and consent form are attached as Appendix A and B. The researcher's certificate of completion (number 368907) of the National Institutes of Health Web-based training course on "Protecting Human Research Participants" is attached as Appendix C. A modification of the IRB was obtained to allow the researcher to evaluate student writings as part of the research project. The approval letter is attached as Appendix D and the consent form is attached as Appendix E.

Instrumentation

Moral reasoning of the students was assessed using the DIT2. The DIT2 is an update of the DIT, which was used for 25 years as a measure of moral judgment (Rest, Narvaez, Thomas, & Bebeau, 1999). In the DIT and DIT2, construct validity is based on a neo-

Kohlbergian view of developmental progression of moral reasoning rising from conventionality to post-conventionality (Rest, Narvaez, Thomas, & Bebeau, 2000). Based on more than 400 published studies, the DIT has been shown to be adequately reliable with a Cronbach's alpha ranging from the high 0.70s to the lower 0.80s (Rest, Narvaez, Thomas, & Bebeau, 2000). The DIT2 is shorter, purges fewer people, and has significantly better validity characteristics (Rest, Narvaez, Thomas, & Bebeau, 1999). The DIT is highly correlated with the DIT2 (r=.79) and the moral dilemmas used in the two instruments show a high level of internal consistency (Cronbach's alpha = .90). As with the DIT, the DIT2 shows high validity criteria on its primary scores, the N2 score and the P score, with Cronbach's alpha ranging from the mid-70s to the low 80s (Rest, Narvaez, Thomas, & Bebeau, 1999).

Design of the study

The two treatment groups underwent a semester-long 16-week instruction period of media ethics, either with a SBH maieutic principle-based method or a traditional case-study based method. A control group received no ethics instruction.

The study design was:

N	O1	T1	O2
N	O3	T2	O4
N	O5		O6

Data Collection

The data was collected using an online survey of the DIT2 on the Internet instrument Survey Monkey at www.surveymonkey.com. The first page of the survey was an informed consent form, on which the participant had to click "yes" if he or she wanted to continue.

The Survey Monkey Web site used to gather data is private and can only be accessed with a password by the researcher.

The survey also collected demographic data about the students, including gender, grade level, media specialization, and athletic participation status.

Process

Two treatment groups received ethics instruction using different methods and pedagogies. One class was taught with a case-study method, as modeled on the existing media ethics class at the university. The second class was taught with the SBH Maieutic Method principle-based instruction developed by Stoll and Beller (2004).

Case study method.

Participants in the case-study treatment group were assigned to read the textbook *Ethics in Media Communications: Cases and Controversies* by Louis Alvin Day (Day, 2006). The course syllabus is attached as Appendix F. Media ethics classes at the university have been taught with this textbook for more than three years. The course followed the outline of Day's book, beginning with lectures and discussion of ethics and moral development. Students learned three primary theories of moral reasoning: Duty-based deontological theories, consequence-based teleological theories, and virtue theories based on Aristotle's Golden Mean. Throughout the course, students were asked to analyze cases with all three of these theories.

The students were asked to study sections on truth and honesty in media, the balance between the media and privacy, confidentiality and the public interest, conflicts of interest, economic pressures and social responsibility, the media and antisocial behavior, morally offensive content, media content and juveniles, social justice and the media, and stereotypes

in the media. In each section, the instructor provided a lecture to summarize significant points from the material, and then encouraged class discussion of actual cases in the media. Discussion of actual media cases took approximately 20-30 minutes of each 75-minute class period. The balance of the class was conducted with a mixture of lecture, PowerPoint presentation, and Socratic dialogue focusing on the section of Day's textbook currently being studied. Lectures were based on readings of the text and lecture notes provided by the previous instructor of the class, as well as on notes taken by the current instructor while observing the media ethics class during the previous semester. Sample PowerPoints from the class have been placed in Appendix G. Sample lecture notes have been placed in Appendix H. A sample of the Socratic method discussion in the case-stuty class is presented as Appendix T.

During the term, the students were required to write five case studies in which they analyzed actual cases using theories of deontology, teleology and the Golden Mean. The objective in each 3-5 page case study was to provide a complete analysis of the material from all perspectives, then come to a personal position that the student believed was morally defensible. Sample case study assignments are included as Appendix I. The students were also asked to take a mid-term exam and a final exam. The mid-term and final included approximately 50 percent essay questions requiring analysis of cases. The mid-term and final exam are included as Appendix J. Students were given short quizzes on the codes of ethics of various media disciplines, conflicts of interest, and anti-social behavior. Over the course of the semester, each student was required to bring an example from the media of an ethical issue in their field and present it to the class for discussion. Attendance was taken in each class. The rate of unexcused absences was 10.4 percent.

Special guests were invited to discuss topics of interest in media ethics. A former newspaper editor discussed a dilemma is his newsroom prior to a class case-study assignment about that specific dilemma and a retired military officer appeared to discuss coverage of the military prior to a case study assignment on the graphic coverage of a military death in Somalia. Students met three times in small groups to discuss cases prior to a broader discussion by the entire class. Two documentary movies were presented to the class to illustrate ethical dilemmas of media deception and economic pressure. The students were asked to write about each of those cases. With the exception of the discussion of Somalia by a military officer, the exercises were all modeled after similar exercises used in the media ethics class during the previous semester.

The instructor played a name game at the beginning of the semester to identify every student by name and encourage members of the class to get to know their classmates. At the beginning of each class, the instructor presented examples of current ethical issues in media. The instructor used a Socratic method to encourage students to take part in the discussion of those issues. Socratic method involves asking probing questions about ideas under discussion, asking expansive questions to draw out relationships between ideas, and playing the devil's advocate role to encourage students to think deeply about the issues (Gose, 2009). Students were asked directly to state their ideas about what course of action would be ethical, and to state reasons to back up their choices. Students were encouraged to disagree with each other, but to be respectful of opposing ideas. Discussions were generally lively. An example of a discussion is included in Appendix T.

The previous instructor, who designed the class, described it as based in the pedagogy of pragmatism (S. Smith, personal communication, Nov. 3, 2011). Buccholz and Rosenthal

(2001) say classical American pragmatism provides a firm grounding for case study methods of teaching ethics. They say pragmatism demands approaching situations in their "concrete fullness and richness" and developing moral decision making as contextual and situational (Buccholz & Rosenthal, 2001, p. 27). Consequences have a primary role in establishing knowledge. Learning is modeled on practice. Learners identify problems, consider various courses of action, anticipate the consequences of those actions, formulate hypotheses and test them against other hypotheses, and then reflect on the consequences in hopes of reaching new understanding. Rather than try to determine right and wrong, students seek to determine defensible positions, much as Dewey sought not truth but warranted assertions. Social consequences were used as outcome measures in ethical cases (Noddings, 2005). In the present study, students were generally informed of the actual outcomes in cases under discussion.

Commented [SS6]: Would you say that Smith was a pragmatist?

Canary (2007) found that case-studies in media ethics classes are associated with increases in moral reasoning but class discussion did not have a significant effect. "The varying effects of case studies and class discussion suggest that students who engaged in working through case studies, regardless of course focus, used those experiences to develop their reasoning skills" (Canary, 2007, p. 204). Canary (2007) suggests that students will increase their ability to morally reason by engaging in case studies about situations to which they can relate. With that in mind, three of the five case studies were designed so that students could choose from an approach that best suited their media interests. In one case, students were asked to chose from three different case studies in Day's textbook, each focusing on the different media specialty. In two other instances, students were asked to analyze cases in which two or more media players were involved; students could chose to

take the role of the media player of their choice. For instance, one case study involved a college newspaper editor, a reporter on a competing daily and a public relations person representing the subject of the coverage.

The instructor established pre-set expectations for case study papers, including standards for spelling and grammar. Participants were expected to summarize the situation, identify the primary conflict in values and frame the primary ethical question to be resolved. The participants were expected to address the ethical issue through each of three ethical theories: deontological, teleological and the Aristotelian Golden Mean. Finally, participants were asked to choose one theory to defend their ultimate conclusion. Participants were asked to logically reason through the situation before coming to a conclusion. They were informed that all three theories were intended as logical mechanisms for identifying the right thing to do, and, theoretically, that all three theories should lead them to chose the same right course of action.

Some students gravitated toward a mixed ethical theory in which they used parts of each theory. For instance, Day's interpretation of the Golden Mean theory emphasized the search for compromise. Students discovered that seeking a compromise could be compatible with deciding courses of action based on deontological and teleological theories. In addition, because an early stage of Day's process requires consideration of values in conflict, participants sometimes used mixed deontological thinking and turned to teleological balancing of good and evil to decide which moral value was most important to follow. In the last three weeks of the semester, students were presented with a brief description of mixed deontological theory to help them continue pursuing that path toward the logical determination of right action.

Students always received graded papers back within a week after turning them in. Papers were heavily marked with comments from the instructor about their moral reasoning. Students were allowed to correct and resubmit their papers to earn up to 90 percent of the grade. Grades were generally high, with 19 A's, 9 B's and 4 C's.

Samples of graded papers, with names redacted, are included as a Appendix K.

SBH Maieutic Method.

The principle-baed SBH Maieutic Method is centered on the concept that learning is an embodied process concerned with human experience, as elucidated in the writings of Merleau-Ponty (1962). It is also based in the writings of Jerry Gill (1993), who states that all knowing is a social process. In addition, learning is viewed as an integrative cognitive process in which instructors use multiple materials, media, and ideas to introduce the learner to ethical concepts. Instruction is centered on an interactive, interpersonal exchange between the instructor as facilitator and the student as discover. The learning environment is designed to encourage critical thinking, good listening skills, effective argumentation, and conflict management (Stoll & Beller, 2004).

The text for the SBH Maieutic Method class was *Ethics* by William Frankena (Frankena, 1973). The book is available free online. Supplementary written materials were used to address specific areas of interest. Supplementary materials included writings by legendary newsman Edward R. Murrow, media writers Kovach and Rosenstiel, and justice expert Michael Sandel. Students read Murrow's radio reports from World War II and his reports on Senator Joe McCarthy. Students were assigned to read essays on the purpose of journalism, the use of sex in advertising, ethical issues in digital media, Rawlsian theories of justice, theories of media accountability, reporting on violence, media representations in film,

independence in the media, and philosophical underpinnings of the concept of truth. The class syllabus, which includes the supplemental reading list, is attached as Appendix L.

The instructor used a name game to learn the name of each student on the first day of the semester and encouraged students to learn the names of all other students in class. Students were engaged by name in daily discussions about ethical issues using the maieutic method. The method resembles Socratic Method, and participants are encouraged to argue, question and discuss issues fully so that they understand the ramifications of all possible actions. The instructor worked to create an atmosphere of that was safe, open, and trusting. Discussion of ethical issues, particularly between peers, is a critical part of moral development, according to Kohlberg (1981) and Reimer, Paolitto and Hersh (1983). The instructor's job is to generate dialogue and cognitive dissonance in the students, encouraging them to reason for themselves using their own value system as their guide. Moral growth occurs as part of an ongoing process of students' reading, writing, reflecting, and subsequently revising their moral positions.

Each class began with a short quiz on the readings, previous discussion, and other materials. Daily quizzes were used to ensure the students were fully prepared to discuss issues. Quizzes were announced in advance though an online class discussion board that the instructor used to advance the in-class discussions. Quizzes were also used to take attendence for classes. Samples of the online postings on the discussion board, which include the quizzes, are attached as Appendix M. The rate of unexcused absences was 9.6 percent.

Students were required to write a weekly essay of between 500 and 750 words on ethical issues and dilemmas. The essays addressed unfair treatment, Murrow's objectivity druing World War II, dealing with unidentified sources, sexuality in advertising, personal

moral stands, unethical behavior by co-workers, honesty in reporting, theft of intellectual property, media representation in film, apologies for errors, and identifying victims in news stories. In addition, several essays focused specifically on the values of the students. One assignment asked the students to identify their values and a second assignment later in the semester asked them to refine their values based on their readings. The final two assignments asked students to reflect on their own character from a third party perspective and to devise a set of three questions to ask themselves to determine whether any action would be appropriate based on their values. A complete list of the assignments is attached as Appendix N.

Student essays were rigorously graded for spelling, grammar, and references. Referencing in APA style is one example of the rigor demanded by the SBH Maieutic Method. Students were required to reference the text, the class and two outside sources in each essay. That promoted closer reading and listening in class, as well as outside research. It also encouraged students to seek support for their ideas rather than to merely recite their own opinions. Students received graded papers in the next class period after turning them in. Papers were heavily marked with comments from the instructor about the student's moral reasoning. Students were allowed to correct and resubmit their papers to earn up to 90 percent of the grade. Grades in the course were generally high, with 19 A's, 9 B's, 2 C's and 2 D's. Samples of graded papers with the names of the participants redacted are attached as Appendix O.

In the first eight weeks of the semester, students focused on understanding who they are and what ethical principles they use in their life. The writings of Frankena were used to introduce students to various ethical theories, including several types of deontology and utilitarianism. Frankena favors mixed deontological ethical reasoning based on the principles

of justice and beneficence with a utilitarian weighing of consequences in cases where two principles are in conflict. During this portion of the semester, writing assignments were also focused on the student, asking them about their own experience of being treated unfairly, their own personal values, and their own moral stands. Using both Kantian philosophy and theological Golden Rule examples, students were challenged to determine whether their personal values were reversible and could be generalized to everyone.

The ethical challenges presented to students in the introductory stages of the SHB Maiutic method class were similar to those described by Jurkeiewicz (2002) in an intervention with students in master's of public health and master's of public administration classes. As she wrote, she played the role of antagonist in discussions:

> Remaining neutral and advocating no particular viewpoint on the cases at hand, I challenged each view that was articulated in terms of whether the student believed his or her approach should always be the case. If the student responded no, I asked what the exceptions were, and if the student said yes, I provided an extreme example of a possible unexpected outcome if one held a particular view without variance. I facilitated the discussion to ensure full student involvement, to include a variety of viewpoints, and to encourage debate (Jurkiewicz, 2002).

Jurkiewicz's description of asking students to consider whether their principles were reversible and universalizable, then challenging them with a more difficult possible situation, is much like the baseline discussion in an SBH Maieutic Method class (Reimer, Paulitto, & Hersh, 1983). Jurkiewicz (2002) found signficant gains in moral reasoning on the DIT2 in her classes using such techniques. However, the SBH Maieutic Method goes further and uses discussion to help move students through Kolhbergian stages of moral reasoning. If a student

responds with answers based on personal interest, they are challenged to consider the issue based on social order and rules. If a student responds with an explanation based on laws and morality of the social system at Kohlberg's stage 4, the students will be challenged to consider stage 5 principle-based thinking.

As Culp (2012) described in reference to an ethics intervention at The Basic School of the U.S. Marine Corps, using maieutic dialogue to constantly challenge students to raise their moral reasoning to the next level creates cognitive dissonance and makes moral growth possible. Culp undertook his study with Marine Corps officers in an environment much different than that found in a college classroom. Every officer has a legal mandate not to follow any orders that are illegal or immoral. For that reason, ethics education is extremely important to the Marine Corps and to the officers in training. Instructors are highly motivated to learn the improved pedagogical methods, and Marine Corps officers are highly motivated to learn moral reasoning. Culp (2012) showed that the SBH Maieutic Method, a planned system of ethical dialogue to promote moral growth, could be used to successfully improve moral reasoning as measured by the DIT2 with modern warriors in the U.S. Marine Corps. Studies by Culp (2012) and Jurkiewicz (2002) relied primarily on dialogue rather than writing, which suggests that this portion of the pedagogy has great importance.

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In the present study, the first half of the semester of the SBH Maieutic Method class was designed to build self-understanding, trust and the ability to discuss issues thoroughly and rationally. The second half of the semester focused on specific principles related to media, including honesty, fairness, beneficence, and responsibility. Those principles were addressed because they are embedded within the codes of ethics of journalism, advertising, public relations, and broadcasting.

The students were asked to consider their own moral principles in comparison with those reflected in the code of ethics of their chosen industry, and consider what they would do if those principles came into conflict. That consideration came not only through in-class discussions, but also through the ongoing dialogue between instructor and student created as part of the writing assignments.

The class included two movies relating to Murrow. One was a documentary showing his actual broadcasts of the McCarthy era and the second was *Good Night, and Good Luck*, a dramatization of the McCarthy-Murrow conflict. The class was also shown a movie about social media, *For Neda*, which examined coverage of the Green Revolution in Iran. In addition, the class used role playing and audio presentations. Role playing and multi-media experiences can help build empathy and moral sensitivity (Hoffman, 2000).

However, all the elements were intended as part of the process of creating cognitive dissonance in the students. Cognitive dissonance is part of the process of moving to a higher stage of moral reasoning (Kohlberg, 1981). The technique of stimulating cognitive dissonance has similarities to transformative learning in which a disorienting dilemma is the first step toward changing one's sociocultural assumptions (Mezirow, 1997). Cognitive dissonance leads to reassessment of previously held mental schemas about ethical issues and exploration of new courses of action. Through discussion of ethics with others in the class, as facilitated by the instructor, students reach higher levels of moral reasoning (Stoll & Beller, 2004).

Approximately once each week, the classes featured a discussion of that week's writing by a few of the students. Examples of selected discussion points can be found in the PowerPoint examples in Appendix P. Student writing excerpts were chosen for the values

expressed by the writers. Examples from all students were presented to the class at least once. Most students had comments discussed twice. The excerpts were used as a vehicle for deeper discussion of the values expressed. For instance, several of the students chose "love" as one of their prime values. One student's comment led to a deep discussion of the ramifications of love as a value for media, delving into whether love is possible when confronting evil and whether other values such as respect might be better suited to media. Another student who expressed a value of "making the world a better place" made a strong impact on other students, and his comments were often cited in other students' papers. Students were required to have two references from class in each of their papers. This encouraged students to pay attention to the comments of other students and to compare their own ideas with those of others.

Students were required to use multiple media. One group assignment asked them to find an excerpt from a movie depicting an ethical dilemma within their media speciality. The group then presented it to the class for discussion and wrote an essay about the depiction. The essay focused on whether that depiction was the way they wanted people to see them. In another assignment, students were asked to create a video apology with their laptop camera or cell phone, then send it to the professor as part of their assignment. The purpose of each assignment was to stimulate greater empathy and understanding in the student through the visceral power of moving images.

The instructor refrained from telling students what he thought was right or wrong, preferring to allow the students to reach their own conclusions through discussion, reading and writing. However, even though the instructor tried not to impose his views of right and wrong, he continually referred students toward examples in the reading where writers

espoused alternative ideas. The purpose of this discussion technique was to encourage students to elucidate their own moral arguments, then to measure those arguments against the expressions of others who have considered the subject.

For example, in a discussion about telling the truth, one of the primary values of media, one student suggested it was not always necessary to tell the truth. As an example, she said that when she was seated next to a stranger on an airplane, she routinely lied to the stranger about here life. She felt she had no obligation to tell the truth to a random stranger that she would never again see. The instructor asked her to consider what St. Augustine or Kant would think of her rule. Both philosphers had expressed strict interpretations of honesty in the class reading on truth and ethics (Marlin, 2002). She responded with a reference to Nyberg, also from the reading, that there's no obligation to tell the truth when nobody expects the truth, such as when people are telling tall tales around the campfire. The instructor then opened up the question for the class of what philosopher would guide them in a meeting with random strangers, and whether they, as members of the media, would expect strangers to be truthful to them.

At one point in the semester, the instructor gave a small reduction in points (0.5 out of 10) to students who said in their essays that they knew what they were going to do was wrong but said they would do it regardless. This was the only occasion when the instructor adjusted grades based on ethical decisions. Some students insisted they were being honest in the essay and should not be penalized for speaking the truth. Others said that if they were never penalized for making poor moral choices, there would be no incentive to make the right choice. That led to two classes of discussion about the value of honesty and whether strong values actually lead to right actions.

In addition, the instructor repeatedly asked students to consider their proposed moral actions against the values expressed in their profession's code of ethics. The codes of ethics are expressions of the guiding principles of professionals in advertising, broadcasting, journalism and public relations. The codes serve as evidence of what people in those professions would expect new members of the profession to consider. Using the SBH Maieutic Method, the instructor encouraged students toward learned, thoughtful reflection about how their personal moral beliefs meshed with those of the profession they hoped to join.

The classes were organized with PowerPoint slides (see Appendix P), which were posted online for the reference of students. While the instructor lectured about some complex concepts, such as philosophical concepts of truth and Rawlsian concepts of justice, he strove in each class to fill at least 50 percent of the class time with discussion and comments from the students. The discussion was directed to advance the students' thinking based on Kolbergian concepts. Students would be presented with hypothetical scenarios based on the lessons in which they had to make an ethical choice. If the students answered based on self interest, they were challenged in follow-up questions to consider social norms and rules. If they answered based on social rules and norms, they were challenged to consider the principles and values at play behind those rules and norms. In addition, they were continually asked to consider whether their decisions were reversible and could be universalized in a Kantian fashion.

Treatment of the data

The data from the pre-test and post-test was downloaded from the Survey Monkey Web site as an Excel file. The results of the DIT2 were sent to the Office for the Study of

Ethical Development at the University of Alabama to be scored. The participants were scored based on schemas associated with Kohlberg's stages of moral reasoning. Each participant received a Personal Interest score reflecting judgments at Kohlberg's stage 2/3, a Maintain Norms score reflecting judgments made at Kohlberg's stage 4, and a Post Conventional or P Score reflecting principled judgments made at Kohlberg's Stage 5 or 6. Each participant was also given an N2 Score, which is a composite score that may be more sensitive to lower stage shifts than the P Score (Bebeau & Thoma, 2003). The scores were returned to the researcher for analysis.

Using a general linear model ANOVA, the researcher compared the DIT2 P score and N2 scores by group based on the pre-test results, post-test results, and the change in scores between pre-test and post-test, which is referred to as Δ. Alpha was set at 0.05. Dunnett's test for comparisons to a control was used to determine if the treatment groups differed from the control group. Tukey's simultaneous test was used to determine differences between the treatment groups because Dunnett's test is appropriate only for comparisons that involve comparisons to a control gorup. The null hypothesis is that there will be no difference between groups.

General linear regression was used to determine the effect of gender and major (media specialty) on moral reasoning. The null hypothesis is that there will be no difference.

Guarding against researcher bias

Both classes were taught by the researcher. The researcher is a journalist with 30 years of experience in newspapers and television. During the past two and half years, the researcher was involved in substantial research into moral reasoning, the pedagogy of moral reasoning, and the principle-based SBH Maieutic Method.

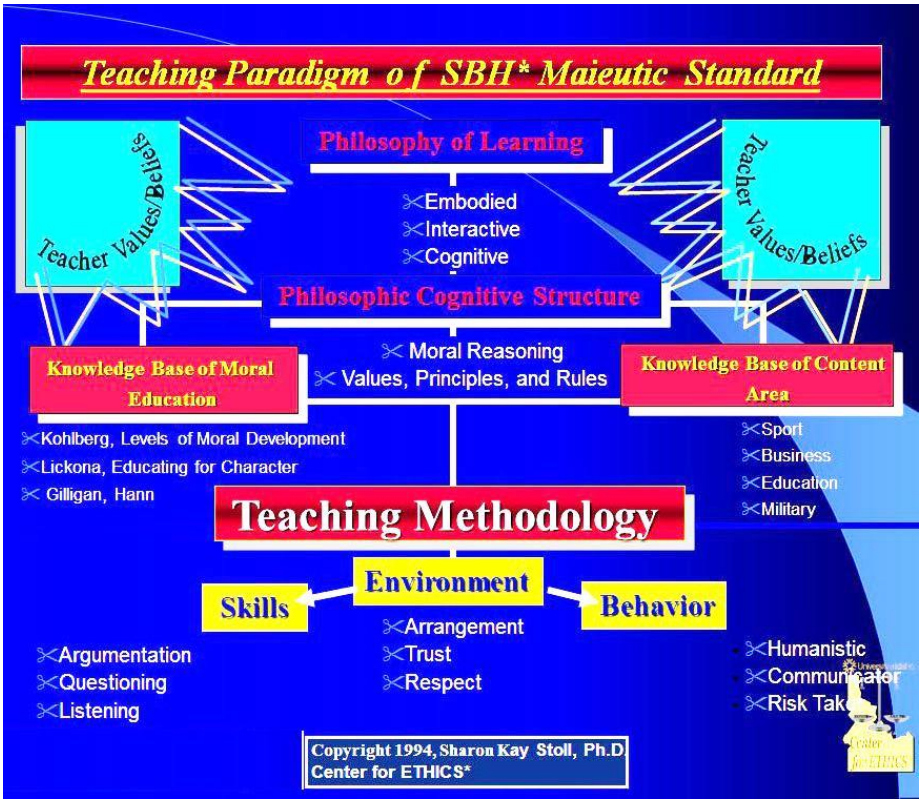

Figure 1. Teaching paradigm of SBH Maieutic Method

The teaching paradigm of the SBH Maieutic Method (see Figure 1) requires that instructors have a strong knowledge base in the content area, which has been satisfied by the researchers' experience in journalism. However, the instructor must also have knowledge of moral education and be familiar with the SBH Maieutic Method's philosophy of learning, philosophic cognitive structure, and teaching methodology. Over the past two years, the researcher took the following steps to meet that teaching paradigm:

- Developed a knowledge base of moral education through

  - A seminar on moral development theories of Kohlberg (1981) and his disciples (Reimer, Paulitto, & Hersh, 1983; Gibbs, 2003; Gilligan, 1982; Hoffman, 2000; Kuhmerker, 1991; Kurtines & Gerwirtz, 1991),
  - A seminar on character education methods of Lickona (1991), and
  - Writing and presenting on moral theories of Gilligan (1982) and Noddings (2005);
- Studied the SBH Maieutic Method philosophy of learning through
  - A seminar on the philosophy of Merleau-Ponty (1962; 1964) and Heidegger (1962),
  - A seminar on Gill's (1993) philosophy of interactive teaching/learning, and
  - Directed study in ethics pedagogy (Fox & DeMarco, 2001; Garrison, 2010);
- Studied the philosophic cognitive structure of the SBH Maieutic Method through
  - A seminar on moral values, principles and reasoning (Frankena, 1973),
  - Directed reading in neuroscience and morality (Gazzaniga, 2005; Damasio, 1994; Tancredi, 2007),
  - A seminar on emotion and morality (Haidt & Joseph, 2007; Hauser, 2006; Nussbaum, 2001),
  - A seminar on the psychology of morality (Anscombe, 1957; Holton, 2009; Gendler, 2008), and
  - Extensive reading on theories of justice and empathy (Rawls, 2001; Sandel, 2009; Butler, 1993);

- Studied the teaching methodology of SBH Maieutic Method through
    - One year of observing Stoll teaching with SBH Maieutic Method
        - To develop knowledge of creating a trusting environment,
    - One semester of grading papers using SBH Maieutic Method
        - To learn to use writing as an ongoing discussion with students,
    - One semester facilitating discussion using SBH Maieutic Method
        - To learn active listening techniques, and
    - Six months creating and leading a sports ethics research project
        - To develop skill at recognizing moral stages of answers, and
        - To develop skill at trying to raise reasoning to next level.

A reflection on the researcher's guided experience and training in the use of the SBH Maieutic Method can be read in Appendix U.

The researcher also spent several months examining the case-study based method as employed by the university's current media ethics instructor. The researcher presented in the class on five occassions and audited the class for one semester, compiling notes on both content and teaching techniques. With the cooperation of the current media ethics instructor, the researcher obtained all the materials currently used in the case-based ethics education. The researcher read extensively about research into ethics instruction in journalism and other fields. In a directed study seminar in pedagogy, the researcher wrote about methods of teaching ethics to media students and examined the research about using case studies, discussion, role playing, multimedia, moral decision-making tools, and other techniques in media ethics instruction. Research suggests that both the case-study method and the SBH

Maieutic Method can be successful at raising moral reasoning scores (Stoll, Beller, Reall, & Hahm, 1994; Canary, 2007; Barnes, 2009).

However, the researcher studies directly under Stoll. Despite research showing that both methods can work, the researcher can be expected to show a bias toward the principle-based SBH Maieutic Method. To control against this threat of experimenter bias, the following techniques were used.

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Techniques to guard against researcher bias

The researcher obtained data from previous measurements of moral reasoning for a media ethics class involving the university's primary media ethics instructor using a traditional case-study method. Those results were gathered as part of a previous study into implicit moral judgements entitled "Moral decision making: Reason or intuition." The IRB approval letter and modification letter for the previous study (IRB No.: IRB00000843, FWA: FWA00005639) is included as Appendix Q. The previous study used a pre-test and post-test to gather DIT2 data for a 16-week autumn semester class using the case study method. Those results are compared to the results from the current research to measure possible researcher bias against the case-study method.

If students taught by the researcher scored no differently or scored better than those in previous classes, that would help set aside fears of researcher bias. However, if students taught by the previous instructor scored better than students taught by the researcher, that would raise the spectre of researcher bias. A general linear model ANOVA test was used to compare the change (Δ) in moral reasoning of students in the present study to that of students in previous classes. Results are presented in Chapter 4.

However, differences in Δ could also be an indication that the researcher's instructional technique was inefficient compared to the previous instructor. To guard against that possibility, the researcher asked for three outside observations of each class to assess teacher performance with particular emphasis on assessing the instructional technique on the part of the instructor. The previous instructor of the case-study class attended the class three times and evaluated the instruction in the case study class. The creator of the SBH Maieutic Method attended and evaluated both the case-study class and the SBH Maieutic Method class. In addition, a Ph.D. candidate also working in moral reasoning attended and evaluated instruction in both classes. Each presented written and spoken evaluations to guide the researcher during the term as well as to evaluate for possible researcher bias following the term. The evaluations are discussed in Chapter 5.

Changes in Δ could also be caused if the researcher's case study instruction were more effective than the previous instructor, or if the researcher's case study instruction were contaminated with techniques used in the SBH Maieutic Method class. The researcher had an ethical duty requiring him to refrain from using techniques that he knew would result in inferior instruction. For that reason, the instructor studied the literature of media pedagogy to select the best known practices of teaching ethics with the case study method and adapt those to the case study class. Best practices include use of Socratic dialogue (Plaisance, 2007) and more writing of case studies (Canary, 2007). Because Socratic dialogue and maieutic dialogue are similar, the outside evaluations are also important to assess possible contamination of methods. This is discussed in Chapter 5.

Third, the researcher recorded a number of classes on audio and video to be available for analysis in the event that researcher bias became a significant issue in the research. The

audio, combined with the researcher's notes, was used to establish that the researcher diligently followed instructional methods used by the previous instructor. The audio also helped capture the level of the instructor's enthusiasm, interest, and engagement with students in each class, all of which may subtly affect teaching success. In addition, the instructor maintained copies of graded essays and tests from students in each class. The copies were compared to assess whether the instructor provided comparable amounts of feedback to students in each class.

Finally, students were surveyed to evaluate the instructor and the course content. The anonymous, internal assessment asked open-ended questions designed to elicit student information about the attitude of the instructor toward the material and toward the students in the class. At mid-term in the course, such an assessment was conducted. A meeting of the researcher's disseration committee was held to discuss the results and to consider whether midterm adjustments were needed. The researcher had expressed concerns that it would not be ethical to continue the research if one method were shown to be ethically damaging to students. Based on the observation that no significant difference existed between the treatment classes, the research was continued without modification.

While the researcher has reason to believe that the principle-based SBH Maieutic Method can be used to improve the teaching of media ethics, the researcher is aware that traditional case-study methods have been shown in one published study to improve the moral reasoning of students. Based on that research, the researcher entered into the project with expectations that students in both treatment classes would show improvement in moral reasoning. However, no one has ever attempted to use the SBH Maieutic Method to teach media ethics.

By stating these possible biases, the researcher began the process of guarding against them. By gathering information during the treatment to guide the instruction, the researcher made provision for course corrections to avoid bias but found that such corrections were not necessary. Finally, by gathering information after the course, the researcher made preparation to assess whether the risk of bias has been minimized, and, if it was not, to ascertain where the bias may have entered the treatment. A full discussion of the issue can be found in Chapter 5.

Chapter Four: Results

The purpose of this quasi-experimental study was to compare the principle-based SBH Maieutic Method of teaching ethics and a case-study method of teaching ethics on moral reasoning of mass media and communications students at a Northwest university.

The study proposed to determine which method, if any, works best to improve moral reasoning in those students. Second, the study also proposed to compare the effect of moral reasoning training by gender and media specialty.

Descriptive statistics

The participants in this study were 73 college students in journalism and mass media at a university in the Northwest. Of those, 27 were in Group 1 and were treated with a 16-week course of the case study method of media ethics instruction, 25 were in Group 2 and were treated with a 16-week course of the SBH Maieutic Method of media ethics instruction, and 21 were in Group 3, a control group of media students in a media writing class who received no training in ethics during the 16-week period. The subjects completed pre-assessments and post-assessments with a valid and reliable instrument designed to measure moral reasoning, the DIT2.

Approximately 86 students students began the study but 13 (15.6%) were dropped. This present study considers only participants whose pre-test and post-test could be matched. A discussion of those dropped is included later in this section.

To help protect against misleading inferences due to possible researcher bias against the case study method, participating students were also compared with a group of mass media students measured in a previous ethic class. As discussed in Chapter 3, differences in moral reasoning in students in the present case study class was compared to unpublished data about

students in a previous class to help guard against researcher bias. The comparison class, Group 4, was held in the previous year at the same university and taught with the case study method by another instructor. Group 4, was taught in the fall, was 16 weeks long, and had 24 participants. To enhance understanding, subsequent tables will include data from both the participant cohort and the comparison class.

As shown in Table 2, the participants in the present study included 33 males and 40 females. The unpublished previous study participants included 11 males and 13 females.

Table 2: Participants by group and gender

Participant groups	Males		Females		
	n	Pct.	n	Pct.	Total
Group 1 (Case study)	15	56%	12	44%	27
Group 2 (SBH Maieutic)	12	48%	13	52%	25
Group 3 (control)	6	29%	15	71%	21
Total	33	45%	40	55%	73
Comparison group					
Group 4 (Case study Fall)	11	46%	13	54%	24
Grand Total	44	45%	53	55%	97

The participants were college sophomores, juniors, seniors, and post-graduates who received their professional ethics instruction between January and May of 2012 as part of their regular college course work. The comparison groups received instruction between August and December of 2011. Media ethics is a required course for all students in the mass media department. Because the class is required for graduation, the university gives a registration priority to seniors. Seniors are allowed to register for classes one day before other students may register. This may account for the large percentage of seniors in Group 2, which was taught at the more desirable hour of 11 a.m. Early registrants tended to choose the more desirable time.

Table 3: Participants by group and class

Participant groups	Sophomore		Junior		Senior		Grad		
	n	Pct.	n	Pct.	n	Pct	n	Pct.	Tot
Group 1 (Case study)	1	4%	17	63%	8	30%	1	4%	27
Group 2 (SBH Maieutic)	1	4%	1	4%	23	92%	0	0%	25
Group 3 (control)	8	38%	10	48%	3	14%	0	0%	21
Total	10	14%	28	38%	34	47%	1	1%	73
Comparison groups									
Group 4 (Case study fall)	0	0%	11	46%	13	54%	0	0%	24
Grand total	10	10%	39	40%	47	49%	2	1%	97

The students in all groups came from four primary areas of media: advertising, public relations, print journalism, and broadcasting and digital media. A few students who were not concentrating in media specialties also took the class. As shown in Table 4, overall somewhat more participants (33%) declared their major as public relations and slightly fewer (15%) than average declared their major as journalism.

Table 4: Participants by group and media emphasis

Participant groups	Advertising	Broadcasting	Journalism	PR	Other	All
Group 1 (Case study)	8	8	3	8	0	27
Percentage	30%	30%	10%	30%	0%	100%
Group 2 (SBH Maieutic)	8	6	2	8	1	25
Percentage	32%	24%	8%	32%	4%	100%
Group 3 (control)	0	5	4	10	2	21
Percentage	0%	24%	19%	48%	9%	100%
Total	16	19	9	26	3	73
Percentage	22%	26%	12%	36%	4%	100%
Comparison Groups						
Group 4 (Case study fall)	5	5	6	6	2	24
Percentage	21%	21%	25%	25%	8%	100%
Grand Total	21	24	15	32	5	97
Percentage	22%	25%	15%	33%	5%	100%

The DIT2 is a complicated assessment that the authors estimate takes 35-45 minutes to complete (Bebeau & Thoma, 2003). Participants in the present study took an average of 35.75 minutes to complete the assessment.

Although 83 participants began the present study and approximately 45 began the comparison study, the researcher matched the pre-test and post-test DIT scores of only 73 from the present study and 24 from the comparison groups. Not all participants' pre-test and post-test scores could be matched. Forty-one assessments could not be matched because participants failed to write in the proper identifying number on the survey. In addition, the Center for the Study of Ethical Development at the University of Alabama, which processes the DIT2, rejected 22 assessments because they failed reliability checks for consistency. An additional three assessments were rejected because the participants completed the assessment in five minutes or less. The researcher concluded that five minutes or less was an inadequate amount of time to consider the complicated moral questions on the survey.

All deteriminations are made by comparing the mean change (Δ) in DIT2 P scores between the pre-test and post-test. P scores measure the participants use of principle-based moral reasoning (Bebeau, Rest, & Narvaez, 1999). An analysis of the mean change in N2 scores, a measure that also incorporates a measure of the participants' use of personal interest reasoning, is attached as Appendix S.

Inferential statistics

Statistical sub-problem 1

What is the effect of a principle-based SBH Maieutic Method of ethics instruction on moral reasoning scores as measured by the DIT2?

H_0: $\Delta_{sby} \leq \mu_s$ H_a: $\Delta_{sbh} > \Delta_c$

The first statistical purpose of this study was to measure what effect, if any, the principle-based SBH Maieutic Method of ethics instruction had on moral reasoning scores as measured by the DIT2. The researcher's null hypothesis is that Δ for the control group would be equal to or greater than Δ for participants receiving SBH Maieutic principle-based ethics instruction.

As seen in Table 5, participants in the SBH Maieutic Method group (n=25) received a mean P score of 36.88 on the pre-test of the DIT2. Participants in the control group (n=21) received a mean P score of 33.43 on the pre-test of the DIT2. A general linear model ANOVA comparing the mean scores on the DIT2 to those of the control group showed no difference in the means (p=0.740).

On the post-test with the DIT2, participants in the SBH Maieutic Method group received a mean P score of 43.44 and the control group received a mean P score of 30.75. A general linear model ANOVA showed a significant difference between the means of the groups following treatment (p=0.027). Dunnett's method of comparing group means to a control group mean showed the post-test mean of SBH Maieutic Method group was significantly greater than control group mean on the post test (p = 0.008).

The Δ in P scores in the SBH Maieutic Method group was 6.56 points compared to the Δ in the control group of -2.67 points. A general linear model ANOVA (see Table 6)

comparing the mean change by group shows a significant difference between groups (p=.031). Dunnett's method of comparing group means to a control group mean indicates that the mean change in the SBH Maieutic Method group is significantly greater than the mean change in the control group (p = 0.0129).

The null hypothesis was rejected. The data shows with greater than 95 percent certainty that participants in the SBH Maieutic Method demonstrated a significantly greater mean increase increase in moral reasoning as compared to the control group that received no ethics instruction.

Table 5: DIT2 P scores by group

Participant groups		N	Pre-test	Post-test	Δ
Group 1 (Case study)		27	34.74	40	5.26
	St. Dev.		15.4	17.07	14.4
Group 2 (SBH Maieutic)			36.88	43.44	6.56
	St. Dev.	25	18.41	17.28	10.93
Group 3 (control)			33.43	30.76	-2.67
	St. Dev.	21	10.18	12.07	11.03
Comparison group					
Group 4 (Case study fall)		24	30.17	32	1.83
	St. Dev.		15.96	15.38	11.5

Table 6: Comparisons of Δ of group DIT2 P scores to control group

Source	DF	Seq SS	Adj SS	Adj MS	F	P-value
Group	2	1115.8	1115.8	557.9	3.65	0.031
Error	70	10696	10696	152.8		
Total	72	11811.8				

Dunnett Simultaneous Tests
Response Variable P-gain
Comparisons with Control Level
group = 3 subtracted from:

group	Difference of means	SE of mean difference	Adjusted T-Value	P-Value

1(Case study)	7.926	3.597	2.204	0.0279
2 (SBH Maieutic)	9.227	3.659	2.522	0.0129

Statistical sub-problem 2

What is the effect of a traditional case-study method of ethics instruction on moral reasoning scores as measured by the DIT2?

H_o: $\Delta_{case} \leq \Delta_{con}$ H_a: $\Delta_{case} > \Delta_{con}$

The second statistical sub-problem compared the change in moral reasoning scores as measured by the DIT2 between the case study group and the control group. The null hypothesis was that students in the control group would post a mean change in moral reasoning scores greater than or equal to that of participants in the case study group.

As seen in Table 5, participants in the case study group (n=27) earned a mean P score of 36.88 on the pre-test with the DIT2. Participants in the control group (n=21) received a mean P score of 33.43 on the DIT2 pre-test. A general linear model ANOVA indicates there is no significant difference between the means on the pre-test (p =0.740).

On the DIT2 post-test, participants in the case study group received a mean P score 40.00 and the control group received a mean P score of 30.76. A general linear model ANOVA using Dunnett's comparisons with a control showed the mean post-test P score for the case study group was significantly greater than the mean post-test P score of the control group (p=0.0439). In Figure 2, the changes in mean for all three groups pre-test to post-test can be seen.

The Δ in P scores between the pre-test DIT2 and the post-test DIT2 for the case study group is 5.26 points. The P score Δ for the control group is -2.67. As seen in Table 6, a general linear model ANOVA using Dunnett's comparisons with a control shows that Δ for

the case study group is significantly greater than the mean increase for the control group (p=.028).

The null hypothesis is rejected. The data shows with greater than 95 percent certainty that participants in the case study group showed a signficantly greater mean increase in moral reasoning than the control group that received no ethics instruction.

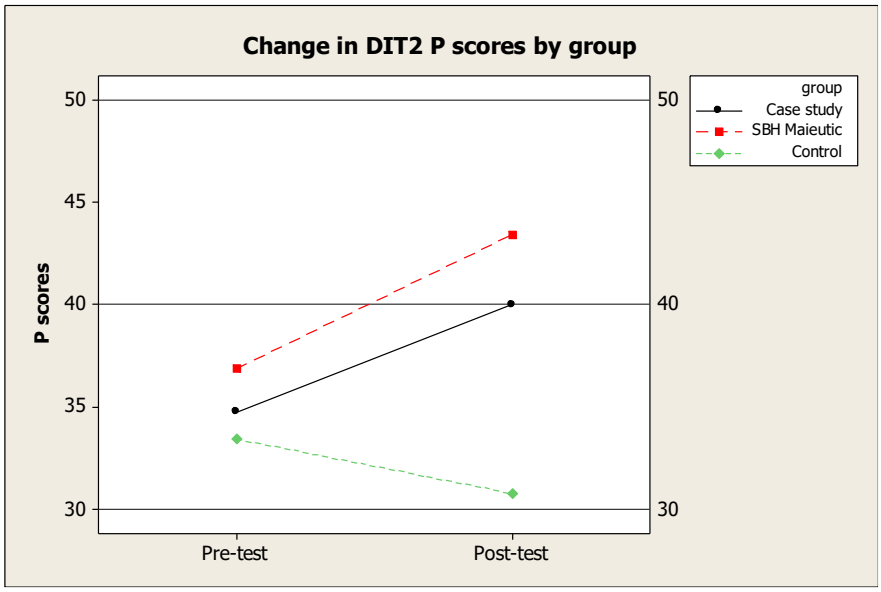


Figure 2: Change in DIT2 P scores pre-test to post-test by group

Statistical sub-problem 3

What is the difference in the change in moral reasoning scores as measured by the DIT2 for students in case study based instruction compared to students in SBH maieutic principle-based instruction?

H_o: $\Delta_{sbh} = \Delta_{case}$ H_a: $\Delta_{sbh} \neq \Delta_{case}$

The third statisical sub-problem poses the null hypothesis that there is no significant statistical difference between the mean DIT2 moral reasoning scores of the SBH Maieutic Method group and the case study method group.

As seen in Table 5, the mean pre-test P score on the DIT2 for the case study method group is 34.74. The mean pre-test P score for the SBH Maieutic Method group is 36.88. A general linear model ANOVA shows there is no signficant difference between the pre-test P score means (p=0.74).

The mean post-test P-score on the DIT2 for the case study method group is 40.00. The mean post-test P score for the SBH Maieutic Method group is 43.44. A general linear model ANOVA using Tukey's simultaneous test for differences between the means shows no significant difference in the post-test P score means (p=0.716).

The mean difference in Δ in P scores for the case study method group is 5.26 points. The mean difference in Δ in P scores for the SBH Maieutic Method group is 6.56 points. A general linear model ANOVA using Tukey's simultaneous test shows no significant difference between groups based on the Δ in pre-test and post-test scores (p=0.9239).

The null hypothesis cannot be rejected. The data showed that there is no statistical difference in the Δ in mean P scores between participants in the SBH Maieutic Method Group and the case study group. However, as will be discussed in Chapter 5, differences in scores

between the comparison group and the intervention groups in the present study suggest pedagogical reasons for the success of the moral reasoning interventions recorded in the present research.

Statistical sub-problem 4

What is the effect by gender of a principle-based SBH Maieutic Method of ethics instruction on moral reasoning scores as measured by the DIT2?

H_o: $\Delta_{female} = \Delta_{male}$ H_a: $\Delta_{female} \neq \Delta_{male}$

Statistical sub-problem four proposes the null hypthothesis that no statisically significant mean change DIT2 P scores will be observed pre-test to post-test based on gender of the participants.

As seen in Table 9, the mean P score for males (n=33) on the DIT2 pre-test is 34.73 and the mean P score for females (n=40) is 35.40. A general linear model ANOVA showed no significant difference in P scores on the pre-test by gender (p=0.852).

The mean P score for males on the post-test is 36.18 and the mean P score for females on the post-test is 40.45. A general linear model ANOVA shows no significant difference between the mean P scores on the post test by gender (p=0.274).

The Δ in the P score between the pre-test and the post-test is 1.45 points for males and 5.05 points for females. A general linear model ANOVA shows no significant difference in Δ in P scores by gender (p=0.235).

The null hypothesis cannot be rejected. There is no statisically significant evidence that the mean change in P score differs by gender.

Table 7: Change in DIT2 scores by gender

		DIT2 P scores			DIT2 N2 scores		
	N	Pre-test	Post-test	Δ	Pre-test	Post-test	Δ

Male		33	34.73	36.18	1.45	35.9	38.67	2.77
	St. Dev		15.41	16.1		15.03	15.47	
Female		40	35.4	40.45	5.05	36.28	42.86	6.58
	St. Dev		15.12	16.77		14.91	14.58	

Statistical sub-problem 5

What is the effect by media major (journalism, advertising, public relations, or digital communications and broadcasting) of a principle-based SBH Maieutic Method of ethics instruction on moral reasoning scores as measured by the DIT2?

H_o: $\Delta_{adv} = \Delta_{digital} = \Delta_{journ} = \Delta_{pr}$ H_a: *at least one is not equal*

The fifth statistical sub-problem proposed the null hypothesis that there is no difference in moral reasoning scores on the DIT2 based on the media major of the participants.

As you can see in Table 10, the mean DIT2 P score on the pre-test for advertising majors (n=16) is 35.25. The mean DIT2 P score on the pre-test for broadcasting and digital media majors (n=19) is 30.63. The mean P score on the pre-test for journalism majors (n=9) is 37.11. The mean P score on the pre-test for public relations majors (n=26) is 36.11.

The mean P-score for participants in other majors (n=3) is 42. However, the number of participants in the other category is so small that considering this group could skew the results. For that reason, the group of participants in the other category is excluded from consideration in this portion of the analysis.

A general linear model ANOVA of the groups by major, excluding participants in the other category, shows no significant difference in mean pre-test DIT2 P scores by major (p=0.575).

The mean DIT2 P score on the post-test for advertising majors is 40. The mean P score on the post-test for broadcasting and digital media majors is 35.37. The mean P score on the post test for journalism majors is 40.89. The mean P score score on the post-test for public relations majors is 40. A general linear model ANOVA shows no significant difference in post-test DIT2 P scores by major (p=0.775).

The Δ in DIT2 P scores between the pre-test and post test for advertising majors was 4.75 points, for broadcasting and digital media majors 4.74 points, for journalism majors 3.78 points, for public relations majors 3.23 points. A general linear model ANOVA shows no significant difference in the Δ of DIT2 P scores by major (p=0.976).

Table 8: Comparing DIT2 scores by media major

		DIT2 P scores				DIT2 N2 scores		
Major		N	Pre-test	Post-test	Gain	Pre-test	Post-test	Δ
Advertising		16	35.25	40	4.75	37.53	42.15	4.62
	St. Dev		14.86	14.5		11.96	13.22	
Broadcasting		19	30.63	35.37	4.74	30.21	39.05	8.84
	St. Dev		12.98	14.98		13.95	12.78	
Journalism		9	37.11	40.89	3.78	41.08	45.11	4.03
	St. Dev		20.35	15.56		18.56	16.49	
Public relations		26	36.77	40	3.23	36.54	40.82	4.28
	St. Dev		15.78	19.8		15.84	18.05	

The data failed to reject the null hypothesis that there is no difference in moral reasoning scores by major.

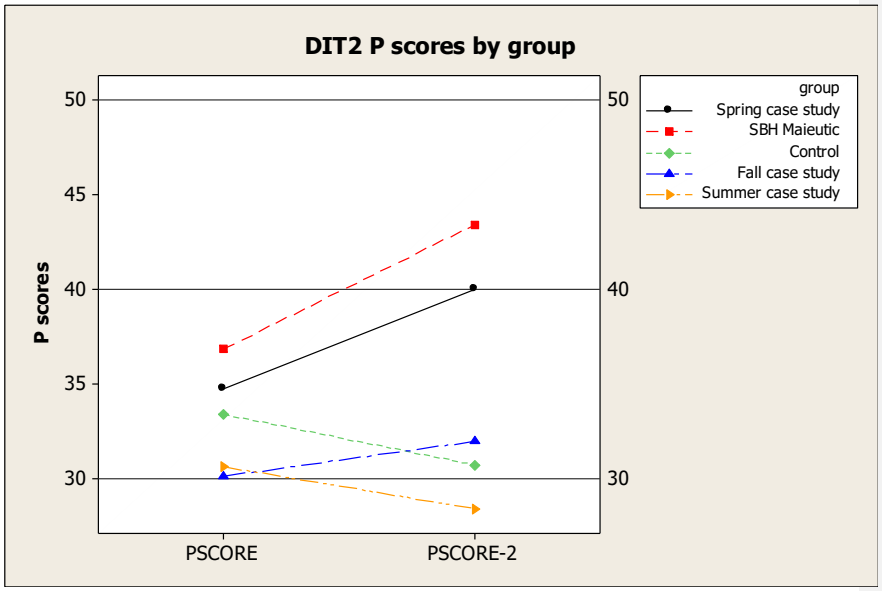
Chapter Five: Discussion

The purpose of this study was to compare two methods of teaching ethics to media students in the Northwest — the principle-based SBH Maieutic Method and a traditional case-study method. However, that narrow statistical purpose must also be discussed in light of the study's broader pedagogical purpose of developing improved techniques for instructing students in media ethics.

Commented [SS9]: good

As shown in Chapter 4, the researcher found that a 16-week interventions with both the SBH Maieutic Method and the case study method resulted in a statistically significant increase (Δ) in moral reasoning as compared to a control group that received no training in ethics. However, the Δ for a comparison group that also received a 16-week treatment with the case study method, a group taught by another instructor, did not demonstrate a statistically significant increase in moral reasoning scores.

The present study supports research that the SBH Maieutic Method is an effective pedagogy at improving moral reasoning (Barnes, 2009; Stoll, Beller, Reall, & Hahm, 1994). The present study also supports research that the case study method can improve moral reasoning of media ethics students (Canary, 2007). However, the present study also suggests that not all instruction with the case study method produces equal results. As Figure 4 shows, the comparison case study class failed to demonstrate the significant increase in moral reasoning observed in the researcher's two classes. In the present discussion, the research postulates that three central pedagogical techniques central to the SBH Maieutic Method and used in both the interventions in the present study, but not in the comparison case study group, can provide a baseline for pedagogical improvements in media ethics instruction.



The comparison class did post a small increase in moral reasoning scores, but the mean score on the DIT2 post-test remained lower than the beginning point of the other groups. A one-way Bonferroni simultaneous comparison of post-test P scores of the SBH Maieutic Method group and the comparison case study group shows a notable though not statisically significant difference (p=0.063). The DIT2 post-test N2 scores of the SBH Maietutic Method group and the comparison case study group were statistically different, however (p=0.0298). A complete discussion of the N2 scores can be found in Appendix S. The DIT2 N2 scores measure not only the amount of principle-based reasoning as shown in P scores but also consider the amount of lower-level personal interest reasoning. In the context of this research, the data suggests that something may have been occurring in the SBH Maieutic Group to increase principle base reasoning and decrease self-interest reasoning, which did not occur in the comparison case-study group. However, that sharp increase in principle based reasoning and decrease in self interest reasoning did occur in the case study

group taught by the researcher, even though the researcher based his case study class on the comparison case study group. This discounts concerns about researcher bias against the case study method. It also raises the need for further consideration of the reason the researcher's groups scored higher than the comparison class.

Commented [SS10]: So what about your moral reasoning education bias?

The composition of the class itself could be a factor. The comparison class scored lower on the pre-test though not significantly. There was no statistically significant difference in Δ between the two treatment groups and the comparison group. However, given the limited evidence supporting the effectiveness of the case study method of ethical instruction, it is also reasonable to conclude that some shared practices used in both the SBH Maieutic Method group and the researcher-taught case study group, practices that were not used in the comparison case study group, contributed to the success of the present moral reasoning intervention.

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For that reason, this discussion will examine the instructional practices in the present study shared by the SBH Maieutic Method and the case study method in this research project, as well as examine the differences between the case study practice employed in the researcher's class and the comparison class, in the belief that will provide direction as to best practices for successful ethics education in the future.

Why use the case study approach?

A combination of lectures and case studies is the most common approach to media ethics instruction (Lambeth, Christians, & Cole, 1994), but research provides only limited support for the effectiveness of this approach. Canary (2007) found that writing about case studies was effective but discounted the value of lectures. No other studies using a valid and reliable measure of moral reasoning demonstrate that the case study method of teaching

media ethics is effective. Meta-analysis of ethics instruction in other fields provides equally mixed reports about case study instruction. In the field of business ethics, Wright (1995) argued that the literature failed to even provide an adequate answer to the basic question of whether moral judgement could be learned. A survey of ethics education in Australian psychology departments reported that students need to be involved in at least 20 hours of case-study discussion to show significant increases on in moral reasoning scores on the DIT (Davidson, Garton, & Joyce, 2003). A meta-analysis in science programs complained that few studies explicitly evaluated ethics instruction (Antes, et al., 2009). However, based on a limited sample of 26 studies, Antes, et al. (2009), found that case-based instruction was more effective than lectures, and that student results were enhanced by engagement in highly interactive courses with a number of different learning activities.

The strongest support for the case study approach rests on philosphical ground. Winston (2000) asks the rhetorical question, "Why use the case method?", but provides only philosophical answers: cases encourage moral imagination, challenge assumptions, and simulate the collaborative decision-making processes of the real world. Case studies are seen as a useful tool because they promote discussion and analysis (Wyatt-Nichol & Franks, 2010). Many instructors believe using realistic case examples is the best way to engage students (Keefer, 2005).

Though much has been written about the use of case studies, in research and in practice the notion of "case study" is a matter of significant variation. At its most basic level, a case study involves a narrative about a dilemma that requires a critical decision (Winston, 2000). To some writers, case studies and discussion are inseparable elements of the pedagogy (Bunch, 2005), but to others the participant's personal process of reaching the

decision by writing an essay is considered as separate from and more important than discussion (Canary, 2007).

In contrast, relatively little has been written about the SBH Maieutic Method but the method is more strictly defined. In part, that's because the definition of the SBH Maieutic Method rests with its creator and chief practitioner, Dr. Sharon Kay Stoll. The techniques of the SBH Maieutic Method are almost always learned through reading and discussion with Dr. Stoll, as well as through observation and interships under her tutelage. The close relationship between Stoll and practicioners of the SBH Maieutic Method has helped preserve a clear definition of its accepted techniques and practices. See Appendix U for a discussion of the researcher's process of learning the SBH Maieutic Method.

However, the case study method employed in the present study and the SBH Maieutic Method share many features. For instance, both involve group discussion of ethical dilemmas and writing about dilemmas, although the source and construction of the dilemmas may differ. Both use professional codes of ethics as foundational elements of instruction. In the present study, both methods were taught by the same instructor, who was also the researcher. For these reasons, the present study must be analyzed against the background of previous research not only to assess whether the case study method and SBH Maieutic Method served to increase moral reasoning of students, but also to analyze which elements of the methods contributed to raising the students' moral reasoning.

Affect of the moral reasoning intervention

Moral reasoning is only one part of the process leading to moral action (Lickona, 1991; Bebeau, Rest, & Narvaez, 1999), therefore the researcher cannot assume that successful moral reasoning instruction will lead to increased ethical behavior. However, the researcher

can conclude that interventions with the SBH Maieutic Method and case study method succeeded at the educational goal of improving moral reasoning, which is a goal most media educators say is the critical element of ethics education (Lambeth E. B., Christians, Fleming, & Lee, 2004).

However, several questions about the intervention remain. No increase in moral reasoning was observed in the control group, indicating that the process of learning to write news reports does not by itself lead to improvements in moral reasoning. Because the mean DIT P scores for journalists at 48.68 is very high (Wilkins & Coleman, 2005), there may be a tendency to overvalue the writing itself. However, while the present study suggests that writing is an important part of ethics pedagogy, success of the intervention depends upon other factors, too. The individual needs to observe his or her own ethical stance in relationship to the ethical stances of others (Piaget, 1948; Kohlberg, 1981; Reimer, Paulitto, & Hersh, 1983). Then the individual must have the chance to reflect upon his or her ethical stance, and, if necessary, to revise it (Reimer, Paulitto, & Hersh, 1983). This continued process of observing, reflecting and revising, which occurs when journalists confront ethical dilemmas in the course of interviewing people and interpreting events, is central to moral growth.

Commented [SS12]: good

If the researcher had looked solely at the change in moral reasoning of the comparison group in the media ethics class from the fall semester, he would not have seen a statisically significant growth in moral reasoning. Something about the case study and SBH Maieutic Method classes led to improvements that were not observed in the comparison media ethics class in the fall, even though the fall class served as the model for the researcher's spring case study class observed in the present study.

A cursory examination might attribute the difference in scores to the variable of the instructor himself, which is a complication of this pedagogical study. Both classes in ethics in the present study were taught by the researcher. The comparison class was taught by another journalism educator. But there is little empirical evidence to support the assumption that some intrinsic characteristic of the instructor was responsible. The instructors are approximately the same age and each has approximately 30 years of professional experience in media. The model instructor has slightly more experience, having taught media ethics for three years. The researcher observed the other instuctors' class for a semester, took extensive notes, and planned the daily curriculum based on the lesson plans of the other instructor. During the research, the model instructor observed the researcher teaching the intervention class and made pedagogical suggestions to the researcher. Student evaluations of the case study class were good for both instructors.

There is no evidence to suggest the researcher was biased against the case study method. However, the researcher made some changes to the pedagogy of the case study method based on best practices in the literature of ethics education. The researcher established personal familiarity with each of the students in the class and used a questioning style based on the Socratic method. The researcher required more writing and provided more detailed written feedback to students about their writing. And the researcher based the case-study class in an ethical philosophy that discouraged relativism and accepted a less rigid view of deontic and teleological theories than advocated by Day (2006). In addition, the researcher's training in the SBH Maieutic Method may have affected methods used in the case study class. The researcher will elaborate on those changes in the following sections because they now appear to be important factors in the pedagogy of ethics instruction.

Commented [SS13]: good

Socratic and maieutic method

Both treatment classes taught by the researcher relied heavily on class discussion. Discussion in the case study class was based in the Socratic method, as recommended by Plaisance (2007). The SBH Maieutic Method class used the maieutic method to drive discussion (Stoll & Beller, 2004).

The Socratic method relies on a process of reduction, steering the students toward an answer by asking questions intended to push them away from wrong ideas and drive them toward the right answer. The instructor does not tell the student the answer, but uses the questioning to elicit it. With the Socratic method, the instructor requires the student to discover the answer through his or her own mental process of questioning and narrowing the possibilities until only the right choice remains.

The maieutic method is based in a mutual search for truth by the student and the instructor. Gill (1993) calls it a dance of the knower, the knowing, and the known. With the maieutic method, all parties assume there is a truth, though they do not necessarily assume that the instructor is knows it. Instead, the maieutic method requires that instructor and student join on a mutual quest to seek the truth.

In practice, however, the Socratic method and maieutic method may appear very much alike. Students are addressed with questions at random and are expected to fully participate. This requires an environment in which students feel comfortable responding. To develop such an environment, the researcher learned each student's name on the first day and kept notes about students' interests. The active questioning required students to have read the materials and prepared themselves before they attended class. In a 75-minute class with

approximately 30 students, nearly every student can expect to be called upon during the course of the class.

In both treatment classes, questioning often began with a first order question such as, "What do you think about that?" Immediately afterward, the instructor moved on to second order questions that required students to explain or support their original statements. For instance, after a student said that it was acceptable to download pirated music from the Internet, the student was asked to explain the reasoning behind that moral choice. When the student replied with justifications that artists were already making plenty of money, the student was asked to consider ethical reversibility and universalizability: What if it was his or her intellectual property that was being pirated? What if there were a rule that everyone had to download pirated music?

Students sometimes responded with answers that indicated they were reasoning based on self-interest, saying, for instance, that they would not pay for music if they were not required to pay. Then a rules-based question would be posed, asking them to consider court cases against music pirates or their professional code of ethics. If students responses were based on rules or social order, they would be asked to consider why such a rule or social order existed. If possible, the researcher would ask the students to consider a hypothical in which the rule seemed to work against an accepted principle. For instance, in the case where the death of a young person became a political issue, students were asked what made it ethically acceptable for activists to use the name or image of the person without the family's permission. That would be contrasted with their codes of ethics, which generally say it is unethical to use a person's image for promotional purposes without permission.

Students often had differing responses. In such cases, they were encouraged to consider the logic behind their own ideas as compared to the logic behind the ideas of others. This sometimes led to arguments, but students were asked to be respectful of the ideas of others even if they disagreed.

The purpose of such questioning is to force students to think deeply about moral issues and to consider the reasoning behind their responses to ethical dilemmas. However, it also creates cognitive dissonance, which is one of the principles behind the SBH Maieutic Method (Stoll & Beller, 2004). Students often experienced some discomfort because of the questioning. They would try to avoid the question or answer with an opinion rather than a reason. However, this minor moral disorientation is a critical part of moral growth (Kohlberg, 1981; Reimer, Paulitto, & Hersh, 1983). This cognitive dissonance or disorentiation occurs only when students are forced to confront the reasoning behind their own ideas and the ideas of others. Neither intervention class was allowed to become a relativistic discussion in which everyone had their own opinion and every opinion was right. Students were allowed moral autonomy to come to their own conclusions, but they were directed to come to moral decisions that were supported by clear reasoning based upon established moral theories.

In some instances, students changed their ethical stance during class after being confronted with such questioning and discussion. In other instances, students responded later than their opinions had changed. One student, an aspiring filmmaker, later wrote that he wouldn't like to see his movies pirated and criticized other students in the class for their insistence on stealing intellectual property. The best measure of changes in ethical stances is

the DIT2, which shows a significant increase in principled reasoning by both the SBH Maieutic Method class and the case study class.

In the comparison case study class in the fall, the model instructor used a different method of directing discussion. For instance, at the beginning of each class the instructor would present stories from the daily media to illustrate ethical topics, then address a general question to the class asking students to present their opinion. Students were not called upon directly. Participation was entirely voluntary. On some occasions, a lively discussion occurred, but some students never participated. At other times, discussion was limited and the instructor moved on to the lecture. The discussion phase of the class generally lasted 20-30 minutes, with the instructor contributing a large amount of the discussion. The instructor tried to elicit as many opinions from the class as possible and encouraged competing views, but seldom directed second order questions requiring students to explain their position.

The discussions in the treatment classes were substantially longer. The SBH Maieutic Method class often used discussion for at least 60 minutes of each 75 minute class. Discussion in the intervention case study class generally ran 30-45 minutes, and sometimes longer. Lectures in both intervention classes were also broken up with direct questioning of students. For example, during a lecture on teleological reasoning in the case study class, multiple students were asked to contribute their ideas about what non-moral values should be weighed and how much weight should be attributed to each of those non-moral values. During a lecture on conflicts of interest, students were asked to place themselves in the shoes of a journalist whose spouse wanted to place a campaign sign in a yard, or an advertising representative whose personal beliefs were opposed to those of the client. Over the course of a 15-week semester, students in both treatment classes spent more than 20 hours involved in

directed discussion using a Socratic or maieutic questioning style. The SBH Maieutic Method class was involved in somewhat more discussion, but students in both reached the 20 hours of discussion that some studies say is necessary for a significant gain in moral reasoning (Davidson, Garton, & Joyce, 2003).

Commented [SS14]: Very, very good stuff... YES!!!!!

Because students in both intervention classes could be called upon by name at any time, they were expected to be actively considering the issues under discussion even when they were not directly participating. Students were not allowed to opt out. The researcher used techniques recommended by Lemov (2010) to lead students to an answer, including giving them extra time to think and breaking the question into smaller parts. In addition, the researcher also used Lemov's (2010) technique of asking the question then pausing for a moment before calling on a student. The pause encouraged every student in the class to consider how they would answer the question.

Canary (2007) discounted discussion as a critical element necessary to increase moral reasoning in media ethics classes. However, the present study not only reasserts the importance of discussion, but also suggests that the manner of discussion is important. The discussion is important for creating cognitive dissonance, a prerequisite to moral development (Kohlberg, 1981). This study would support the assertion that students should be directly engaged with second-order questions designed to effectively stimulate cognitive dissonance (Stoll & Beller, 2004). In addition, the study supports the idea that classroom discussions can provide a good setting for moral learning. By explaining and defending the reasoning behind their personal ethical decisions in front of their peers, and listening to the arguments of others on the same topic, students explore the intellectual terrain and consider other possible paths.

Both Piaget (1948) and Kohlberg (1981) saw this peer interaction as the most important element of moral development.

Some studies have suggested that small group discussion is essential (Bunch, 2005). Small groups allow a greater volume of discussion by each individuals. However, the present study suggests that the size of the group in the discussion is less important than the engagement of the student. Certainly, involving students in class discussion is more difficult in large classes. The size of the comparison case study class, which had approximately 45 students, may have been a contributing factor to the reduced impact of the ethics instruction. However, Stoll has used maieutic discussion in classes of nearly 40 students. Law schools often use Socratic method in classes with 100 or more. While the importance of the size of the class must not be discounted, the quality of discussion and the training of the discussion leader may be a more important factor.

Writing and instructor response

Canary (2007) theorized that student engagement in the case studies through their personal writing and reflection was primarily responsible for gains in moral reasoning. The present study supports the claim that student writing is important to development of moral reasoning. However, it would not support the claim that the writing alone is sufficient for that purpose. Students in both treatment classes completed signficant amounts of writing and reflection about ethical dilemmas.

Participants in the SBH Maieutic Treatment group wrote the most. They were required to submit 14 essays of 2-3 pages in length on ethical issues in media, for a total of between 28 and 42 pages per student. The students in this class did not have exams.

In the case study method class, the students completed five essays of 3-5 pages each during the course of the semester. They also wrote several pages about case studies on their midterm and final exams. In total, each student wrote between 20 and 30 pages during the course of the term.

In the comparison case study class taught by the model instructor, the students wrote less than in the intervention classes. The instructor required only four essays of between 3-5 pages, and asked almost no essay questions on their exams. Tests in the research case study class had approximately 50 percent essay questions about case studies as compared to approximately 10 percent essay questions on case studies on the comparison class final and midterm exams. In total, the students in the comparison case study class wrote between 12 and 20 pages.

Stoll and Beller (Stoll & Beller, 2004) assert that writing is critical to the development of moral reasoning and make writing a central element of the SBH Maieutic Method. However, they view writing as more than a solitary exercise. They consider the process of writing, grading, reviewing and rewriting essays as part of the ongoing discussion of the SBH Maieutic Method.

The SBH Maieutic Method uses a rigorous standard for all essays. They are graded for grammar and spelling. They must adhere to APA style and students are required to provide six references for most papers. When six references are required, two must come from the texts, two from outside sources, and two from class discussions. The requirement of sources from class discussions encourages students to listen to what other students are saying. Most students in the SBH Maieutic Method class routinely cited each other. That did not occur in the case study class.

The case study method class demands rigor of another sort. Students must demonstrate that they have identified the values in conflict, determined the central ethical question, and reviewed the case through each of three philosophical theories: deontological, telelological, and Golden Mean. Essays are graded for how well they address each element, as well as on spelling and grammar. No references are required, however.

In both treatment classes, the instructor provided multiple comments on student essays. Comments were designed to question the students' ethical reasoning and challenge them to develop views that represented higher levels of reasoning. All papers were graded and returned by the next class period. Each returned paper had approximately a half-page of written comments from the instructor. Students in both classes were allowed to correct errors in their essays and return them to the instructor to earn up to 90 percent of the original grade.

The liberal use of writing assignments is intended to encourage deep personal reflection on ethical issues. Extensive comments and rewrites are used to create an ongoing dialogue between student and instructor. Students are encouraged to revise their opinions. This ongoing process of writing, reflection, and revision demonstrates to students that moral growth is a developmental effort rather than the mere memorization of rules of behavior or codes of ethics.

Writing assignments in both the SBH Maieutic Method class and the case study class were designed to encourage revision of the students' ethical ideas. In the SBH Maieutic Method class, the students were asked three times to write essays about their own personal values, once at the beginning of the semester, once at the end, and once at the end of the semester. In the case study class, students were asked to apply three different theories to all their writing about case studies, then write more deeply in their conclusion about the one

theory they felt was the best approach to the dilemma. They were informed that all three theories were intended to lead people to the right decision. If a student's reasoning through all three theories did not agree, he or she was asked to determine whether that could be attributed to the theory or the student's personal reasoning process. The instructor's intention was to encourage students to think and rethink dilemmas, and change their own thinking as the class progressed.

In constrast, essays in the comparison case study class were generally not returned with extensive comments from the instructor. In part, that was due to the larger class size. Commenting on papers requires a significant commitment of time from the instructor. Grading essays for one class of 30 students in the intervention groups required approximately six hours per assignment. An instructor teaching four classes of 45 or more students would be overwhelmed by the demands of grading in the SBH Maieutic Method style with paper required of each student every week.

However, the present study would support the assertion that significant personal writing and reflection, plus a commitment from the instructor to read and comment on the essays, is important for promoting moral growth. The present study would also support the assertion that grading should be rigorous and that students should be assigned multiple essays totalling at least 20 pages of writing during a semester.

Instructor philosophy and preparation

In successful studies using the SBH Maieutic Method, instructors have been subject matter experts with broad expertise in the field they are teaching. They have had significant education in moral development and education. They are strong moral role models. They have been trained in the SBH Maieutic Method. They build trust and respect in the

classroom. They employ the skill of listening to students and returning questions designed to raise the students' thinking to the next step of Kohlberg's heirarchical model of moral development. They provide quick and extensive feedback to students' writing on ethical issues.

The researcher/instructor in the present study is a subject matter expert in journalism who spent two years studying the SBH Maieutic Method. The instructor in the comparison case study method class is also a subject matter expert, and he has approximately three more years of teaching experience than the researcher. This suggests that training in the SBH Maieutic Method and the pedagogy of moral education may be at least as important as teaching experience to the moral development of students.

The researcher and model instructor have differences in training and philosophy that may contribute to differences in pedagogy. The researcher expressed to the class an ethical philosophy that there was a right answer and a wrong answer, and informed students that all three ethical theories in use were designed to lead them to the right answer. The instructor of the comparison case study class expressed a form of moral relativism in which students were not necessarily expected to find the right course of action, but only to seek one that was "ethically defensible" (Personal communication, 2011). The model instructor visited the researcher's case study class and provided a critique of the research instructor's methods. The letter from the model instructor is attached in Appendix R.

The instructor of the comparison class espoused a rigid view of ethical theories, in particular prescribing a strict Kantian view of deontological ethics. That view is in keeping with Day's textbook, which condenses its primary discussion of deontological, teleological

and Aristotelian virtue ethics into only four pages. Following an observation of the researcher's class, the model case study instructor offered this observation:

> I was surprised to hear you say that the case study analysis that applies the three ethical theories needs to come to the same conclusion in the application of all three for the sake of consistency. If that's true, then there really can be no debate or discussion in a case such as West. For example, if someone works the case deontologically and concludes the deception is not acceptable because "I do not lie under any circumstances," then there can be no teleological debate or Golden Mean application. There can be no teleological balancing if the outcome has to be "no deception." The issue is resolved before ever working through it (Personal communication, 2012).

This illustrates how the strict methods ingrained in Day's method of ethical analysis can lead to relativism, and how that presented a dilemma to the researcher. An overly rigid view of principled deontological thinking compresses values into rules. Such a view fails to provide a mechanism for approaching cases where important principles and values conflict with each other. When students are confronted with difficult Kantian dilemmas, such as the case in which the Nazis come asking for Anne Frank's secret location with the intent to send her to the death camps, the students tend reject strict deontological thinking as inhuman and uncaring.

Similar problems occur with strict teleological interpretations. Mill saw fairness as important part of utilitarian processes (Elliott, 2007). However, a strict telelogical weighing of consequences will sometimes lead to choices that seem grossly unfair, such as in the classic dilemma where an ethical actor is asked if it would be right to kill one innocent person to save five others. This leads students to reject teleological theory. If it appears that neither

teleological nor deontological theories work, students tend to return to their original process of gut instinct and rationalization.

Day's SAD method, which stands for "situation definition, analysis and decision" (Day, 2006, p. 68), calls for analyzing every ethical case through three theories: a rigid Kantian form of deontology, a utilitarian form of teleology focused on maximizing good and minimizing harm, and a limited virtue theory that emphasizes compromise solutions. After the analysis, students are then expected to pick the decision they like best. If each of the three theories leads to a different yet apparently morally defensible course of action, the process is less one of reasoning to find the right decision than one of justifying a decision the student reached emotionally within milliseconds after the dilemma was presented.

Intuitive decision making followed by intellectual rationalization raises significant concerns for moral educators. Benjamin Libet's (1999) study of the brain showed that readiness potential for an unplanned event begins to occur about 500 milliseconds before the act occurs, but actual cognitive awareness didn't occur until about 300 milliseconds later. Because it takes about 50 milliseconds for the message to move from the brain to the muscles' motor neurons, Libet estimated that people have about 150 milliseconds between cognitive awareness and action, and that the action is already underway. In Libet's view, most of the processing of information leading to action is happening in the unconscious mind. He argues free will is really "free won't," the human ability to stop actions with conscious thought after the unconscious has already started the action process.

Gazzaniga (2005) says such instant decisions are based in the centers of emotion in the human brain. Day's method plays into this natural human reliance on emotional response, particularly when student execution and understanding of the ethical theories is imperfect. In

class discussion, students often made an instant decision then worked their way through the theories to find one that supported their response. If students lack skill and experience in moral reasoning, they may fail to consider important aspects of the issue. For example, in the present study students had great difficulty considering all possible outcomes of teleological considerations. They tended to be nearsighted and gave greater weight to personal or institutional goods or harms. Until students had a significant amount of instruction and experience with utilitarian methods, their teleological decision-making process was often weighted to rationalize pre-existing prejudices.

With that in mind, the researcher made some changes in the case-study pedagogy. Students were asked to consciously avoid making a decision until after they had completed analyzing the case with all three ethical theories. In the class discussions of case studies, students were asked to list all the possible goods and harms that might occur. By using the contributions of multiple members of the group, students were exposed to values they had not considered themselves. In addition, Golden Mean theory was discussed using Aristotelian notions of balancing virtues and students were asked to consider all Golden Mean examinations as though they were a virtuous agent. In the last three weeks of class, students were briefly introduced to mixed deontological and utilitarian theories. Based on the work of Deni Elliott (2007), the instructor showed how Mill's theory of utilitarianism also included use of the principle of justice. Based on the work of Frankena (1973), the instructor showed how conflicts between moral values and principles could be resolved using teleological weighing of possible outcomes.

The researcher considered it his ethical duty to provide students with as useful an understanding of ethical theory as possible given his educational background in the subject.

In addition, the researcher felt an ethical duty to follow the best practices based in the literature of teaching ethics, which included cultivating moral vision (Black, 2008). The researcher also felt he had an ethical duty to steer students away from what Fox and Demarco (2001, p. 8) describe as "individual relativism," the idea that right and wrong is determined by personal choice. Individuals have moral autonomy to decide for themselves what they believe is the right or wrong action, but morality is a mechanism for determining what is best for society, not just for the individual. As such, the instructor felt an ethical duty to teach the seeking of morally right action as a form of excellence (Frankena, 1973). Assuming there is a right and there is a wrong, all three of Day's moral theories should lead the student to the right choice; if they don't lead to the same choice, then the excellent student faces not a choice, but a greater question: Is this truly a failing of the theory or is it a failing of the analysis? Excellent students analyze and re-analyze, leading themselves to higher levels of moral reasoning. A student less motivated by excellence will merely analyze with all three theories and choose the outcome he or she likes best, reinforcing pre-existing instincts and sustaining personal relativism.

Commented [SS15]: Good

In the researcher's classes, the codes of ethics of various media disciplines were used as a buttress against relativism. The codes of ethics embody the central values of the professions. The researcher's emphasis was not on memorization of the codes, nor did the researcher focus on distinctions between the codes. Rather, instruction focused on the values within the codes and how those values could be used as part of the moral decision making process. The instructor's philosophy was that successful professionals should embody the values of their profession, and that students must begin the process of aligning their personal beliefs with their profession's values. When students made self-interested and relativistic

statements, they were often asked to consider how their professional code of ethics would apply in such a case.

This reliance on the codes of ethics as a teaching tool may help explain the success of the researcher's interventions, particularly as measured by the N2 scores. Codes of ethics can be interpreted two ways. They can be viewed as embodying principles of the profession, but they can also be viewed as the rules of the profession. Students who accepted the values of the profession expressed by the codes of ethices and incorporated those values into their own thinking could be expected to score higher on principled thinking. Those who accepted the codes as the rules of their profession could at least be expected to reduce their reliance on personal interest considerations and move toward rules-based thinking or social order considerations.

As discussed in Chapter 3, the N2 score on the DIT2 reflects not only principled reasoning at Kohlberg's stages 5 and 6, but it is also adjusted to reflect the amount of personal interest thinking at Kohlberg's stages 2 and 3. As a student moves from personal interest considerations toward rules-based or social order considerations at Kohlberg's stage 4, the N2 score will rise even when there is no change in the amount of principled reasoning. The intervention case study group made sharp gains on the N2 scale and the SBH Maieutic Method group scored signficantly higher than the mean for all college seniors on the post-test N2 score. In addition, the post-test N2 score for the SBH Maieutic Method group was significantly higher than the post-test N2 score for the comparison case study group.

This growth on the N2 scale can be explained as greater reliance on rules-based thinking. The primary set of "rules" to which the students were exposed in the intervention groups were the professional codes of ethics. Students in the comparison case study class

taught by the model instructor were also exposed to the professional codes of ethics. However, the two classes used the codes in different ways. The comparison class tended to focus on memorization of all the codes of ethics, whereas the intervention classes encouraged students to learn and adopt the code of their own profession. This was intended to help them incorporate and embody their professional codes into their personal ethics. In addition, the comparison class did not use Socratic method to challenge students to consider their codes of ethics in their ethical reasoning.

Stoll asserts that a significant personal commitment to ethics education and moral philosophy is required of a successful moral reasoning instructor (Personal communication, 2012). The present study suggests that the researcher's two years of education in moral development played a significant role in the success of both the SBH Maieutic Method class and the case study class interventions. In addition, the researcher had ongoing support from the Center for ETHICS* in working though pedagogical issues. Two experts from the Center for ETHICS* observed the class and provided feedback. In addition, the researcher had weekly discussions with those experts about educational methods and philosophy.

If character education is to be an important part of media education, philosophical education and institutional support for the instructor may be critical. As this present study observed with the control group, declines in moral reasoning are possible. The control group's mean decline in the P score was 2.67 points, which was not statistically significant ($p=0.281$), but it was not unexpected. Declines in moral reasoning are not uncommon in competitive populations. Research at the Center for ETHICS* has shown that moral reasoning among college students in competitive sports declined over the period from 1987-2004 (Gwebu, Stoll, & Beller, 2005). Significant drops in moral reasoning of competitive

populations have been recorded over four-year periods in high school and college (Gwebu, Stoll, & Beller, 2005).

Other competitive fields such as media may also be subject to natural declines, and there is some evidence this is a particular problem in media fields. Drumwright and Murphy (2004) say advertising practitioners often exhibit some degree of moral myopia or moral muteness that inhibits their recognition and response to ethical issues. The authors suggest that this moral blindness rises over time from the context and demands of the industry and that it begins very early, often as soon as students begin to engage in advertising projects and internships. Students in advertising did not show a significant difference from their peers in college in other media disciplinces, which suggests that the professional culture of advertising may affect moral reasoning after students join the working world. A similar trend is evident in journalism, though in the opposite direction. Professional journalists score very high on the DIT (Wilkins & Coleman, 2005), but, as the present study shows, college journalism students do not score signficantly differently than their peers. The professional journalistic process of confronting moral dilemmas and working through them may be a career-long process of continuing moral education.

Drumwright and Murphy (2004) suggest that educators generally shy away from the educational goal of teaching ethics, allowing students to drift with the ethical culture. This study suggests that if educators chose to develop curriculums aimed at ethical instruction, they can successfully improve the moral reasoning of students. However, this study also suggests that institutions would be best served to develop strong educational programs for ethics instructors, to establish a non-relativistic ethical philosophy supporting their character

education program, and to build institutional cultures of character to support both ethics instructors and students in various media fields.

The effect of gender and media major

No significant effects by gender were observed in pre-test, post-test, or Δ on the DIT2 P scores. Females scored higher than males, which is a general characteristic of the DIT2 (Maeda, Thoma, & Bebeau, 2009). The observed gains in scores following the intervention in the present study were also greater for females than for males, but it was far from statisically significant in a two-sample T-test on the P scale (p=.913). This appears consistent with other research in media ethics. In a study of professional journalists, Wilkins and Coleman (2005) found that men scored slightly higher, but that difference was not statistically significant.

This in no way lays to rest concerns about gender and moral reasoning. Gilligan (1982) has suggested that women based their ethical choices in care rather than in justice, as Kohlberg asserted. However, researchers may be well served to look at ethical culture as a more important factor than gender.

Wilkins and Coleman (2005) report that journalism professionals score a mean P score of 48.68 on the DIT while professionals in advertising score 17 points lower with a mean of 31.64. However, the present study shows no statisically signficant difference between advertising and journalism students on the pre-test, the post-test or Δ on the DIT2 P score. These findings are consistent with those of Marino (2008), whose study of 80 college students found no signficant difference in moral reasoning between those in journalism and advertising. However, students in her study received no moral reasoning intervention. The mean scores in her study of 35.9 for journalism (n=25) and 32.6 for advertising (n=43) are

comparable to the present study's pre-test mean score of 37.11 for journalism (n=9) and 35.25 for advertising (n=16).

Marino (2008) found no impact of ethics classes on moral reasoning by students in journalism and advertising. However, the present study shows that both the SBH Maieutic Method and the case study method had signficant results on moral reasoning development of students. Marino suggested that media ethics courses needed to be improved to produce significant results in moral development and called for a re-evaluation of ethics courses to emphasize dilemma discussion and character development. The present study supports Marino's contention.

However, if college media students show no difference in moral reasoning based on gender or major, why would the mean moral reasoning scores of professionals in journalism and advertising be so different? In athletics, the changing culture of women's sport is suggested as the reason for declines in the moral reasoning of female athletes (Gwebu, Stoll, & Beller, 2005). Research to indentify and quantify the source of what Drumwright and Murphy (2004) call moral myopia in media professions may yield benefits for educators. Character educators who can recognize the causes of moral myopia may be able to help students guard against it.

Conclusions

The present study shows that a media ethics class taught with the SBH Maieutic Method can significantly improve students' moral reasoning.

The present study also shows that a media ethics class taught with the traditional case study method can significantly improve students' moral reasoning.

However, the present study also suggests that three elements are necessary to successful moral reasoning instruction with the case study method: at least 20 hours of in-class discussion using the Socratic or maieutic method, multiple writing assignments totalling at least 20 pages per semester for each student, and significant education for the instructor in the pedagogy of ethics instruction and the philosophy of moral reasoning. This study suggests that the preparation of the educator may be as much or more important than the curriculum. Education and training in the pedagogy of the SBH Maieutic Method could lead to significant improvements in ethics programs.

Implications for future research

Future research should examine which of the techniques of the SBH Maieutic Method are most important to increasing moral reasoning. The case study class showed signficant gains in moral reasoning but wrote only five papers plus essays on exams for a total of between 20-30 pages. The SBH Maieutic Method class wrote 14 essays and a total of between 28 and 42 pages. One of the greatest burdens for an instructor using the SBH Maieutic Method is grading papers every week for every student. In large classes, such paper assignments would be impossible. Future research to determine the optimum number of papers necessary to raise moral reasoning would be an important contribution to the understanding of the pedogogy.

In addition, the importance of instructor feedback to the students has not been fully evaluated. The present study featured extensive feedback to students on their papers. That written feedback is time consuming. Canary (2007) suggests that the writing itself is important because it encourages students to think through the ethical implications of the case study. However, the feedback on papers in the comparison case-study method class was not

extensive, and that class did not make significant gains in moral reasoning. A study to measure the effect of feedback to the student's moral reasoning and to ascertain an optimum level of feedback could be another important contribution to the pedagogy.

In addition, the question remains as to whether moral reasoning can be improved in short and intensive classes, and in online classes. The present study was a 16-week long intervention with in-class discussion. Can similar results be obtained in a four-week summer class or in an online class? Given the growth of summer term and online education, the educational potential for these types of classes needs to be explored.

This study proves that student moral reasoning can be improved in media ethics classes. However, it also suggests that specific education is necessary to prepare instructors to successfully teach ethics. Culp (2012) has demonstrated that such education may be achieved with as little as 10 hours of specific instruction — two and half hours of classroom observing and assessing technique, three hours of education on pedagogical skills and moral schema recognition, two hours of classroom rehearsals, and two and half hours of critiquing the instructor's technique. Culp's experience with highly motivated and structured Marine Corps officers may not be applicable to mass media educators, however. Futher research into educating instructors of media ethics would be another valuable contribution to the SBH Maieutic Method.

Commented [SS16]: Good stuff

Commented [SS17]: The meaningfulness of this study supports (Data) never prove - ☺

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Appendix A

IRB letter of exemption

November 11, 2011

University of Idaho
Office of Research Assurances (ORA)
Institutional Review Board (IRB)
PO Box 443010
Moscow ID 83844-3010

Phone: 208-885-6162
Fax: 208-885-5752
irb@uidaho.edu

To: Stoll, Sharon
Cc: Grant, Thomas

From: IRB, University of Idaho Institutional Review Board

Subject: Exempt Certification for IRB project number 11-091

Determination: November 11, 2011
Certified as Exempt under category 1 at 45 CFR 46.101(b)(1)
IRB project number 11-091 : Comparing the SBH maieutic principle based method to traditional case study methods of teaching media ethics

---

This study may be conducted according to the protocol described in the Application without further review by the IRB. As specific instruments are developed, each should be forwarded to the ORA, in order to allow the IRB to maintain current records. Every effort should be made to ensure that the project is conducted in a manner consistent with the three fundamental principles identified in the Belmont Report: respect for persons; beneficence; and justice.

It is important to note that certification of exemption is NOT approval by the IRB. Do not include the statement that the UI IRB has reviewed and approved the study for human subject participation. Remove all statements of IRB Approval and IRB contact information from study materials that will be disseminated to participants. Instead please indicate, "The University of Idaho Institutional Review Board has Certified this project as Exempt."

Certification of exemption is not to be construed as authorization to recruit participants or conduct research in schools or other institutions, including on Native Reserved lands or within Native Institutions, which have their own policies that require approvals before Human Subjects Research Projects can begin. This authorization must be obtained from the appropriate Tribal Government (or equivalent) and/or Institutional Administration. This may include independent review by a tribal or institutional IRB or equivalent. It is the investigator's responsibility to obtain all such necessary approvals and provide copies of these approvals to ORA, in order to allow the IRB to maintain current records.

This certification is valid only for the study protocol as it was submitted to the ORA. Studies certified as Exempt are not subject to continuing review (this Certification does not expire). If any changes are made to the study protocol, you must submit the changes to the ORA for determination that the study remains Exempt before implementing the changes. The IRB Modification Request Form is available online at: http://www.uidaho.edu/ora/committees/irb/irbforms

University of Idaho Institutional Review Board: IRB00000843, FWA00005639

Appendix B

NIH Certificate of Completion "Protecting Human Research Participants"

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Tom Grant** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 01/21/2010

Certification Number: 368907

Appendix C

Research consent form

Consent Form

Media Ethics Instruction Research Project

The University of Idaho Institutional Review Board has certified this project as exempt. The purpose of this study is to compare two methods of teaching media ethics and determine whether these methods improve moral reasoning.

As a participant in this study you will be asked to spend approximately 40 minutes to complete a survey about how you feel about certain ambiguous situations. You may feel some anxiety while taking the survey; remember, you may refuse to participate at any time with no penalty to you.

You will benefit from participating in this study by helping us help determine how best to teach media ethics classes in the future. Society will benefit because improvements in the effectiveness of media ethics training will help future communications experts avoid the ethical pitfalls that have eroded trust in media.

In the survey, you will also be asked to provide some demographic information. Responses to this survey including all personal information are anonymous. Please contact the principle investigator Tom Grant at gran3905@vandals.uidaho.edu or Dr. Stoll at sstoll@uidaho.edu if you have questions or problems.

Investigator
Thomas Grant
University of Idaho
Center for ETHICS*
Moscow, ID 83844-3080
Ph. 208-885-2103

Faculty Sponsor
Dr. Sharon Kay Stoll
University of Idaho
Center for ETHICS*
Moscow, ID 83844-3080
Ph. 208-885-2103

I have reviewed this consent form and understand and agree to its contents.

Participant Name _____ Date _____
Signature:
_____

Date of Birth: _____

Experimenter: Thomas Grant
Signature:
_____

Appendix D

IRB letter approving modification to review student writing

University of Idaho

April 11, 2012

Office of Research Assurances
Institutional Review Board
PO Box 443010
Moscow ID 83844-3010

Phone: 208-885-6162
Fax: 208-885-5752
irb@uidaho.edu

To: Stoll, Sharon
Cc: Grant, Thomas

From: Traci Craig, PhD
Chair, University of Idaho Institutional Review Board
University Research Office
Moscow, ID 83844-3010

IRB No.: IRB00000843

FWA: FWA00005639

Approved: 04/11/12

Title: 'Comparing the SBH maieutic principle based method to traditional case study methods of teaching media ethics'

Your modification request has been approved.
Modification Requested: 04/04/12

Please note that this does not change your approval period.

On behalf of the Institutional Review Board at the University of Idaho, I am pleased to inform you that the proposed protocol modification for the above-named research project has been approved as offering no significant risk to human subjects.

A modification **does not** change your approval period. Should there be significant changes in the protocol for this project, it will be necessary for you to resubmit the protocol for review by the Committee.

Thank you for submitting your modification request.

Traci Craig

Traci Craig

Appendix E

Research consent to analyze student writings
Essay Analysis Consent Form
Media Ethics Instruction Research Project

The University of Idaho Institutional Review Board has approved this project. The purpose of this study is to compare two methods of teaching media ethics and determine whether these methods improve moral reasoning.

The research is being conducted as part of your normal class participation in JAMM 341. In class, you are being asked to complete numerous essays on ethical issues. Your essays may provide information about the manner and extent of your moral development in this class.

But signing this consent form, you are agreeing to allow the researcher to analyze and use your essays as part of the research into the comparison of teaching methods. Your identity will be kept confidential. Your essays will be stored in a locked file cabinet accessible only to the researchers. Parts of your essays may be used in publications, but nothing will be used that could identify your participation in the project. You may refuse to participate at any time with no penalty to you.

You will benefit from participating in this study by helping us help determine how best to teach media ethics classes in the future. Society will benefit because improvements in the effectiveness of media ethics training will help future communications experts avoid the ethical pitfalls that have eroded trust in media.

Please contact the principle investigator Tom Grant at gran3905@vandals.uidaho.edu or Dr. Stoll at sstoll@uidaho.edu if you have questions or problems.

Investigator
Thomas Grant
University of Idaho
Center for ETHICS*
Moscow, ID 83844-3080
Ph. 208-885-2103

Faculty Sponsor
Dr. Sharon Kay Stoll
University of Idaho
Center for ETHICS*
Moscow, ID 83844-3080
Ph. 208-885-2103

I have reviewed this consent form and understand and agree to its contents.

Participant Name _____ Date _____

Signature: _____

Date of Birth: _____

Experimenter: Thomas Grant

Signature: _____

Appendix F

Syllabus for case study method class

SCHOOL OF JOURNALISM AND MASS MEDIA
UNIVERSITY OF IDAHO

JAMM 341, SECTION 1:

MASS MEDIA ETHICS
SPRING 2012

Class Meeting Times: Tuesday and Thursday, 8 a.m. to 9:15 a.m.
C**lassroom:** TLC 141
Instructor: Tom Grant
Instructor's Office: 500 Memorial Gym (in the front door, up the stairs and to the left; at the top of the second level of gym seating turn right and continue up to the Center for ETHICS*.)

Contacting Instructor:

E-mail: tgrant@uidaho.edu

Phone: 208-885-2103 or 208-301-0147

Instructor Office Hours: Monday, Wednesday and Friday, 12:30-1:20 p.m.; Tuesday and Thursday, 9:30-10:45 a.m.; or by appointment.

COURSE DESCRIPTION & GOALS: This is a 3-credit course in which students will undertake a critical examination of the major ethical issues affecting media practitioners across all fields. In addition, we will survey the philosophical, social and moral qualities of ethical decision making as described in classical ethical theory. At the end of this course, students will be able to demonstrate the following:

(a) An understanding of the philosophical foundations of ethics and major ethical principles and how to apply those principles in a professional setting.

(b) A demonstrated grasp of the major contemporary ethical issues and the ethical dilemmas faced by media practitioners so as to contribute to ethical problem solving in the professional

workplace.

(c) A demonstrated ability to apply critical and creative thinking skills in resolving challenging ethical dilemmas.

(d) The ability to effectively communicate ethical concepts and practical application of ethical theory to professional and external audiences.

The importance of this course is underscored by the fact that regardless of which media profession one is engaged in, the ethical principles essentially are the same and most of the issues recur across occupations.

Nevertheless, the course unapologetically emphasizes ethical issues in journalism. That is due, in part, to the fact the instructor is a journalist and brings that experience to the class. But it is also true the practice of journalism produces a mother lode of compelling issues and cases. Their resolution has relevance to all JAMM disciplines.

REQUIRED TEXT: Louis Alvin Day, *Ethics in Media Communication* (ISBN: 0534637140), Thomson Wadsworth. The book is available in the University Bookstore across from the Student Union Building. Used copies can be found online at any number of outlets, including Amazon. Third, fourth or fifth editions are acceptable. A copy of the text, albeit a third edition, will be on reserve in the library.

ADDITONAL/SUPPLEMENTARY READINGS & MATERIALS: Although the required text will constitute most of the book readings for the class, there will be supplementary reading materials provided in class from time to time. Furthermore, students will be expected to periodically access the following websites:

http://www.poynter.org/category/latest-news/romenesko/
http://iwantmedia.com
http://www.poynter.org/tag/ethics/
http://www.ajr.org/
http://www.cjr.org/

BLACKBOARD: Content of the course will be managed through Blackboard. Your Blackboard page will be listed as “jamm341: Mass Media Ethics (Grant, Sec 01).” Because there are two sections to this class, and the two sections are being taught using different materials, make sure that you are working from the appropriate Blackboard page and reading the appropriate materials.

CLASS BLOG: We have established a blog for this course, *http://jamm341ethics.wordpress.com/*. All students in the class must register on the blog using their real names and Vandal email. We will use the blog to discuss current events in media ethics. Participation on the blog and in class will constitute 10 percent of a student's grade. Deadline for registering is Jan. 25.

CLASS ATTENDANCE: This is a JAMM course so we will follow rigorously the school's standard attendance policies. Because the importance of attendance cannot be overemphasized, roll will be recorded at the beginning of every class session. At the heart of the course will be in-class lectures, discussions and written case studies. Participation in discussions, assignment reviews and topical lectures is essential to acceptable performance. Four unexcused absences during the course of the semester will result in a deduction of one grade level from your final grade. Beyond that, you may be assigned a failing grade for the semester for non-attendance, or habitual late arrival.

Per University of Idaho policies, absences will not be excused unless the absence is due to participation in official university activities or programs, personal illness, family illness and care or other compelling circumstances. Excused absences must be documented (e.g. with a doctor's note or a copy of a newspaper obituary or a letter from your coach). Students are expected to notify the instructor in advance of planned absences.

It is the responsibility of students who have missed a class to acquaint themselves with the material covered and to make arrangements with the instructor to makeup assignments.

This is a professional program for journalists and other media practitioners who are expected to understand and comply with deadlines. Students are expected to meet deadlines without exception. In general, assignments will be due at the start of class on the day specified when the assignment is made. Late papers will docked one full grade for every day past deadline.

EMAIL: All students are required to check their University of Idaho email address (Vandal Mail) regularly. Reminders of assignments, changes in the schedule and links to related Web sites may be distributed via email. Class notes will be distributed after every class to students who attended that class. The class email distribution list will be based on your Vandal Mail address. If writing to me, please put "JAMM 341" in the subject line to assure a prompt response.

CLASS ETIQUETTE: Students must turn off all cell phones, pagers, beepers and other devices during class. Laptops must remain closed. iPads and other digital devices stored. Class participation is important. The instructor will e-mail class notes to all attending students shortly after class. Distracting side conversations will be discouraged. Students found napping will be asked to leave. Classroom guests, in particular, will be treated with attentive respect. Most importantly, all of us will be expected to maintain a civil demeanor during what certainly will be lively discussions of highly controversial ethical issues.

GRADING: There will be one mid-term exam, four case study papers and a final exam. There also will be some number of ungraded assignments at the beginning of the semester as well as an occasional extra credit opportunity.

Final grades will be determined as follows:

Midterm exam: 20 percent
C**ase study reports:** 50 percent
Final exam: 20 percent
Class, blog participation: 10 percent

The mid-term will cover classical ethical theory and professional codes of ethics. The test will be scored on a points basis. The final will include "live-fire" case studies as well as some standard exam questions and also will be scored on a points basis. The final is scheduled for 7:30-9:30 a.m. on Wednesday, May 9.

Exam makeups: A substitute exam date will be granted for only three reasons:

- Your own serious illness, documented with medical records.
- Serious illness or death of a family member; documentation required.
- An official university absence (athletic contest or field trip).

Please submit your request for a makeup exam in writing or by e-mail at least one week before the exam. Makeups must be completed no later than two class days after the scheduled date. The need to depart early for a weekend trip or spring break is NOT considered a legitimate reason to request an alternative test date.

During the semester, the class will consider a significant media-related ethical topic each week. In introducing the topic, students will be asked to debate the ethical issues involved, discuss relevant cases and their resolution and occasionally role-play key stakeholders. Students are expected to actively participate in these discussions.

A note on writing: This is a JAMM course. In addition to covering elements required of an ethical case study, assignments will be evaluated, to the extent possible, on the quality of the writing, particularly clarity, and on accuracy. Incorrect spellings, improper grammar and errors of fact can result in a lower grade.

In addition to the in-class and written case studies, some time will be spent each week reviewing "breaking" ethics news and discussing cases and events in class.

ACADEMIC HONESTY & INTEGRITY: Students are responsible for compliance with, and are

expected to abide by, the Student Code of Conduct especially, but not exclusively, Article II on Academic Honesty. Consequently, any violation of the Code be it in the form of cheating, plagiarism, etc, shall be punished accordingly. Further information and additional resources on University of Idaho policy regarding academic integrity is available online at: http://www.uihome.uidaho.edu/default.aspx?pid=45708%20. *See also* p. 55, item O-2 (Academic Performance) of the University of Idaho 2010-2011 catalog.

HELP WITH STUDY SKILLS: Survey courses such as JAMM 341 cover a wide range of material. To earn a good grade in the course, students should attend class every day and keep up with the reading. If you have problems understanding the course content, please visit me during my office hours. If you need additional help with time management, active learning and taking tests, visit the Tutoring and Academic Assistance office on the third floor of the Idaho Commons

ACCOMMODATION FOR STUDENTS WITH CHALLENGES: Disability Support Services Reasonable Accommodations Statement: Reasonable accommodations are available for students who have documented temporary or permanent disabilities. All accommodations must be approved through Disability Support Services located in the Idaho Commons Building, Room 306 in order to notify your instructor(s) as soon as possible regarding accommodation(s) needed for the course.

Phone: 885-6307
Email at dss@uidaho.edu
Web at www.access.uidaho.edu

Students should present a completed and signed Accommodation Checklist for the current semester from Disability Support Services when requesting accommodations. Students should present the checklist to the instructor during office hours.

Appendix G

Sample PowerPoints from the case study class

Appendix H

Sample lecture notes from the case study class

Appendix I

Sample case study assignments for the case study class

Appendix J

Mid-term and final exam for case study method class

Appendix K

Samples of case study class student papers with grades and comments

Appendix L

Syllabus for SBH Maieutic Method class

Syllabus
JAMM 341, Section 2, Mass Media Ethics
University of Idaho
Spring 2012
Instructor: Tom Grant
Class times: Tuesday and Thursday, 11:00 a.m. – 12:15 p.m.
Classroom: TLC 031

American traditions and the American ethic require us to be truthful, but the most important reason is that truth is the best propaganda and lies are the worst. To be persuasive we must be believable; to be believable we must be credible; to be credible we must be truthful. It is as simple as that. – Edward R. Murrow

Instructor contact:
Tom Grant, PhD candidate
Center for ETHICS*, 500 Memorial Gym, Moscow, ID 83844-3080 (Go in the front door, climb the steps going to your left, swing right at the stop of the second spectator level and continue up the steps until you can go no further.)
Phone: (208) 885-2103 or 208-301-0147 (cell)
Email: tgrant@uidaho.edu
Office Hours: Monday, Wednesday and Friday, 12:30-1:20 p.m.; Tuesday and Thursday, 9:30-10:45 a.m.; or by appointment.

Course description:

The purpose of this course is to develop a problem-solving approach to current ethical problems in advertising, broadcasting and digital media, journalism, and public relations.

Note: Part of this class will be conducted through the Blackboard. All assignments, feedback and so forth will occur through the Blackboard site labeled "jamm341: Mass Media Ethics (Grant, Sec 02)." Because there are two sections of JAMM 341 and each class uses different materials, please make sure you're reading the appropriate Blackboard site. You will be expected to check Blackboard in preparation for each class.

Course Objectives:

1. To develop critical reasoning skills.
2. To understand a basic outline of systematic moral reasoning.
3. To develop a personal, systematic, principled decision-making process.
4. To understand ethical codes in various fields of communications, and the principles underlying those codes.
5. To apply personal principled reasoning to current issues in journalism, advertising, digital media and broadcasting, and public relations.

Textbook:

Frankena, W. K. (1973). *Ethics.* Englewood Cliffs, N.J.: Prentice-Hall. (Available free online at http://www.ditext.com/frankena/ethics.html)

Supplementary reading as assigned and provided through by the instructor will include portions of:

Fox, R.M. & DeMarco, J.P. (2001) *Moral reasoning: A philosophic approach to applied ethics.* 2nd Edition. Harcourt College Publishers, Orlando, FL. pp. 225-244;

Murrow, E. R. (1967) *In search of light: The broadcasts of Edward R. Murrow, 1938-1961.* Knopf, New York, NY. pp. 3-48

Merrill, J.C. (1994) "Immanuel Kant," *Legacy of wisdom: Great thinkers and journalism,* pp 61-66

Kovach, B. & Rosenstiel , "What is journalism for?", *The elements of journalism: What newspeople should know and the public should expect,* pp 15-35, 94-110

Reichert (2003) "Prurient Potions," *The erotic history of advertising,* pp. 291-322.

Hallahan, K. (2006) "Responsible online communication," *Ethics in public relations,* pp 107-130.

Marlin, R.(2002) "Ethics and propaganda," *Propaganda and the ethics of persuasion,* pp. 137-204

Sandel, M.(2009) "The Case for Equality: John Rawls," *Justice,* pp 140-166

Good, H. (1989) "Death of Innocence," *Outcasts,* pp. 70-119.

Peterson, T. (1966), Social responsibility: Theory and practice, *The Responsibility of the Press,* pp. 33-50

Scheuer, J. (2008),"Clean news: Journalistic excellence and independence," *The Big Picture: Why Democracies Need Journalistic Excellence,* pp. 151-170

Dillon, M. "Ethics in black and white: Good Night and Good Luck," *Journalism Ethics Goes to the Movies,* pp. 109-124

Assignments and papers due:

1. Two to three page weekly paper due in class each Thursday. Essays should be of a scholarly bent and should include at least six supporting arguments from the assigned formal readings, class lectures and outside research (two from each area). Specific writing assignments may be found on Blackboard.
2. A 5-6 page final paper on ethical dilemmas.
3. A 5-question quiz in each class over lectures and readings.

Evaluation:

Papers: 60%
Quizzes: 30%
Attendance and participation: 10%

(Scores on late papers will be reduced by 10 percent. No late papers will be accepted after Tuesday of Dead Week.)

Movie nights:

Two movie nights are scheduled: Monday, March 5, at 7 p.m., location TBA and Monday, April 23, at 7 p.m., location TBA. Students will be excused from Thursday classes that week.

CLASS ATTENDANCE:

This is a JAMM course so we will follow rigorously the school's standard attendance policies. Good attendance will be critical to your grade.
Per University of Idaho policies, absences will not be excused unless the absence is due to participation in official university activities or programs, personal illness, family illness and care or other compelling circumstances. Excused absences must be documented (e.g. with a doctor's note or a copy of a newspaper obituary or a letter from your coach). Students are expected to notify the instructor in advance of planned absences. It is the responsibility of students who have missed a class to acquaint themselves with the material covered and to make arrangements with the instructor to makeup assignments. This is a professional program for journalists and other media practitioners who are expected to understand and comply with deadlines. Students are expected to meet deadlines without exception. In general, assignments will be due at the start of class on the day specified when the assignment is made.

EMAIL: All students are required to check their University of Idaho email address (Vandal Mail) regularly. Reading materials, reminders of assignments, changes in the schedule and links to related Web sites may be distributed via email. If writing to me, please put "JAMM 341" in the subject line to assure a prompt response.

CLASS ETIQUETTE: Please turn off all cell phones, pagers, beepers and other devices during class. Class participation is important. Please treat all others in the classroom with attentive respect.

A NOTE ON WRITING: This is a JAMM course. In addition to covering elements required of an ethical case study, assignments will be evaluated, to the extent possible, on the quality of the writing, particularly clarity, and on accuracy. Incorrect spellings, improper grammar and errors of fact can result in a lower grade.

ACADEMIC HONESTY & INTEGRITY: Students are responsible for compliance with, and are expected to abide by, the Student Code of Conduct especially, but not exclusively, Article II on Academic Honesty. Consequently, any violation of the Code be it in the form of cheating, plagiarism, etc, shall be punished accordingly. Further information and additional resources on University of Idaho policy regarding academic integrity is available online at:
http://www.uihome.uidaho.edu/default.aspx?pid=45708%20. See also p. 55, item O-2 (Academic Performance) of the University of Idaho 2010-2011 catalog. HELP WITH STUDY SKILLS: Survey courses such as JAMM 341 cover a wide range of material. To earn a good grade in the course, students should attend class every day and keep up with the reading. If you have problems understanding the course content, please visit me

during my office hours. If you need additional help with time management, active learning and taking tests, visit the Tutoring and Academic Assistance office on the third floor of the Idaho Commons

ACCOMMODATION FOR STUDENTS WITH CHALLENGES: Disability Support Services Reasonable Accommodations Statement: Reasonable accommodations are available for students who have documented temporary or permanent disabilities. All accommodations must be approved through Disability Support Services located in the Idaho Commons Building, Room 306 in order to notify your instructor(s) as soon as possible regarding accommodation(s) needed for the course.

Phone: 885-6307 Email at dss@uidaho.edu Web at www.access.uidaho.edu
Students should present a completed and signed Accommodation Checklist for the current semester from Disability Support Services when requesting accommodations. Students should present the checklist to the instructor during office hours.

Appendix M

Samples of online discussion board postings and quizzes

Appendix N

Course schedule and writing assignments for the SBH Maieutic Method class

Course Schedule
JAMM 341, Mass Media Ethics

This is a tentative schedule which will be adapted as the course moves along during the semester.

Each class will begin with a short 5-question quiz covering assigned reading and in-class presentations. The questions will be posted on the class Web site prior to class, but students are expected to prepare individually and answer independently.

Week 1 (Jan 12) Who are you?

1. Explanation of the course.
2. Research explanation and testing: RSBH and DIT.
3. Central framing question: Who are you?
4. Powerpoint: Who are you?
5. Discuss expectations for papers and APA style. Show how to create citations in Word.

Week 2 (Jan 17 & 19) The good person.

1. Reading – Frankena, *Ethics*, preface and part 1, p.1-11. Merrill, J.C. (1994) "Immanuel Kant," *Legacy of wisdom: Great thinkers and journalism,* pp 61-66; Kovach, B. & Rosenstiel , "What is journalism for?", *The elements of journalism: What newspeople should know and the public should expect,* pp 15-35
2. PowerPoint: The good person
3. **Paper 1 (Due Jan. 19):** Unfair treatment.

   > Have you ever been treated unfairly or dishonestly? Tell what happened and relate it to your life and interests. How did you feel and how did it affect you? Relate that experience of being treated unfairly or dishonestly to your vision of how you will live your life during your career in journalism, advertising, public relations, digital media or broadcasting. APA style. No references required.

Week 3 (Jan 24 & 26) Principles and you

1. Discussion of papers
2. Reading - Fox & DeMarco, "Applying moral principles," *Moral Reasoning,* pp. 225-244; "A question of balance: the autism-vaccine controversy in the British and American Elite Press," Clarke, C.E., Science Communication, June 24, 2008.; Murrow, *In Search of Light,* pp. 3-48.

3. Power Points: 02 Values Principles and You
4. **Paper 2, due Jan. 26** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources):

> Based on your readings of Edward R. Murrow, reflect upon the journalistic duty of impartiality. Was Murrow impartial or was he an activist journalist? In the face of Hitler, should he be impartial? Is it possible to be impartial? Are there times when partiality is acceptable? How can you tell when it's acceptable or not acceptable? Imagine yourself in the situation of someone like Murrow, the lone reporter in a foreign country, as war begins in that nation, a war in which the United States has no part. It might be Rwanda or Sierra Leon. It might be the Mexican drug war. But let's say it's the Libyan civil war, and on one side sits a leader often equated with Hitler. Could you remain the impartial observer? Would you take sides? What is your purpose? If you're to be a good person, what should a good person do? (Focus on one or two aspects of this question and reflect deeply.)

Week 4 (Jan 31 and Feb 2) Decision Making

1. Discussion of papers.
2. Reading – Frankena, Ch. 2, p. 12-33; Codes of Ethics of Society of Professional Journalists, American Marketing Association, American Association of Advertising Agencies, Public Relations Society of America, Radio Television Digital News Association.
3. Power Point – Frankena 2
4. Power Point, Decision Making

5. **Paper 3, due Feb. 2**. (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources)

   Decide on 2 or 3 moral values and tell why you selected each one. Which one is the most important principle and why do you think it is more important than the others. Write a moral principle for each of your chosen values. Identify at least one potential problem that each of your moral principles may run into. Consider issues in your field of interest. Does this problem constitute an exception to your principle? Does your personal code always fit within the code of ethics in your field?

Week 5 (7& 9 Feb) Utility

1. Discussion of papers
2. Reading: Frankena, Ch. 3, 34-60
3. Power Points: Frankena Ch. 3
4. **Paper 4 Due Feb. 9** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources):

Imagine Wikileaks on a local level. A source brings a document to you that he or she smuggled out of a classified area concealed inside their person. The source is afraid that he or she will be fired, or prosecuted, if anyone finds out who leaked the document. The document is marked classified, and conventional sources will neither confirm nor deny anything about the document. The document alleges that two Muslim men in your community are under surveillance by federal authorities. Only one man is named and the second man is described in rather generic terms. The document does not suggest that the men committed any crime, but the community has already experienced hate crimes against Muslims. You must decide whether to print a story based on the document. What are the moral issues involved? Could anyone be harmed? What principles must you apply to making a decision? How do your personal principles apply? What does your profession's code of ethics suggest about such cases? APA style, 2-3 pages with six citations: 2 from class, 2 from reading materials, 2 from outside.

Week 6 (14 & 16 Feb) Moral value

1. Discussion of papers
2. Reading: Frankena, Chapter 4. pp 61-78; Reichert, "Prurient Potions" from The Erotic History of Advertising, pp. 291-322.
3. Power Points: Frankena Ch. 4
4. **Paper 5, due Feb. 16**. (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources)

   Reichert notes that the use of sexual images and innuendo to sell alcoholic beverages is becoming more brazen. Your company wins a contract to market for Buzzin, a new alcoholic beverage. Pressured by the company, your boss orders you to put together a sexy marketing campaign. The campaign is extremely brazen, but successful. Buzzin becomes very popular with the younger demographic. However, it also attracts attention for some negative side-effects. An activist group blames the advertising for Buzzin for increases in drunk driving accidents and sexual assaults against young women. In fact, your boss's daughter is hurt in a car crash with a drunken driver who had empty bottles of Buzzin in his car. Your boss asks you for a two-page memo outlining your private response to these complaints in hopes of formulating a better policy for dealing with such clients in the future. Analyze the situation using your principles and the mandates of your code of ethics. Is there anything wrong with using sex to promote drinking? Do you or your company have any responsibility in these cases?

Week 7 (21 & 23 Feb) The Good Life

1. Discussion of papers
2. Reading: Frankena, Chapter 5, pp 79-94
3. Power Points: Frankena Chapter 5-6
4. Video: Murrow, The McCarthy Years

5. **Paper 6, Due Feb. 23.** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources)

   Shannon is a video producer for a local Web site. She works hard and is well organized. She has developed many contacts in the community and has generally earned their respect. She knows most of the other media in her community and regularly sees them at news events.

   In recent months, she has noticed one television reporter commit what she considers to be unethical behavior. She has witnessed him stage minor events that he portrays on air as happening live. She has seen him secretly taking video of a grieving family after a family member requested their privacy. She has seen him badger a young man into making an angry statement, which came across on air as the opposite of what the man said in statements to other reporters. And quite by accident, Shannon came across the reporter having a boozy dinner with a county commissioner, following which the commissioner picked up the tab with a county credit card.

   The next day, Shannon calls the news director who supervises the reporter. Shannon asks if the conversation is confidential. The reply is, "You tell me." Shannon assumes that is an affirmative, and informs the news director about the unethical conduct. In Shannon's remarks she states that perhaps the reporter needs some emotional counseling. The conversation ends with the news director saying, "We will look into it."

   Four hours later Shannon receives a call from the reporter, who swears, "Who the f....do you think you are? You don't have the right to call me unethical or sick. I don't do anything different than 90% of the media today. Get off your high horse. You got your nerve, call me unethical. What you did was totally unethical." The reporter hangs up before Shannon can reply.

   She is left holding the phone and wondering why and if she should have reported the offensive behavior. What should Shannon do now? Should she call the news director and demand some sort of apology for the lack of confidentiality? Should she call the reporter back, and tell him what she thinks?

   What would you do? Emotion, ethical practice, responsibility of professional practice: Shannon's problem could be in any field of endeavor. It isn't about media; it's about behavior, communication, and professional practice. What say you?

Week 8 (Feb. 28 & Mar1) Why be moral?

1. Discussion of papers
2. Reading: Frankena, Chapter 6, pp 95-116; Murrow, In Search of Light, pp 233-268.
3. PowerPoint: Frankena, Chapter 5-6
4. Video: Murrow, The McCarthy Years
5. **Paper 7, due Mar. 1** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources).

   Edward R. Murrow took a moral stand on McCarthyism at significant risk to himself, his staff and his network. Write about one moral stand you've taken in your life. Discuss what principles were most important and whether you placed yourself or

others at any risk. What non-moral goods were served by your stance? Reflect on how you felt about your stand and whether you made a difference in that situation. How would such a moral stance play in your branch of the media? Would it fit within your profession's code of ethics?

Week 9 (Mar 5&6 -- no class Mar 8); Digital media

1. Discussion of papers
2. Movie night: "The Social Network", Monday evening, Mar. 5, location TBA. (No class on Mar 8. If unable to view movie, you must obtain it and view it your own.)
3. Reading: Ginny Whitehouse (2010): Newsgathering and Privacy: Expanding Ethics Codes to Reflect Change in the Digital Media Age, Journal of Mass Media Ethics, 25:4, 310-327; Hallahan, K. "Responsible online communication," Ethics in public relations, pp 107-130.
4. Discussion of ethical issues in "The Social Network."
5. PowerPoint: The Social Network
6. Paper 8, due March 8 (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources):

> Refine your values and principles paper, making appropriate changes if needed. Consider the course and class discussions thus far. Rank your moral values from most important to least important and tell why you rank them in that order (e.g., I value honesty because...). Provide a principle statement for that value, e.g. I will not lie. Provide at least one problem that that you may encounter following that principle (e.g. If the coach asked me if my best friend John was in class yesterday and I know he will get in trouble for not being in class. Should I lie to the coach? Does my loyalty to John override my principle of being honest to the coach?) Explain your reasoning.

Week 10 (13 & 15 Mar) **No Class due to Spring Recess**

Week 11 (20 &22 Mar) Truth and honesty

1. Discussion of papers
2. Reading: Marlin, R. "Ethics and propaganda," Propaganda and the Ethics of Persuasion, pp. 137-204
3. PowerPoint: What is truth?
4. **Paper 9, Due March 22** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources).

You're a radio talk show host on a local station. A young girl disappears and all the media in town are covering the story. You get a phone call on the air from a man saying he is the kidnapper. You notify police. Because of some things the man says, police want you to help them catch the suspect. The police ask you to be the lead in a sting to capture the kidnapper. You'll have to lie to the kidnapper on the air (and your listeners will hear you) and say you have a promise that he'll be given immunity if he gives the girl up unharmed. The police routinely lie to

suspects to get criminals to confess, so they think this is quite acceptable. And because the lie will be yours, not theirs, they'll have no qualms actually arresting him. In fact, if they don't arrest him, you're afraid he'll just do it again, as do other kidnappers who get what they want in one case. Will you go along with the police and lie to help save a little girl? Elaborate on your reasoning. What principles are you relying upon to make your decision? What's the cost to you and your station when people learn about your deception? How does that fit with your moral values and the ethical code of your profession?

Week 12 (Mar 29 & 29) Fairness

1. Discussion of papers
2. Reading: Sandel, M.(2009) Justice, "The Case for Equality: John Rawls," pp 140-166. Giles, B. (2002). Discovering What Constitutes Fairness in Newspaper Reporting. *Nieman Reports*, 56(2), 3. Retrieved from EBSCO*host*.
3. Powerpoint: Fairness
4. **Paper 10, Due Mar. 29**: (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources)

   You are the owner of a sophisticated line of women's sport bra clothing. Your line has been the best in the business for decades but in the past year, sales have declined from what you perceive is shoddy, yellow advertising by your closest competitor, BRZ lingerie. BRZ has maligned your reputation as well as your established product and now reigns as the number one product. As luck would have it, one of your designers brings you BRZ's fall production models. She states that through a series of dumb luck, she found the layout in a designing class she was taking. After investigation, she realizes that one of BRZ's people apparently inadvertently left it behind. She excitedly notes that the material is dated and appears to be the latest model. She also states that from what she can glean, your company can outdo BRZ easily and win back the lost market. What do you do, based on your stated principles? Address the questions below and give theoretical support from your authors on your answer to EACH question.

   a. Tell your designer to return the model to BRZ, emphatically stating that you will have no part in clandestine snooping.

   b. Tell your designer to return the model, but only after you analyze it thoroughly. You're not a thief, but you're not stupid either.

   c. Keep the model, tell your designer to be quiet about what she found, and develop a new strategy based on what was found. Losers are weepers. All's fair in love, war, and the lingerie business. And obviously, BRZ has sloppy as well as practicing unethical business practices, which now has caught up with them. It's payback time.

   d. Other options, and reasoning behind them?

Week 13 (Apr 3 & 5) Beneficence and harm

1. Discussion of papers

2. Reading: Good, H. “Death of Innocence,” Outcasts, pp. 70-119. Pirkis, Buress, Francis, Blood and Jolley, (2006) The relationship between media reporting of suicide and actual suicide in Australia, Science and Medicine, 2874-2886; Stevens, J.E. (2001), Reporting on violence: New ideas for television, print and Web, Berkeley, CA, Berkeley Media Studies Group.
3. PowerPoint: Beneficence and harm
4. **Paper 11, Due April 5** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources) Looking at your image:

   Part 1: In your assigned team, find a 2-3 minute clip of someone from your profession represented in the movies or TV facing an ethical dilemma, preferably involving harm. You will play the clip for class and explain what moral principles may be used to justify or condemn the person's actions. You should also address how the example fits the code of ethics of the profession. Be prepared to explain your own views about how such a situation should be handled.

   Part 2: Based on the clip your group selected, write an essay that summarizes and provides context for the clip, and provides your personal answer to the following questions:

   What principles could be used to justify the person’s actions and what principles could be used to condemn the person’s actions? Explain using moral reasoning. Who is being harmed and who is being helped? Why is that good or bad? How does the characters’ behavior fit the code of ethics of your profession? Imagine yourself in that character’s position and explain your own views about the situation. What you would do differently? Does this character accurately represent your profession as you would like to see it represented? Why or why not? If not, why do you believe the writers represented the character that way? What purpose does it serve?

Week 14 (Apr. 10 & 12) Responsibility

1. Discussion of papers
2. Reading: Plaisance, P.L. (2000) “The concept of media accountability reconsidered,” Journal of Mass Media Ethics, 257-268.; Hallahan, K. (2006) Responsible online communication, Ethics in Public Relations: Responsible Advocacy, pp 107-130; Peterson, T. (1966), Social responsibility: Theory and practice, *The Responsibility of the Press*, pp. 33-50; Organization of News Ombudsmen Mission Statement, www.newsombudsmen.org.
3. PowerPoint: Responsibility
4. **Paper 12 Due 12 April 5** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources)

   You are the news director and main anchor at a television station. You’ve been working with one of your reporters on an investigative piece about out-of-town travel by city council members. It’s a good story, but you get one significant fact wrong. At least one council member may have been unfairly accused. You learn later that a city

firefighter having a drink with your reporter hears her say she's "going to get" the council member. You didn't say it. But you're concerned that the reporter was reflecting the attitude of the newsroom, and one you have allowed to flourish, even if you didn't actively promote it. And now you not only have an error to correct, you have a potential lawsuit brewing. The reporter's statement makes it look a lot like malice. Write a correction for that mistake. Describe what you believe would be the fair and appropriate way to deliver that correction in your newscast. Should an apology be included? Explain why it is important to deliver such a correction and or apology, and what it does for the parties involved. Does it change the wrong? Does it clean the slate? How does it serve anyone to apologize? Does it matter whether it's a private apology or a public apology? How does it help the parties move on?

Week 15 (Apr 17 & 19) Independence

1. Discussion of papers
2. Reading: Kovach, B. & Rosenstiel (2001), "Independence from faction", *The Elements of Journalism: What Newspeople Should Know and the Public Should Expect*, pp 94-110; Scheuer, J. (2008),"Clean news: Journalistic excellence and independence," *The Big Picture: Why Democracies Need Journalistic Excellence*, pp. 151-170; Potter, D. "News for Sale," http://www.newslab.org/articles/newsforsale.htm.
3. Power point: Independence
4. **Paper 13, due April 19** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources):

    Harriet is a reporter at The Big Town Daily News and is respected as one of the top journalists in the community. A reporter at WXTV in Big Town, Rebecca, has been working on a significant environmental story for several months, but one that happens to be on the fringe of the Daily News' coverage area, so the newspaper hasn't devoted much coverage to it.

    Rebecca comes to Harriet with an unusual offer. She's concerned that the story hasn't reached a wide enough audience, a problem exacerbated by WXTV's status as the number 3 station in the market. She believes that until the story gets greater coverage, authorities will remain reluctant to make changes. In the meantime, Rebecca believes people are being hurt by the environmental problem. So she offers to give all the original documents she has gathered on the story to Harriet, in hopes that the Daily News will begin covering the story.

    Many of the documents come from sources Harriet could not easily duplicate, and what's being offered represents weeks, if not months, of work. Rebecca wants nothing in return. In fact, Harriet gets the impression that Rebecca hasn't told her boss about what she's doing.

    Harriet doesn't respond but takes the offer to her editor. Her editor tells Harriet she can't accept the offer. "We do our own work here," he says. Harriet then asks for permission for a week to research the story. The editor laughs. "It's their story, not ours," he says. "Our readers don't care about it."

    What should Harriet do? Analyze her options using theories of ethical decision-making. What is Harriet's purpose? What ethical issues are involved? Does

Harriet have duty in this case? What theory supports your opinion? What greater good will be served by Harriet's action?

Week 16 (Apr 24 & 26 Apr) Who are you? Part II

1. Movie Night: Monday, Apr. 23 *Good Night and Good Luck,* (No class, Thursday, Apr. 26)
2. Discussion of papers
3. Reading: Dillon, M. "Ethics in black and white: Good Night and Good Luck," Journalism Ethics Goes to the Movies, pp. 109-124;
4. PowerPoint: The ethical reporter
5. **Paper 14: Due 28 April** (2-3 pages, APA style, 6 references including 2 class, 2 text, and 2 outside sources):

   You're working in a highly competitive media market and a story breaks. A prominent professional athlete from another city is accused in a civil lawsuit of sexually assaulting a waitress in your community. Both the athlete and the waitress are named in the litigation. A quick check with the courts reveals that the waitress had a drunk driving arrest and a divorce two years earlier.

   You believe one of the other media in the city will publish the woman's name, even if you don't. And there's already a rumor of juicy stories about her divorce. However, the lawsuit against the athlete claims damages because the victim has suffered severe mental distress, loss of employment and suicidal ideation. The place where she used to work, and which she claims fired her after she raised the accusation of sexual assault, is part of local chain that advertises heavily.

   Assume one of the following roles based on your current educational path: A media blogger, a television producer/reporter, a newspaper reporter/editor, or a public relations person hired by the athlete. Will you name the athlete? Will you name the waitress? Will you name the establishment where she worked? Why or why not. What decision making process did you follow in each case? What's your purpose? What principles guide you to that decision?

   If you will publish those names, are there limits to how much you will publish and how deeply you will investigate? Why or why not?

Week 17 (May 1 & 3) (Dead Week) Course overview and review

1. All make up and late papers must me on my desk no later than the beginning of class, Tuesday, May 1.
2. **Paper 15, due May 3**. (2 pages, APA style, no references required):

   50 years from now, they're making a movie about your life. And the director asks a young writer — George — to compile a 2-page bio describing what kind of person you are. The director doesn't care what you did. That's in the history books. He's interested in what kind of character you had. Of course, he knows you're human and that you're not perfect. And he wants to know how and why you led your life the way you did. Pretend you're George and write the bio of your character, in third person,

without mentioning anything you did. Tell what motivated you and what angered you. Tell how you dealt with the people around you. Present an unvarnished representation that's gets under the moral skin of the subject you're writing about -- you.

Final:

1. **Final Paper: Due during finals hour of finals week. (2-3 pages, APA styles, 6 references including class, text and outside sources):**

   JAMM 341 Section 2

   Final paper assignment

   Due 10 a.m. – noon, Monday, May 7

   About ten years ago, David Hansen, Ph.D., created a video called "Fair Play Everyday" that proved successful at improving sportsmanship in coaches. As you may be aware, sports are generally governed by a thick set of rules. In Idaho, coaches were supposed to follow the Idaho High School Activities Sportsmanship Manual. However, based on his experience, Hansen felt that coaches' sportsmanship decisions often failed to reflect the rules. If they'd read the rule book they didn't seem to remember it. Hanson developed the idea of reducing the rule book about sportsmanship down to three "questions of right action": Is the behavior or action honorable? Is the behavior or action responsible? Does the behavior or action foster or promote cooperation? Using a video to convey those questions in a memorable fashion, Hansen found his "questions of right choice" led to a significant improvement in sportsmanship scores.

   Your final assignment is to review your values and principles, and the values and principles of your profession as reflected in its code of ethics, and come up with your own questions of right choice. Please limit the questions to no more than 3. Consider what three questions you would ask yourself to assure that you are following your personal and professional ethics. Explain why those questions cover all (or nearly all) of the ethical dilemmas you will face in your professional life. Consider whether there are matters that your questions of right choice would not cover. Describe at least one ethical situation in which you would use your questions of right choice to make a decision about what you would do. (2-3 pages, references required, 2 from class, 2 from text, 2 from outside)

Appendix O

Samples of graded papers for SBH Maieutic Method class

Appendix P

Sample PowerPoint's for SBH Maieutic Method class

Appendix Q

IRB approval for previous study on "Moral decision making: Reason or intuition"

Appendix R

Notes of observations by outside experts

Appendix S

Analysis of DIT2 N2 scores in present study

Appendix T

Sample of Socratic discussion in case study method class

Appendix U

Reflection on guided training in the SBH Maieutic Method