

Evaluation of Media Ethics Courses in Jordanian Universities and their Impacts on Students' Social Responsibility

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Abstract: The article aims to evaluate the impact of media ethics courses considering the values of social responsibility among students, and their relevance to the reality of practice from the point of view of media faculties staff in Jordanian universities. The study adopted the descriptive method and the interview (2) and questionnaire (39) of professors of media ethics courses. The main results of the article are: Most topics of media ethics courses adopted in faculties of media in Jordanian universities are principles and concepts of media ethics and codes (4.88). More indicators of fulfilling the media ethics courses with social responsibility is providing the student with cognitive, analytical, and applied skills in media practices (4.46). The most prominent weaknesses in media ethics courses in Jordanian universities are a Lack of legal culture (4.61), as well as a Lack of lecturers, specializing in media ethics. The media professors' aspirations are to concentrate on "adopting the local law of each country as a main topic well as media ethics in the curriculum of early levels of school" (4.78). The researcher recommends that ministries of higher education and universities update and adopt media ethics curricula at various academic levels.

Keywords: media ethics courses; media honor codes; social responsibility values; universities.

1 Introduction

The topics of media ethics courses, and programs are most important issues that have been enhanced by the knowledge explosion, the free flow of information and the communications revolution. This information revolution has allowed to express opinions and ideas freely that may be devoid of commitment or sometimes transcend borders. These unprecedented changes pushed a question up about the extent of commitment Journalists with codes of conduct and honor in making professional choices on an ethical basis that are sometimes difficult to implement.

The new digital communication environment is a new challenge for media ethics because that environment has communication platforms available with simple requirements, which contributes to the diversity and multiplicity of media activities and thus can cause violations and deviation from media codes.

The freedom of expression guaranteed by international constitutions, does not mean chaos and disorder, and this is why it requires the media to play its role professionally, by adhering to ethical rules in the context of preserving the authenticity of society and its culture, so the state should grant media freedom, without restricting the profession's controls or putting obstacles against freedom of expression to ensure the protection of media freedoms for everyone, as it (state) is the guarantee that makes the media perform its duties in accordance with its responsibilities and ethical controls. The media policies of every media organization, whether directed by the state or free, should not be subject to restrictions or laws that limit its powers, except for media honor codes and media self-censorship only in accordance with what is known as professional ethics. Therefore, respecting media ethics is important, especially belonging to access to information, as it creates new opportunities that raise ethical considerations that did not exist before.

1.1 Problem statements

Due to the qualitative change in the field of media as a result of technological progress, and its positive repercussions such as interactivity, speed, multimedia, simultaneousness and direct broadcasting, and negative ones such as rumors, undocumented news, and anonymous information that occurs due to ignoring media ethics, or lack of knowledge, which

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effects on the values and opinions of members of society and mislead public opinion.

Media Codes mainly express professional duties as seen by news organizations. Some organizations specify certain standards that they put before the eyes of employees, so that they adhere to them in media practice. The Society of Professional Journalists Code has four broad principles: “seek and report the truth, act independently, minimize harm, and be accountable”, with more specific obligations under each[1]. The Media Entertainment & Arts Alliance engaged in journalism commit themselves to: Honesty, Fairness, Independence and Respect for the rights of others[2]. The Jordanian Media Commission focused on accuracy, objectivity, balance, impartiality, and truth[3].

Therefore, the article seeks to know the viewpoint of the faculty members of the media faculties in the Jordanian universities, the subject of the study, on the courses and training programs for the ethics of the media profession taught to students of the media faculties in them, to determine their suitability to the reality of practice and also to address the shortcomings it contains or improve its positives in order to avoid violations of the Charter Media honor and the rules and ethics of the media profession, which will reflect positively on media students academically and practically and qualify them to practice the profession. The researcher put these questions to achieve the article’s aim: What are the most topics included in the media ethics courses in Jordanian universities? To what extent do current media ethics courses meet the requirements of social responsibility among media students? What are the weaknesses in the current media ethics courses towards social responsibility among media students? What are the ambitious visions and prospects of media professors about the future of media ethics courses toward social responsibility among media students?

1.2 The Importance

The article focuses on addressing an important issue related to media practice. It may contribute to enriching the scientific output and providing in-depth studies dealing with professional and ethical behavior in the media field. On the other hand, the research contributes to knowing the suitability of the practical application of the ethics of the media profession to achieve professional standards and the values of social responsibility, as well as knowing the suitability of the knowledge aspect of media ethics courses to the practical side, which helps evaluate the performance of media institutions and personalities.

1.3 The aims

The article aims to evaluate media ethics courses in universities and their relevance to students’ needs for the values of social responsibility, and media ethics courses and the reality of their practical practice. It also aims to reveal weaknesses in media ethics courses, and work to address them, to ensure the preservation of professional values and ethics, and to monitor the proposed visions of media professors for the development of media ethics courses.

1.4 Terminology of the research

**Media Ethics:* It is a set of principles and standards aimed at rationalizing the behavior of media professionals during their coverage of events and directing them to take decisions that are commensurate with the public function of media institutions and their role in society, and to ensure the fulfillment of the public's rights to knowledge and the management of free discussion, while minimizing the damages that It can catch up with the public, individuals or sources, and ensure the protection of the profession and the integrity of journalists[4].

It was also defined as “those basic obligations that every journalist must have, which is the necessity of working to achieve fair, comprehensive, accurate, honest and clear press coverage, taking into account sources and achieving the public interest, by respecting the law and the rights and privacy of people’s life and its sanctity and correcting errors.” If it exists[5].

Media Ethics means sets of values, are Social responsibility, Freedom and concerns about conflicts of interest and Focus on tradition, conformity, and security: These values include humility, good taste, decency, obeying the Golden Rule, following standards set by authorities, and being good citizens[6].

**Media ethics courses:* they are courses, curricula, and training workshops that are specialized in media ethics and taught to media students in universities.

**Media codes of honor:* rules of professional conduct and ethics of journalism, which are concerned with regulating the ethical aspect of practicing the profession[5].

Social responsibility: refers to decisions, activities, stakeholder connections, crisis management, and ethical activities to cover society's economic, legal, ethical, and discretionary expectations of organizations[7].

2 Review of the Literature

2.1 Social Responsibility Theory

The theory of social responsibility defines the responsibilities of the media and controls them through a set of controls and values in a way that will help in serving the masses of the media outlet and in the development and development of society in light of its values and beliefs, given that the interest of society is the first and most important interest that media professionals have to abide by.

The theory of social responsibility is based on two axes: freedom and responsibility, as there can be no responsibility without freedom and no freedom without responsibility [8]. The proponents of this theory believe that freedom is a right, a duty and a responsibility at the same time. Hence, the media must accept certain obligations towards society, and they can carry out these obligations by setting professional standards or standards for the media such as honesty, objectivity, balance, and accuracy. Its advocates assert that it is unreasonable or acceptable to leave freedom of the press loosely. The press, like any profession, has laws, values, and moral standards. It is not permissible for journalists to exploit the absolute freedom to offend others, and it was developed to express the moral good and the benefit achieved for society, which economists recognized The classics as the rational economic justification for doing good [9].

In the field of journalism and media, social responsibility represents a set of functions that the press must be committed to performing before society in its various political, economic, social and cultural fields, so that professional values such as accuracy, objectivity, balance and comprehensiveness are available in its treatments and materials, provided that the press has real freedom that makes it responsible before the law and society[10]. From another side, SR is considered a method for resolving potential conflict between enterprise management and the general public of rights holders, including users, customers, and the local community[11].

In the social responsibility view, Media ethics represents the main principles that the press should care about, such as A truthful, comprehensive and intelligent account of the day's events in a context that gives them meaning, exchanging of comments and criticism, projecting the opinions and attitudes of the groups in the society to one another, presenting and clarifying the goals and values of the society, and reaching every member of the society by the currents of information, thought, and feeling, which the press supplies. The notion of social responsibility provides the foundation for most of the texts' treatments of the media ethics environment. Despite the focus on social responsibility, it is easy to find examples of irresponsible behavior by media practitioners and corporations[6].

Accordingly, the theory of social responsibility is an applicable and credible normative theory, where the media serves societal goals as intended within the framework of commitment to professional ethics in the media field and its evaluation, which has contributed in a practical way to putting forward many concepts and ideas, which are consistent with the aspects of evaluating the reality of practice in Jordanian universities, focusing on their intellectual and critical axis, and creating new knowledge in line with the globalized twenty-first century.

2.2 The Ethics and media

The beginnings of the ethical codes of ethics for journalism around the world go back to 1910, when the Kansas Journalists Association issued the first ethical charter for journalistic work, which then spread to all countries of the world, including the countries of the Arab world. The first moral code of honor for Arab journalistic work appeared in 1964 when the Union of Arab Journalists issued the union's constitution, which included some important indications about accuracy and honesty in journalistic work and taking into account the public interest[12].

The tremendous growth in media ethics during the eighties began from 1983 to 1993 with the growth of professional ethics in line with other professional fields[13], with the aim of achieving media coverage that takes into account the protection of information sources and the achievement of the public interest. Here it is worth mentioning the press honor charter issued by the General Authority of the Journalists Syndicate in the Hashemite Kingdom of Jordan on 25/4/2003 with its seventeen articles, which is considered a distinct media precedent for many surrounding countries, to be a reference for all workers in the various media and mass communications, so they are guided by what it was stated, as it was stated, that this charter is considered part of the public order and that any violation of it is considered a professional violation and an act that undermines the honor of the profession[14].

The media performs its role professionally, if media ethics are followed, working within the framework of law and values leading to effective results of balancing benefit, rights, justice, and interests of others rather than self-interest[15]. Emphasizing the importance of these ethics is due to their professional status and the credibility of their

institutions, and to the fact that ethics relate to the other and not to the self, because an action that is carried out for reasons of personal satisfaction does not carry moral weight, unless it is approved by most members of society [16].

The actual impact of ethical standards in media organizations is highly questionable, especially since many journalists are not fully aware of them, and some even doubt their credibility and believe they are used merely to camouflage questionable behaviour. The danger also lies in considering the presence of ethical rules in the press guarantees the application of ethical principles[17]. Therefore, media professionals should adhere to ethical journalistic procedures that minimize harm to other parties, and they must also gain new experience in evaluating the content of all available information.

One of the limits of freedom of expression is the conflict between the right of access of information and the right to protect personality rights. In media law, it's a bit exaggerated. The greater the published truth, the greater the defamation. Coverage in all media includes the collection, classification, presentation of current events in the form of news, and a critical assessment of the news. The purpose of the media is, among other things, to inform the public about the issue of legitimate public interest and to critically evaluate one of the main characteristics of freedom of expression and information, and thus its developmental democracy and the rule of political power. When it comes to privacy protection, the media is always on the other side, as many news media critically report on certain people whose privacy rights are violated as a result. Given this antagonism, it is important to find a balance between the opposite poles[18]. A journalist with a professional conscience voluntarily adheres to the principles of ethics in the media profession[19].

Thus, media professionals should adhere to the ethics of the profession and work as much as possible to promote it, respect honor codes, and work in cooperation with academic authorities to instill the necessary values and principles for proper media practice since the beginning of the formation of media professionals, and also work to convince them that these ethics do not come from honor codes only, but also from the journalist's conscience[20].

Discussions in the field of ethics and media freedom will continue to be necessary, as there are many ways in which the media go beyond these ethics, including personal assassination, racism, or the dissemination of false or misleading information, anonymous news, unverified opinions or sensationalism, all of them must be banned, because their impact is certainly reflected on the media and members of society.

2.3 *The media ethics and values*

Media Ethics means sets of values, are: (1) Social responsibility: Minimizing harm; demonstrating care and respect; being fair, balanced, truthful, honest, and accurate; and being transparent and accountable, (2) Freedom and concerns about conflicts of interest: Media practitioners make value statements about the creative and courageous use of their independence, and they seek to avoid real, perceived, or potential conflicts of interest, and (3) Focus on tradition, conformity, and security: These values include humility, good taste, decency, obeying the Golden Rule, following standards set by authorities, and being good citizens[6].

According to Lee and Padgett, a short-term mass media ethics study could not develop values considered essential for ethical behavior. This study found that the ethics course did not increase the salience of "equality" and other moral and social values. On the contrary, a social value of "a world at peace" and the moral value of "courageous" decreased after the ethics course. At the same time, three personal values and one competence value that have nothing to do with ethics study either increased or decreased. Strangely, this ethics course, which emphasized logical thinking, did not increase the salience of "logical" or "intellectual" values. Regarding their personal value system, students felt they did not need to be told what ethical principles they needed to value. But when it came to professional values, they seemed to look to the instructor for advice about what professional values they should adopt in the first place before they learn how to apply those professional values. In this sense, ethics education could help alleviate the media crisis in credibility. Therefore, a full-semester ethics course is desirable, but when the course cannot be offered as such, a module on ethics or an intensive workshop would still benefit students in logical and thorough decision-making[21].

Martono et al (Martono et al., 2018) values an effective teaching model that focuses on how to prepare students to be journalists and ethical professionals, so that they can put the role and function of the media back on track; The Mass Communication Study Program (MCSP) in Educational Journalism was developed and implemented for two years since 2016 at Maret Sebelas University in Sukarta, Indonesia, and through the method of focus groups, observation, questionnaire, and listening sessions, it shows the importance of the way the teacher conveys knowledge, which has achieved tangible success in Ethics teaching model, and the use of a case-based teaching approach (media law - freedom - political system) enhances achievement.

Tolnaiová & Gálik [22] analyzed the risks associated with media information related to the COVID 19 pandemic and identified requirements related to the nature and evolution of journalism during the post-Covid period. The first part

focuses on the professional performance of journalists, especially showing epistemological or cognitive and ethical inadequacies. This can also be caused by inadequate (conscious and unethical) preparation for the profession. Here the author sees the general professional crisis of journalism, especially the long-standing and imminent crisis of its (epistemological and ethical) normativity, heavily influenced by digital techniques in the practice of journalism. The author sees these phenomena as a signal for the further development of journalism as a socially valuable profession, especially in science journalism, which has long been ignored. The second part of this article provides an overview of journalism expertise in the sense of knowledge-based journalism. They describe some basic requirements: the ability of journalists to apply knowledge during professional evaluation and practice, and the ability of balanced journalists to include skills, expertise, and spirit. In their efforts to improve the quality of journalism, they emphasize the need to embrace the principles of close relations between epistemological and ethical professional excellence of journalists, including epistemological and moral virtues. The third part discusses the development of journalism expertise and training-epistemological or cognitive and moral development, as well as the development of journalism (communication and media) abilities, especially digital abilities in the context of scientific evidence. Finally, in connection with academic (or professional) training, they emphasize a combination of reflective practice and applied theory.

There are several factors for developing expertise and training for journalists' professional work, which requires the application of knowledge and science-based empowerment, the so-called knowledge journalism. From the perspective of the knowledge base concept of journalism, journalism expertise requires a balanced ability that includes skills, expertise, and values. Therefore, the journalism education system follows this principle and promotes all general skills and expertise, specific (communication and media) skills, and above all, digital (professional) skills needed now and in the future. Journalists need to know not only what they know, but also why, based on scientific evidence. Training in journalism skills that require the latest techniques also requires scientific evidence and theoretical knowledge. From our point of view, it is especially important to maintain and further develop the closely related epistemological and ethical excellence of journalists, where epistemological and moral values play an important role. If you want to ensure better journalistic performance, it is important to promote not only productive epistemological knowledge, but also moral values. In conclusion, a consistent academic program is in this educational system, despite the fact that the importance of theoretical or practical training in the professional preparation of journalists can be questioned. The program points out that it requires the application of compound reflexive pronouns in practice and applied theory.

2.4 Professional behavior of Media practice

Media policies differ from one country to another according to its media system, which is determined by each country within the framework of a comprehensive media strategy related to programs for direct access to the audience or news coverage and the systems by which media institutions are managed to fulfill their obligations, where expression in the media is a right for all. This contrasts with some countries that require a license to practice the profession, which is a limitation on freedom of expression, control of information and an undermining of the independence of the media. On the other hand, some countries consider that the controls are to enhance freedom of expression and the media and its exit from the dependence of administrative restrictions, conflict of interests and the tyranny of profit-making, by regulating the media profession and purifying the media material, which may cause prejudice to the public interest. Others also see that adherence to professional and ethical standards is a necessity to ensure freedom of expression, which dissipates concern about restrictions imposed on it when linked to moral behavior[23]. Freedom of expression should not justify irresponsible media behaviour, especially behavior that has potential negative effects on society. Freedom of expression will remain within the rules of ethics as a normative framework for every media institution[24].

It should also be noted that media freedom is established in all constitutions, charters, human rights conventions and international norms, but there are laws enacted to limit this freedom for ethical motives, or with the aim of justifying content control in a way that may reduce the freedom to disseminate information, and the depth of the actual problem appears on the negative in determining what It should and should not be reported in the media.

Technological development and the subsequent changes in the media environment, following the loss of financial returns by traditional media, made the media easy targets for acquisition by large investors, whose political and commercial ambitions prompted them to enter this field, which negatively affected the field of media. Here it is worth noting the article by Milton Friedman, the Nobel Prize-winning economist in the New York Times magazine in 1970, in which he stated that “the only social responsibility of the company is to increase its profits” [25]. This is a desirable value for companies, but it must be met at the same time. Time is an ethical dividend represented in the company's commitment to conduct ethical business towards the society that allows its existence and facilitates its work.

In their study on the use of television to teach journalism ethics to undergraduate students, Peterlin & Peters attempted to reveal the situations contained in the first season of a newsroom program that could be used to teach journalism to

undergraduates, and how to effectively build journalism ethics courses. After qualitative textual analysis, the results of the study showed the effectiveness of television programs in teaching journalism ethics, and that the use of visual text to build analytical and critical skills met with a greater response among students who were accustomed to interpreting images and using them in communication[26].

Common standards of ethics are important components of the journalism profession, although there are significant cultural and individual differences in media practitioners' views of core principles of journalistic ethics and the conduct that these principles state and prohibit. Bucholtz has conducted twenty semi-structured interviews with editors from various media in Latvia. The results of the study indicated that only half of the editorial rooms included in this study had an ethical code, while most editors tend to focus more on unwritten rules as decisions tend to be situational through deliberation among staff or based on the editor's authority[27].

2.5 The media ethics and challenges

Ebrholst explored the ethical dilemmas that students face working as online journalists in Denmark, and how these dilemmas relate to broader issues of journalism ethics, through the practice of Bachelor of Journalism students in a 14-day practical course at the University of Roskilde that simulated online newsrooms. Students act like reporters and produce content for the publicly available Net Avisen [28]. Through a field study of 50 contacts of Emirati newspapers, El-Mekkawi concluded that media ethics courses were not at the required level in helping journalists familiarize themselves with the rules of professional conduct, and revealed a difference between study and actual practice, in addition to not studying topics related to exposure to life. private individuals and the preservation of resources[29].

Meyers concluded that the ethical dilemmas emerge in journalism in part because the perceived task of news organizations (getting the story) regularly conflicts with other basic moral values (e.g., respect for privacy, honesty, and protection of innocents). The relationship between structural underpinnings and a profession's particular dilemmas, the way they create and fashion the type and intensity of ethical problems, is thus dearily basic to understanding the ethical atmosphere of a profession. As such, professional ethics courses must include a component devoted to critically challenging this structure and its fundamental values[30].

One of the challenges facing the proper practice of media ethics is the dominance of interests of large market-driven media institutions that cause great danger to moral values, as a result of the economic benefit of their institutions and the negatives of media practice instead of the moral principles that support the media person to fulfill his social responsibilities[31].

It is also considered a shift in media practices, causing a lot of controversy and ambiguity, making facts less influential in the public as a result of the use of manipulation mechanisms and methods of deception, which on the other hand can improve its role due to its financial resources and change the method of dealing with the media, and employ technological developments in developing Media awareness[32].

Distrust of corporate control over traditional news media has led to greater credibility of the freelance blogger "Readers may find blogs more credible than traditional media because blogs have no common interest in presenting them"[33]. This motivated young journalists to participate in the media process to dispel fear of violations of media ethics and to ensure public confidence in their commitment to basic principles and values.

3 Methodologies

3.1 The Method

The article adopted the descriptive approach, which aims to describe phenomena or events, collect facts, information, and observations about them, as well as describe their circumstances and report their status as they exist[34]. Through this approach, media ethics courses in universities can be evaluated, and knowledge of the extent of their relevance to the reality of practice from the point of view of faculty members in the media faculties in Jordanian universities.

3.3 Data Collection

The article tools are questionnaire as a main tool distributed to a deliberate sample of 39 members in the media faculties in Jordanian universities, moreover, interviewing with media ethics professors to assess the level of ethical courses taught in media colleges and their suitability for practical practice for students of media faculties.

The validity of the tools was verified by presenting it to a group of specialized professors and experts in the field of media and research methods, as well as the ethics of the media profession, to get their opinions and observations about the content and construction of the questionnaire. The pre-test was conducted on approximately 25% of the actual study

sample, which consisted of (10 lecturers) represented by faculty members in the media faculties of Jordanian universities, with the aim of measuring the validity of the questionnaire and ensuring that there were no unclear concepts or given more than one meaning. Stability measurement: A “retest” was conducted on the equivalent of 25% of the actual study sample, which consisted of (10 lecturers) represented by faculty members in the media faculties of Jordanian universities to ensure stability.

4 The Results

This section deals with the characteristics and results of the intentional sample of 39 faculty members in the media faculties of Jordanian universities according to the gender variable: 28 males with 71.79% and 11 females with 28.21%, and their ages were concentrated in the age group from 39 to 55 years, from the employees of the Middle East University and Yarmouk University - Jordan to find out the effectiveness of ethical courses taught to students of media faculties in Jordanian universities and their relevance to the reality of practice from the point of view of faculty members.

4.1 Topics of Media Ethics Courses

Table 1: Topics of Media Courses

| # | Item | Mean | S. deviation | Level |
|----|--|-------------|--------------|--------|
| 1 | Principles and concepts of media ethics and codes of conduct. | 4.88 | 0.457 | high |
| 2 | Social and behavioral theories. | 4.66 | 1.235 | high |
| 3 | Law and legislation. | 4.36 | 0.377 | high |
| 4 | Media ethics in crises. | 4.21 | 0.014 | high |
| 5 | Publication Crimes. | 3.84 | 0.981 | high |
| 6 | Freedom and social responsibility. | 3.74 | 1.032 | high |
| 7 | Privacy and intrusion into other people's lives. | 2.68 | 1.401 | middle |
| 8 | Intellectual property ethics and protection of sources and whistleblowers. | 2.30 | 1.368 | low |
| 9 | Ethics of dealing with gender issues. | 2.16 | 0.255 | low |
| 10 | New media ethics. | 2.01 | 1.942 | low |
| | mean as a whole | 3.84 | 0.906 | middle |

Source: the researcher depending on the outcomes of Spss.

The data of the above table shows that a group of topics and titles occupied a greater space in media ethics courses in Jordanian universities, where the topics (Principles and concepts of media ethics and codes of conduct) ranked first with a high mean (4.88), followed by topics (Social and behavioral theories), at a high level as well, with a mean(4.66), and it is noteworthy that the topic (Freedom and social responsibility) was reported at a high level as well, with a mean(3.74). While the lowest means for the subjects (Intellectual property ethics and protection of sources and whistleblowers), (Ethics of dealing with gender issues) and (New media ethics), and these came with low levels (2.30), (2.16) and (2.01) respectively.

4.2 The fulfilling the current media ethics courses with social responsibility

Table 2: The points of fulfilling the current media ethics courses with the requirements of social responsibility among media students

| # | Item | Mean | S. deviation | Level |
|---|---|------|--------------|--------|
| 1 | Providing the student with cognitive, analytical, and applied skills in media practices that conform to media ethics. | 4.46 | 0.945 | High |
| 2 | Confirming the reliability of the source of the information. | 4.41 | 0.245 | High |
| 3 | Confirming of the need to maintain the confidentiality of the source according to the nature of the information. | 3.46 | 0.287 | High |
| 4 | Urging the protection of societal values in the news presented. | 3.35 | 1.223 | Middle |
| 5 | Enhancing the ability of media students to deal with media rumors. | 3.24 | 1.795 | Middle |
| 6 | Stimulating competition in objective performance and excellence in it. | 3.20 | 0.246 | Middle |
| 7 | Enhancing the ability of media students to deal with anonymous information. | 2.78 | 1.141 | Middle |

| | | | | |
|---|--|------|-------|--------|
| 8 | Increasing the ability of media students to act in different situations. | 2.65 | 1.330 | Middle |
| | mean as a whole | 3.31 | 0.90 | Middle |

Source: the researcher depending on the outcomes of Spss.

The data in the above table shows the level of the fulfilling the current media ethics courses with social responsibility, where the item (providing the student with cognitive, analytical, and applied skills in media practices that conform to media ethics), ranked first within the high level with a high a mean. (4.46), followed by (confirming the reliability of the source of the information), at a high level as well, and with a mean (4.41), at the middle level there were statements (Enhancing the ability of media students to deal with anonymous information) with a mean (2.78), and (Increasing the ability of media students to act in different situations) with a mean (2.65).

4.3 Weaknesses in current media ethics courses towards social responsibility

Table 3: Weaknesses in current media ethics courses towards social responsibility among media students

| # | Item | Mean | S. deviation | Level |
|---|---|------|--------------|--------|
| 1 | Lack of legal culture. | 4.61 | 0.145 | high |
| 2 | Lack of lecturers specialized in media ethics. | 4.61 | 0.812 | high |
| 3 | Lack of renewed mechanisms for discussing important issues and ways to address them. | 4.57 | 0.012 | high |
| 4 | Lack of integration with the needs of the media labor market. | 3.89 | 1.714 | high |
| 5 | Incompatibility of the theoretical side with the practical side in the qualification of media students. | 3.85 | 1.029 | high |
| 6 | Weak link between media ethics and the official laws of the state. | 3.80 | 0.334 | high |
| 7 | The lack of balance between the concepts of media freedom and social responsibility. | 3.21 | 1.450 | middle |
| 8 | Contrasting media agendas, which leads to conflicting public opinion. | 3.01 | 1.168 | middle |
| | mean as a whole | 3.84 | 0.83 | high |

Source: the researcher depending on the outcomes of Spss.

The data in the table above indicate that the most prominent weaknesses in media ethics courses in Jordanian universities are (Lack of legal culture) at a high level and a mean (4.61), as well as (Lack of lecturers specialized in media ethics) at the same level and mean. The second rank (Lack of renewed mechanisms for discussing important issues and ways to address them) is at a high and mean level (4.57). While item (The lack of balance between the concepts of media freedom and social responsibility) was mentioned at a middle level, and mean (3.21), and the item (contrasting media agendas, which leads to conflicting public opinion) at a middle level and mean (3.01).

4.4 The ambitious visions of media professors

Table 4: The ambitious visions and prospects of media professors about the future of media ethics courses towards social responsibility among media students

| # | Item | Mean | S. deviation | Level |
|---|---|------|--------------|--------|
| 1 | Studying the local law of each country as well as media ethics in the early levels of learning. | 4.78 | 0.720 | high |
| 2 | Conducting specialized seminars for media students presented by senior media practitioners. | 4.71 | 0.342 | high |
| 3 | Adoption of a course on media ethics in primary schools. | 3.89 | 1.277 | high |
| 4 | Devoting the bulk of the course content devoted to social values. | 3.11 | 1.202 | middle |
| 5 | Establishing an interactive digital platform specialized in media ethics. | 2.64 | 1.300 | middle |
| 6 | Conducting specialized studies to develop theories of freedom and social responsibility. | 2.53 | 1.128 | middle |
| 7 | Developing the examination system to enhance the culture of ethics and legal awareness. | 1.24 | 1.912 | low |
| | mean as a whole | 3.27 | 1.125 | middle |

Source: the researcher depending on the outcomes of Spss.

It appears that the most prominent media professors' aspirations and visions (about the future of media ethics courses towards social responsibility among media students) are (Studying the local law of each country as well as media ethics in the early levels of learning) at a high level, and a mean (4.78), and (Conducting specialized seminars for media students presented by senior media practitioners) at a high level and a mean (4.71). Within the same level, it appeared that professors are looking forward (to adopting the learning course of media ethics in primary schools) with a mean of (3.89). As for the last ranks, the following hopes: (conducting specialized studies to develop theories of freedom and social responsibility) at a medium level, and a mean (2.53), and (Developing the examination system to enhance the culture of ethics and legal awareness) at a low level and mean (1.24).

5 Discussion

Using a comprehensive teaching approach to the elements; Legal articles, freedom, and the state (system) reinforce the practical side of media ethics. The effectiveness of teaching, beside of the quality of the courses, enhances students' awareness of media ethics, increases their skills in controlling the appropriate media decision, and consolidates the values of social responsibility more, even if there is no special panel for media ethics in front of their eyes.

5.1 Topics and Subjects

The basic principles of any topic represent the correct starting point for receiving knowledge, and then entering the details, and identifying precise facts related to the topic. For this reason, media ethics curricula clearly focused on (Principles and concepts of media ethics and codes of conduct), and (Social and behavioral theories). Professor of Media Ethics at the Middle East University in Jordan, Dr. Kamel Khorshid Murad [35] says that the most prominent topics of media ethics courses are the concepts of legislation, laws, ethics and professionalism, and the interrelationship between those concepts, in addition to the importance of media culture, the definition of media ethics, and the concept of cybercrime. The means of prevention and how to combat it and the role of civil society institutions and institutions of socialization in preventing this crime.

Certainly, focusing on principles and concepts is very important, especially with students in the undergraduate stage, with the aim of establishing basic knowledge appropriate for their ages, provided that there are other advanced stages, and this is evident through other paragraphs that received a high level of response, such as (Freedom and social responsibility) which was received at a high level. The focus on the basic principles is in line with the objective of those courses, which is to become familiar with the rules of professional conduct and work to reduce the gap between knowledge and practice, as El Mekkawi pointed out[29].

In this context, Professor of Journalism and Media at Yarmouk University of Jordan, Professor Azzam Al-Ananzah[36], stressed that one of the most prominent topics of the course content is the classical ethics theories followed by information systems and their relations with media ethics, in addition to the concept of freedoms in general and their relationship to freedom of expression.

There are other topics that were included in the courses, but received at low rates, which are: (Intellectual property ethics and protection of sources and whistle-blowers), (Ethics of dealing with gender issues) and (New media ethics). One of the explanations for the weakness of the latter is due to the fact that these topics are relatively modern and different, as the new media is relatively one of the recent developments witnessed by the media environment, and no accompanying Arabic courses appeared, while there are foreign productions, but there is no suitable translation movement for that, and this was also confirmed by Professor Azzam Al-Ananzah : "The Few of Translated Books and References on Media Ethics from English into Arabic." [36].

5.2 Fulfilling

Media ethics courses are supposed to enhance the values of social responsibility among students, and to be appropriate to human values. The results of the article showed that (Providing the student with cognitive, analytical, and applied skills) are basic skills and knowledge that correspond to the values of social responsibility. The courses focused largely on (Confirming the reliability of the source of the information), considering that the media is originally based on information, and therefore the validity, objectivity and accuracy of the information represent one of the most important media ethics. Therefore, media ethics courses seek to (Enhancing the ability of media students to deal with anonymous information) and (Increasing the ability of media students to act in different situations), which, even if it is received at an average level, represents considerable importance, and a high position within the goals behind courses.

Media professor Kamel Khurshid Murad confirmed that students of the College of Media acquire, through the media ethics courses, many cognitive, mental and analytical skills, get acquainted with media legislation in Jordan and the

world, understand the legal culture and media ethics, understand how to work and activate media codes of honor and their stages of development, knowledge of commercial contexts and administrative and advertising for media production[35]. Al-Ananzah, media ethics courses contribute to raising awareness among students and enable them to make appropriate decisions regarding social responsibility[36]. Despite these optimistic statements, through the weaknesses that were pointed out, it appears that there is a gap of a certain amount between knowledge and practice. It seems that this gap is varied and persistent, and this was confirmed by the El-Mekawi study[29], which showed that media ethics courses were not at the required level in helping journalists to become familiar with the rules of professional conduct and revealed a difference between study and actual practice.

5.3 Weaknesses and Challenges

The practice of media ethics faces some challenges and weaknesses that emerge in the cognitive and practical aspects. According to media professors in Jordanian universities, the most prominent weaknesses in media ethics courses in Jordanian universities are the (lack of legal culture), and this appears to be due to the fact that media ethics courses are only offered at advanced stages, or at the university level. Add to that (Lack of lecturers specialized in media ethics), which is what media professor Al-Ananzah [36] pointed out, "The biggest weakness in the field of media ethics is the lack of specialists in media ethics." One of the essential points raised by media professors is the weak balance between the concept of media freedom and social responsibility, and the contradiction between media agendas that cause public opinion disturbance. The academics also pointed to other weaknesses represented in the (Lack of renewed mechanisms for discussing important issues and ways to address them). One of the challenges that has received a high level is the incompatibility of the theoretical side with the practical side in the qualification of media students. It suffers from press issues, especially crimes of defamation, extortion, piracy, hate speech, and bullying[35].

5.4 Ambitions and Future Prospects

Media professors aspire to include media ethics courses with specialized chapters on the local law of each country, as well as ethical charters. Besides the necessity of conducting specialized seminars for media students presented by senior media practitioners, it has been demonstrated within the same level an aspiration to the Adoption of a course on media ethics in primary schools.

Al-Ananzah pointed out the need to focus on teaching ethics in general, and to dedicate more effort to address controversial issues within the framework of media ethics, such as: abortion, homosexuality, euthanasia, or other controversial issues. Dr. Kamel Khurshid Murad proposed to start teaching media ethics courses in the early school stages, and the need to develop a special academic program entitled "Media Legislation and Ethics", to continue holding workshops for students and journalists, to spread legal awareness socially, and to follow up on the activation of honor codes in media institutions and practices.

6 Conclusion

The experience and practice represent real indicators of the feasibility of media ethics courses with different topics and details. And receiving knowledge about media ethics issues faces some challenges that universities must seek to overcome, in addition to the institutional follow-up of practical practice that also faces a set of challenges, most notably the institution's agenda, political influence, and so on. The Arab curricula on media ethics need to strengthen the legal, practical, and training aspects, as well as update the courses currently approved in Arab universities. We all have a duty to build a journalistic personality that avoids hate speech, prevents intellectual terrorism, respects privacy, criticizes bullying in all its forms, and urges respect for people, society, and the state.

7 Future Research

The researcher suggests that there be research specialized in building and proposing advanced courses in the ethics of society, focusing on human protection, and the right to information and safety.

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