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Authenticity, Care, and Relationships: Ethical Decision-Making in Criminal Justice Education

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Authenticity, Care, and Relationships: Ethical Decision-Making in Criminal Justice Education

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Abstract

Many events in recent history have demonstrated the need for addressing the training of law enforcement and other public servants commonly referred to as criminal justice professionals in the United States. Reckoning with the imperfect history of the criminal justice system, specifically the history of problematic relations with marginalized people, and developing a system that is better equipped to meet the needs of an equitable and just society is at the forefront of many discussions of criminal justice reform. Improving ethical decision-making training in criminal justice education is one avenue to addressing these needs for current and future professionals. Conceptually, ethical decision-making education could start with community and cultural knowledge of those being served, creating meaningful, authentic relationships based on care, in order to make a "more whole decision" when faced with situations, especially critical situations. The focus of this study was a foundational rethinking of the approach to ethical decision-making in criminal justice education by introducing sociocultural theories that emphasize an ethic of care, authenticity, and a focus on the cultural importance of relations and the relationship. Individual, semi-structured interviews of university educators in criminal justice education who teach ethical decision-making courses in order to understand, in greater depth, concepts that are emphasized in their coursework, what systems are taught, and how they are taught. Non-traditional systems were explored and examined concepts of authenticity, care, and relationships impact on the coursework that were perceived to impact coursework by the educators. Findings show that there is a presence of the concepts in ethical decision-making in criminal justice. What emerged is a need for a future focus on humanization and suggestions regarding curriculum design and teaching methods when thinking about teaching ethics.

Keywords: criminal justice, ethics education, ethic of care, ethical decision-making, culture

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Chapter 1 - Introduction

Overview

Many events in recent history have demonstrated the need for addressing the training of law enforcement and other public servants commonly referred to as criminal justice professionals in the United States. Reckoning with the imperfect history of the criminal justice system, specifically the history of problematic relations with marginalized people, and developing a system that is better equipped to meet the needs of an equitable and just society is at the forefront of many discussions focusing on criminal justice reform. According to Albanese, ethics offers a practical way to impact liberty and civil peace (2016). While training places great emphasis on learning legal rules while generally only a few hours of ethics training on principles for decision-making. Improving ethical decision-making training in criminal justice education is one avenue to addressing these needs for current and future professionals (Albanese, 2016).

In the field, practitioners often want and think they need ethical decision-making to help them find "the right thing to do" when faced with an event or a dilemma. In my experience, choosing the "right" response is itself steeped in a myriad of factors that go beyond ethics and at the very least are judicial, professional, psychological, and sociocultural in nature. Legal precedent, procedural rule, heightened states of alert, and personal bias: are all relevant factors that point to the complexity of preparing future public servants to make ethical decisions consistent with justice in a democratic republic.

Tackling issues in human decision-making is long-researched and ubiquitous in every field of academia, from psychology to healthcare professions and everything in between. Rethinking the approach to preparing current and future professionals by considering what types of scenarios, styles of thinking, viewpoint lenses, and foundational concepts of ethical

decision-making that are framed in the classroom are one strategy to help improve the situation. Conceptually, ethical decision-making training could start with community and cultural knowledge of those being served, creating meaningful, authentic relationships based on care, in order to make a "more whole decision" when faced with situations, especially critical situations. Addressing ethical misconduct often associated with the criminal justice system requires a better understanding of existing models of criminal justice ethics education (Wheeldon, 2013). Yosso (2005) states that researchers, practitioners, and students are still searching for the necessary tools to effectively analyze and challenge the impact of race and racism in U.S. society. Yosso speaks directly about race but if we broaden the challenge to aspects of community and cultural knowledge, that could include historical implications of socio-economics, race, gender, sexual orientation, religion, politics, and ideologies to name a few but certainly not all characteristics. Presumably, criminal justice professionals do not enter their field intending to harm citizens with their decision-making, nor do they intentionally develop mindsets that lack compassion, empathy, and care toward other human beings. In my own experience, I entered the field wanting to help, to protect, and serve. I have overheard this sentiment many times over the past 20 years of my life during recruitment events, academy instruction, field training of new recruits, and teaching in criminal justice. With this in mind, the focus of this dissertation is imagining a foundational rethinking of the approach to ethical decision-making in criminal justice education by introducing sociocultural theories that emphasize an ethic of care, authenticity, and a focus on the cultural importance of relations and the relationship.

Cases in Point

In the context of relationships in law enforcement decision-making, on May 25, 2020, for eight minutes, Minneapolis Police Officer Derek Chauvin kneeled on George Floyd's neck.

While George Floyd pleaded for his right to breathe and gasped for his life, other officers assisted in the arrest and the unnecessary, custodial death of a citizen they swore an oath to protect. Another officer stood idly by, ignoring the pleas of witnesses and bystanders to treat Mr. Floyd with care and compassion (Hammond et al., 2022). Ultimately, George Floyd senselessly lost his life due to this decision-making. In this instance, one could posit that if Officer Chauvin and the other officers authentically cared for George Floyd, the human being, his death could have been avoided. This case is one of too many instances that demonstrates a flaw in the decision-making processes of professionals in the criminal justice system and illustrates the lack of care that was being displayed by the uniformed public servants entrusted with keeping peace in their community.

From a corrections perspective, in 2015, Christopher D'Angelo, as an inmate at the Maricopa County Sheriff's Office jail in Phoenix, was harassed by fellow inmates and humiliated by jail staff for being transgender. "I was laughed at, ridiculed, and even the butt of many officer's jokes," said D'Angelo, who spent six months in the Arizona jail after being charged with assault with a deadly weapon. D'Angelo was born a female but underwent partial gender reassignment surgery and even had a legal name change. Yet, the facility staff did not acknowledge him as the man he said he was and felt (Kinsey, 2015). The D'Angelo case demonstrates a case of dehumanization based on identity by correctional officers (and fellow inmates alike). One could posit that if care and humanization were modeled systemically in the correctional system and individually from the corrections officials, cases like D'Angelo's could be reduced within custodial care facilities. Of course, there can be other factors than just a lack of care that can lead to this unequal/unfair gender-based treatment, but one can see how a focus

on an ethic of care can be one path forward to reducing the likelihood that unfair, identity-based treatment will take place.

From a judicial-legal perspective, Drew Perkoski, as a college freshman was sexually assaulted by a female partner, and being a male survivor of a female perpetrator created unique challenges and stigma in the justice system. Drew stated, "It's very easy for people–regardless of their viewpoint–to have a very gendered perception of intimate partner violence and sexual violence" (RAINN, 2022). Drew attributes these perceptions not only to societal ideals of gender roles but also to the way sexual assault is discussed contemporarily. "As the #MeToo movement… it became a chant of 'believe women' instead of 'believe survivors.' That has made it very difficult for male survivors–especially men who were assaulted by women–because the statement of 'believe women,' means, in this case, believing the attacker" (Perkoski, 2019). One in four adult males are victims of domestic violence and Title IX administration, judges, and court staff should be trained on the dynamics and realities of domestic violence (Center for Court Innovation, 2022). One could posit that if care and humanization were modeled systemically in the judicial-legal system and individually from the representative officials, cases like Drew's could be reduced within judicial-legal systems. If society looks at Drew as a human and not just as a traditional gender role of a male experiencing domestic violence, it can fairly view the victimization wholly. Of course, there can be other factors than just a lack of care that can lead to this unequal/unfair gender-based treatment, but one can see how a focus on care can be one path forward to reducing the likelihood that unfair gender-normed treatment will take place.

These cases can benefit from being viewed through an *ethic of care* lens (Noddings, 1992), specifically focusing on the aspects of the one-caring, the one-cared-for, and the episodic or temporary nature of the relation. There is also an aspect of an ethic of care in the larger sense

of communal and social contract for the criminal justice system and societal relationships that is applicable. In this dissertation, I will make the case for the potential benefits of an ethic of care applied in criminal justice ethics education. Pollock (2019) describes care as "the ethical system that defines good as meeting the needs of others and preserving and enriching relationships" along with a specific focus on the community, culture, authenticity, and relationships (p.23).

Researcher Positionality

As a brand new police officer in the mid-2000s, my decision-making skills were not well-developed during training, to say the least. Yet, I was tasked with responding to the many varied needs of a community while equipped with just a few hours of ethics training mandated by the Virginia Department of Criminal Justice Services. As a young college student, I had been exposed to courses in undergraduate studies that had various content addressing ethics and ethical decision-making for the criminal justice profession. At that time, a specific course in ethics was not required for undergraduate studies in criminal justice at the university I attended. Such a course was only required for graduate studies. I was fortunate that any ethics courses were available, but even that content was basic and rooted in the ethics of gratuities (discussion about accepting gifts based on one's position) or traditional moral development concepts (Kohlberg, 1981). Unfortunately, none of the content prepared or resonated with me as a fresh-faced, newly-minted, police academy graduate faced with making real-life decisions impacting a community. Many hours of training and education focused on the legal, physical, and procedural aspects of the profession, while the humanistic side of the training remained underdeveloped. Being assigned to a community without authentic knowledge of the history and culture of that community, principles of care, or relationship-building skills, further disadvantaged my ability to adequately serve an entire community and severely limited the

capacity of my decision-making, and that of many others like me. If one can imagine that a new

public servant was asked to work in an area that they were unfamiliar with, what do they need to

know in order to be just and set up for success with decision-making? Personally, I was assigned

to work in an area and on a shift that I knew nothing about culturally, historically, or personally.

My first call for service was being asked to respond to a "Cow in the Roadway" call from the

public in a more rural-suburban area in which I had no training on how to respond and then

immediately afterward asked to respond to a "Robbery" call at a local convenience store about

six miles away in the same service area that bordered the city. This is certainly not the start that I,

or many, would envision to a career in criminal justice. It was very quickly apparent to me that I

would be asked to tackle issues all in the same community that involved many different

sociocultural and diverse socioeconomic factors. In hindsight, as a White, heterosexual,

cisgender, male from a middle-class socioeconomic background and a suburban upbringing, I

would have been better prepared to fairly and justly serve the community with greater knowledge

of the actual community and the people within it. While my background illustrates the

perspective of the educational importance for law enforcement, many similar comparisons can be

drawn in the other aspects of criminal justice including; law, legislation, courts, judiciary,

corrections, probation, parole, re-entry, victim's rights and advocacy, and private sector to name a

few.[1]

Conceptual Framework

There are flaws in the ethical decision-making processes of professionals in the criminal

justice system. University education and training do not adequately prepare justice professionals

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[1] Many examples in criminal justice are too often pulled from law enforcement or are highlighted by law enforcement related issues but this should not limit the discussion in this dissertation to only this field as it extends to these applications. Criminal Justice is more than policing, but due to my positionality and how central policing is to the field, this dissertation does often foreground policing as examples.

to meet the demands of a just society and the needs of all citizens. According to Bailey and Ballard (2015, p. 203), "little is done to explore the reasons that students see the world as they do, how they view themselves and others in the ways they do and in ways that allow for ethics to explain the foundational concerns for the issues they will face." They also state that "one of the fundamental problems of the current means of providing a curriculum for ethics education is that it tends to isolate certain actions and behavior for change" (p. 204). These teaching techniques fail to consider the student within a larger inter-relational context, namely the institution they work within or perhaps more concretely as social beings who develop in a certain socio-psychological and socio-economic environment" (p. 204). There is practical importance for teaching ethics to future law enforcement (criminal justice practitioners) while they are still at the undergraduate, pre-employment level of life (Dioguardi, 2016). While teaching ethics in criminal justice is the targeted topic, it has relevance beyond the undergraduate student who aspires to law enforcement because similar situations will arise in courts and corrections, and also because going beyond one's individual position to understand other people's perspective is a key criterion for critical thinking (Dioguardi, 2016):

> The goal, in the classroom, is to uncover and challenge those working models and rules of living, by using exercises built on the idea to stretch the moral parameters for our students and as future criminal justice and criminological professionals. They are designed to start early stage inquiry about personal behavior and responsibility in order to enhance self-reflection and motivated considerations of ethics in the student's future professional lives (Bailey & Ballard, 2015, p. 210).

Introducing criminal justice students and trainees to non-traditional decision-making systems through sociocultural viewpoints, authentic scenario-based learning, and the introduction of

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concepts of community care and relationship building has promise to improve criminal justice education, better prepare practitioners to serve, and improve the justice system itself.

Research Design

This project is an exploratory, qualitative research study involving individual interviews of university educators in criminal justice education who consider ethics education their subject matter expertise. Initially, I proposed interviewing six educators at four-year universities who teach ethics or ethical decision-making courses in criminal justice in a 300-400 level (senior, undergraduate) or 500-600 level (graduate, master's) program. I ultimately interviewed eight due to the variety and quality of responses to the solicitation requests. The reason why I interviewed and researched this specific sample was to understand, in greater depth, the ethics and ethical systems concepts that are emphasized in the coursework, what systems are taught, and how they are taught. I researched if non-traditional systems are explored and to what extent they are explored. And lastly, I explored if the concepts of authenticity, care, and relationships impact the coursework and how they are perceived to impact coursework by the educators. An initial pilot for this study was conducted which is discussed in Chapter 3 pointed to further research in the sociocultural areas of ethics education. I initially interviewed the subject matter expert (SME) with a carefully developed protocol to foster a discussion around their approach to teaching ethics and ethical decision-making. Next, I presented an ethical dilemma vignette/scenario that incorporated the concepts of authenticity, care, and relationships for the SME to explain how they would teach or utilize the scenario in a classroom setting. I provided an optional follow-up correspondence where clarification could be discussed with the SMEs response to the scenarios. This also included the member-checking of the interview transcript to probe their thought process behind the answers they chose to elicit an analysis of their decisions regarding the

dilemma. The correspondence occurred via email that engaged with the SMEs about the content of the interview and allowed them to verify the statements and add any additional clarity. Member checking (or participant validation) allowed the opportunity for the participants to review their transcripts and offer suggestions for greater clarity and fit with their lived experiences (Maxwell, 2013).

Research Questions

The specific research questions that this study explores are:

1. Are the concepts of authenticity, care, and relationships, in the context of ethical decision-making, being taught in criminal justice education? If so, how?

2. What are the perceptions of educators about their approach to teaching ethics and about the concepts of authenticity, care, and relationships in criminal justice education?

3. What perceived future implications do these concepts provide to the community and culture for criminal justice professionals?

Significance of Study

Ethical decision-making systems in criminal justice historically have been rooted in the rule of law and the ethic of justice (Gilligan, 1982). Attributes of the *ethic of justice* have been identified as fairness and equality, verifiable and reliable decision-making based on universal rules and principles, autonomy, objectivity and impartiality, and positivistic rationality (Botes, 2000). This approach tends to downplay person-centric or individual care that the approach of an ethic of care provides. An ethic of care includes care, involvement, empathy, and maintaining harmonious relations, holistic, contextual and need-centered nature, and an extended communicative rationality (Botes, 2000). The nature of the duality between an ethic of justice and an ethic of care (Gilligan, 1982) is limited by an inability to identify the specific type of care

surrounding the persons involved in or affected by the decision-making process. This situational

limitation is part of the decision-making process in itself. Emphasizing a culture of authentic care

and relationship building through ethics education and developing more person-centered ethical

decision-making systems for students of criminal justice, arguably could create a better system of

decision-makers to serve the needs of a just, democratic society.

The entire ethics education process could be improved by de-centering the traditional

focus on the rule of law and ethic of justice model and reconfiguring a model that equally values

a culture of care (Noddings, 2013; Stemhagen, 2004). Building foundations of care, authenticity,

and relationship concepts in criminal justice education could provide a path toward a cultural

ethic of care. The application of ethics as it relates to justice and society is something that should

be considered as society changes and grows (Mackey and Elvey, 2021). No discussion of caring

today could be adequate without some attention to an ethic of care (Noddings, 2005).

In this dissertation, I will draw from other public disciplines' use of an ethic of care

framework. As an example from education, Caldwell and Sholtis (2008) discuss what an ethic of

care looks like in the general classroom. They state that a student-oriented teacher balances the

needs of the institution (school, administration) with the needs of the individual student (respect,

individual, the whole student). Analogously, a student in criminal justice (and likely a future

criminal justice professional) must balance the same needs of the institution with the needs of the

citizen and community when making decisions. Interestingly, Caldwell and Sholtis (2008) state

that an "ethic of care" teacher grades on more than just homework and tests… a similar analogy

to judging a decision about a citizen on just the behavior and the law. The similar duality of an

ethic of justice and an ethic of care is depicted in Figure 1 below. Hay (2019) researched an ethic

of care as it relates to social work practice. She found that social workers often exemplified care

in their practice. The main themes she identified were: "meeting the client's needs," "just being there for clients," "building relationships with clients," and "going the extra mile." The context in which Hay (2019) researched an ethic of care in social work has similar correlations with criminal justice in that public servants in justice have to meet many different "client needs," and have to sometimes "just be there" for clients (society), are continually "building relationships with clients," and are consistently asked to "go the extra mile" in protecting and serving society.

Figure 1
Ethical Decision-Making in Criminal Justice Education

Ethical Decision-Making in
Criminal Justice Education

FAIRNESS
STANDARDIZATION
PRINCIPLED INSIGHT
RULE OF LAW
Ethic of Justice
AESTHETIC CARE
TRADITIONAL MORAL
DEVELOPMENT
EQUAL APPLICATION

EMPATHY
CULTURAL COMPETENCE
RELATIONSHIPS
COMPASSION
Ethic of Care
AUTHENTICITY
EQUITY
BIAS RECOGNITION
NURTURE
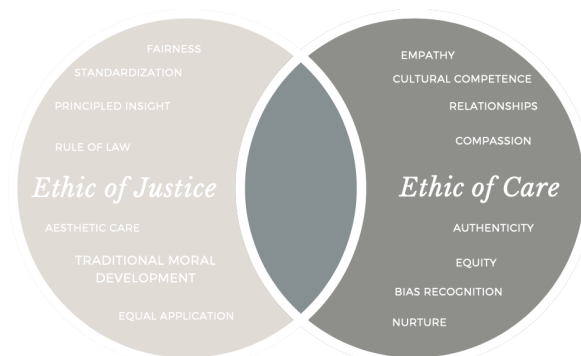
Note. Equibalanced Ethic of Justice/Ethic of Care with applied decision-making existing in the center.

By using a combination of theories, I explored how an Ethic of Care/Care Theory (Noddings, Larabee, Held, Gilligan, Tronto), Authentic Care (Yosso, Gay, Valenzuela, Bartolomé), and relationships and relational ethics (Noddings, Birrell) could apply to criminal justice and ethical decision-making education in the university classroom. Utilizing a sociocultural approach, this study seeks to explore the intersection of ethics and ethical decision-making in criminal justice education with social and cultural aspects. Ethics is in constant flux and requires careful consideration of different viewpoints, theories, and contexts (Mackey and Elvey, 2021). Flanagan and Jackson (1987) liken seeing multi-dimensional viewpoints between an ethic of justice and an

ethic of care to seeing the duck and the rabbit in the famous either/or debate. Instead of seeing them as separate, this study intends to see them together in criminal justice education. It is not impossible to see the justice and care distinctions in a moral problem and to integrate them into moral deliberation (Flanagan & Jackson, 1987). Furthermore, this study can serve as a foundation for future studies that explore the racial, gender, sexuality, and/or other sociocultural aspects in depth with the intersection of ethics and ethical decision-making in criminal justice education. A question might arise to the reader when assessing Figure 1 about the centerpiece or the "gray area" in the Venn diagram. This is purposely left unfilled as the nature of the area is situationally and temporally dependent on the actors in the decision-making process. In the Findings section, I will revisit and discuss whether the Venn Diagram is an adequate model in Chapter 5 as a richer framework emerges through analysis of a need for a future focus on humanization and methods of how to do so in the curriculum design in criminal justice education.

Definition of Terms

Authenticity - In its widest sense, authenticity is related to notions of realness or "trueness to origin" (Buendgens-Kosten, 2014.) Authenticity is contested, but in the context of this approach, it is referring to one component of the theory. To be authentic, in most people's eyes, is precisely to not take on a role; insincerity, acting, or 'trying too hard' are all considered forms of inauthenticity (Bialystok & Kukar, 2018). Also see, "Genuineness."

Aesthetic Care - Centered importance on the value of things, ideas, rules, or procedures (Noddings, 1984, Valenzuela, 2010). Also see, "Rule of Law, Ethic of Justice."

Authentic Care - Person-centric, sustained and reciprocal relationships (Noddings, 1988). Engrossment in a person's (another's) well-being, welfare, and emotional displacement (Noddings, 1988, Valenzuela, 2010). Also see, an "Ethic of Care."

Care - A stir of desire or inclination towards another, their views, or interests (Noddings, 2013). Also see, "Cariño." An interest in the well-being of others (Mayeroff, 1971).

Empathy - Having the ability to hear and care about another person's experience which is a "complex intersubjective experience" (Bialystok & Kukar, 2018).

Ethic of Care - An ethic built on caring strives to maintain a caring attitude. One that feels directly for the other that feels for and with that best self, who may accept and sustain behavior and one the initial feeling rather than reject it (Noddings, 2013). An ethical approach in terms of which involvement, harmonious relations, and the needs of others play an important part in ethical decision-making in each ethical situation (Botes, 2000).

Ethic of Justice - an ethical perspective in terms of which ethical decisions are made on the basis of universal principles and rules, and in an impartial and verifiable manner with a view to ensuring the fair and equitable treatment of all people (Botes, 2000).

Ethical Decision-Making (EDM) - Process of examining one's options and choosing a course of action in line with one's ethical principles.

Relation/Relational Ethics - Mutual, dualistic approach to care, the one caring and the one cared-for (Noddings, 2013). Decisions made with care for the relationship in mind.

Chapter 2 - Literature Review

Overview

The purpose of this literature review is to explore, review, and critique the use or lack of use of sociocultural theory–specifically the concepts of authenticity, care, and relationships– as related to ethics education in criminal justice. It is my intent to demonstrate that there is a need for future research on non-traditional concepts of ethical decision-making in teaching ethics in criminal justice education. While my intention is to demonstrate the need, I challenged myself to look for disconfirming evidence as well as pre-existing literature that might already address the need. This chapter will also discuss the implications of sociocultural theory, an ethic of care, authenticity and care, and relationships in the current state of ethics education in criminal justice in the literature. By acknowledging the role that competing ideologies play in the existence and functioning of the criminal justice education system, we can better understand the system and assess how it makes good on its promise of justice (Holsinger & Sexton, 2017).

In the modern criminal justice system, ethical decision-making and critical thinking skills are essential to the development of public servants in the field. Hayes (2015) states that the social ethics of decision-making "is essential for justice professionals to consider, given that their professional activities surround the very idea of justice" (p.23). Understanding of all of the situational elements, alternative courses of action, and projecting possible outcomes with an unbiased and just lens is critical to success moving forward in the 21st century. Thinking about how one develops these skills is an ongoing discussion in ethics. Many skills are developed with age and maturity, others are situational constructs that society, norms and individual perspective take shape. A major question for educators (both academic and practitioner) concerns the idea of "teaching" ethics. In this realm, educators have to address that in criminal justice ethical

decision-making is affected by different ethics and value systems. The individual has their own

set of values and ethics, and the systems have their prescribed duties that fall in line with codes

of ethics. So, how does an ethics educator in criminal justice prepare future criminal justice

professionals with adequate learning in the classroom to meet the demands of the system and

society and can we expect the classroom to meet these deep demands? Unfortunately, many

programs in criminal justice either do not offer an ethics course or make it available only as an

elective class (Pino et al., 2009).

An extensive search of peer-reviewed articles as well as relevant textbooks being used in

the classroom was considered while compiling this literature review. Primary journals that

returned relevant results were the *Journal of Criminal Justice Education, Criminal Justice

Ethics,* and *Teaching Ethics*. Search terms included "Teaching Ethics AND Criminal Justice,"

"Ethics Educators AND Criminal Justice," "Ethics Education AND Criminal Justice," and

"Ethics AND Education AND Criminal Justice." Additionally, two dissertations were reviewed

that looked at ethics education course development and course syllabi development. For this

literature review, the prominent textbooks in the field of ethics education in criminal justice are

identified by title and author's description of the textbook offerings utilizing Amazon and Barnes

& Noble textbook listings.

Ethics Education in Criminal Justice

Ethics education in criminal justice takes many forms, from historical and philosophical

to practical and scenario-based learning. Bailey and Ballard (2015) describe what could be

labeled "best practices" in teaching ethics to those entering the criminal justice, criminology, and

related professional fields. They state that the underlying focus of the discussion is on the "self"

and reflect that ethics awareness begins with individual social actors and their existing world

views. They then state that thereafter, self-awareness of ethical dilemmas and internal safeguards against unethical behavior is defined by those same individuals. And lastly, the process continues when the social actor gains an internalized, self-generated accountability for one's own actions. That self-accountability may morph over time, depending on circumstances, but individual social actors remain effectively protected from unethical behavior as they master their own ethical challenges and live within their individualized sense of ethical purpose. To make these arguments, they describe the background for an effective learning paradigm for the study of ethics that can be used in university-level criminal justice courses, criminology classes, and police training sessions. Bailey and Ballard (2015) offer that:

> To obtain optimum pay-off from using experiential learning exercises in teaching ethics, the mentors or faculty must pay close attention to experiential activity debriefing. They need to be aware of and challenge the student's working models, rules of living, and the defense mechanism used to defend those paradigms. Additionally, the mentor or faculty must assist the student to address these working models and rules in order to address the gap between unhealthy and healthy approaches to living (p. 210).

They further state that meaningful understandings of ethical behavior become apparent when choices are seen as being determined by one's own working models and subsequent rules of living. That enduring change in behavior must come out of changes in the working models. They note that working models are created from relational experiences that can only be changed by a relational experience that disconfirms them and replaces them with new, hopeful, and healthy working models. Bailey and Ballard (2015) state that the most important task of a training coordinator or university instructor is to help the mentees or students call into question and change some of their long-standing and limiting beliefs. One aspect that Bailey and Ballard

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(2015) did not address is that if pre-existing norms that do not reflect the upholding broad, cultural, and communal understandings of complex decision-making are not addressed, it will further reinforce negative or undesirable norms.

This needed change is accomplished through two main avenues of intervention, one implicit and the other explicit. The implicit intervention involves providing a "here and now" interpersonal experience that contrasts with the student's taken-for-granted ways of thinking, being, and relating. Bailey and Ballard (2015) state that this will help them loosen the hold of old, limiting beliefs. They advocate that this avenue involves helping the student in identifying, questioning, and challenging these limiting beliefs by talking about them explicitly. In time, and as a direct byproduct of such interactions, the student is encouraged to break their limiting rules in the world outside of the classroom, with support for managing the fear and guilt that comes from such changes.

Finally, Bailey and Ballard (2015) state that in this ethical educational model, the underlying beliefs that motivate unethical behavior are changed from inside the individual. The student learns different ways of seeing the world and of being in the world; with the expectation that behavioral change follows. They state that these teaching approaches move the external motivations for ethical behavior, such as court or administrative sanctions, to internal motivations founded on hope and belief in oneself and doing the correct thing. Because these new beliefs are internally motivated, unethical behavior is more likely to be reduced. They propose an effective base for teaching ethics that challenges the students' existing working models and their correlated rules of living. If the rules of living in working models arise from experiences with the earliest caregiving others, it follows that students will require a new, yet comparably powerful experience with a trusted and caring other (mentor or teacher) that

stimulates new, healthy working models of themselves and their place in relationships. They state that the newfound sense of self must be reinforced, nurtured, and encouraged as it faces certain challenges presented in the working world. Bailey and Ballard (2015) make a compelling argument for the improvement (and need) of ethics education in criminal justice. Examples of how, or what, to be covered are not provided; rather, they argue for expanded social-psychological and socio-economic coverage of ethics material, specifically in scenario-based learning, but do not include sociocultural or non-traditional approaches to ethical decision-making in criminal justice.

As mentioned in Chapter 1, Wheeldon (2013) states that addressing ethical misconduct often associated with the criminal justice system requires a strong understanding of existing models of criminal justice ethics education. Wheeldon based his conclusions on a 12-month mixed methods study of forty-eight students in a criminal justice internship program at George Mason University. His study examined the role of coursework by exploring how students represented their values and responded to different approaches to ethical instruction. He argues that ethics coursework can influence how students understand their values. The findings of this study suggest that approaches that combine agency-specific dilemmas with critical thinking decision-making can best be used to teach and explore ethics and the criminal justice system. His three research questions first asked whether there was any measurable value of classroom instruction on criminal justice ethics. The second question attempted to explore the relative value of different approaches to teaching ethics, based on the scenario types described above. The third sought to understand in a more open-ended way the value and meaning of ethical instruction for students exposed to the justice system. He claimed that his study contributes to the broader justice ethics literature in three important ways. First, he suggested, it assessed the value of

instruction in criminal justice ethics and that these studies may help to explore the ways in which coursework can influence how students identify, understand, and/or represent their values and ethics. Secondly, to understand the relative value of different approaches to teaching ethics, his paper reports survey results that asked students months later to recall which scenarios helped them explore the connections between values, ethics, and criminal justice. Thirdly, to expand the discourse about the nature, value, and meaning of ethics instruction, student views were gathered through surveys and focus groups designed to encourage students to share their own experiences about the differences between ethics in the classroom and their experience after completing internships.

Wheeldon's (2013) study identified key themes that emerged from survey responses. Some of the themes include that scenarios can help students to understand their own values and identify dilemmas, ethical coursework based on scenarios/dilemmas is valuable (however there was doubt whether coursework could substitute for real-life experience), criminal justice seniors should know their own values, there should be a focus on the process of resolving the dilemmas, and that the ethical scenarios that are given should not be easy to solve (there should be a degree of challenging difficulty to them). The findings support the usage of scenarios and visuals to enhance critical thinking in ethical decision-making in criminal justice but do not expand into further theories that could enhance said thinking.

Rhineberger-Dunn and Mullins (2008) analyzed the current state of discourse on ethics in the disciplines of criminal justice and criminology, in terms of pedagogy, verbal dialogue (with criminal justice professionals, faculty, and students), and scholarly activities (e.g., conference attendance, conference presentations, and publishing). Their intent was to unlock an understanding of the extent to which faculty and students are engaged in such discourse on

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criminal justice ethics. They stated that discourse for ethics is critical for both criminal justice and academic professionals, due to the increased call for accountability in professional conduct, as well as the rise in popularity of academic criminal justice programs. They found that their respondents discuss criminal justice ethics more with faculty and students than with criminal justice professionals, and these discussions are influenced by academic rank, type of institution, and academic exposure to ethics. They found that respondents have little experience teaching ethics-specific courses and publishing peer-reviewed, ethics-related materials and that there is a controversy over the place of ethics in criminal justice and criminology program curricula. They also found that understanding whether or not faculty and students are engaged in discourse on criminal justice ethics and the extent to which they are engaged in such discussion are important issues for both criminal justice professionals and academics as a result of the increased call for accountability in social service professions, particularly in the area of professional conduct, and the rise in criminal justice programs in colleges and universities. The primary purpose of their research was to explore the degree to which the call for integrating ethics into the academic curriculum has been answered. Their secondary purpose was to provide a baseline understanding of the extent to which faculty, students, and criminal justice professionals are engaged in discourse on criminal justice ethics, and the importance faculty and students place on having discussions revolving around criminal justice ethics. Rhineberger-Dunn and Mullins's (2008) study does not offer suggestions to further the conversation, or how to further the field, just a state of the field.

Pino et al. (2009) state that it seems unnecessary to stress the importance of incorporating ethics education in undergraduate and graduate criminal justice curricula. Students in criminal justice programs often become criminal justice professionals, so the need to teach and study

ethics, as well as develop skills in ethical decision-making, reasoning, analysis, and communication, should be apparent. They go on to contend that clearly there is a need for more discourse in the literature on the teaching of ethics in criminal justice programs. Their article adds to this discussion by highlighting diverse methods of instruction in the hopes of encouraging students to think critically about ethical situations in and beyond criminal justice settings. They present evidence of an experimentally based method of instructional delivery across two ethics classes. For one class, the instructor's primary method of delivery was a lecture. In the second class, the instructor used an integrative approach to teaching that included lectures, semi-structured discussions, and movie-based exams. Pino et al. (2019) show data that if ethics class instructors decide to utilize the teaching tools, specifically movie and film-based studies, it would be beneficial. They state that if students provide formative feedback throughout the class, rather than the usual end-of-semester (summative) evaluation, it can help instructors revise class discussions and other methods of delivery while the class is still in session, and when the class is offered again the instructor will be that much more prepared. Lastly, they state, ethics education is too important in criminal justice and other professions to be an afterthought or considered a hurdle for students pursuing criminal justice degrees. By approaching the course seriously and utilizing methods that promote active discussion, students will appreciate the class and the material presented in it more. Pino et al. (2009) oversimplify the extent to which ethics education is taken for granted in most programs. This study does not mention using sociocultural theory or supporting theories to develop learning in the classroom.

Dioguardi (2016) proposes that an effective way to teach critical thinking would be through a criminal justice ethics class that prioritizes learning in the affective domain to prevent the persistence of a polarizing perspective. Her premise is twofold: first, that "Us versus Them"

dichotomies hinder higher-order thinking and moral decision-making; and, secondly, that it is much more difficult to overcome dichotomous thinking exclusively through cognitive domain teaching because the tendency is for students to sift through new information and focus only on facts which support pre-existing positions and, also, because students may anticipate an intellectual attack on their opinions and become defensive or resistant. Dioguardi's suggestion is to use carefully selected, empathy-evoking films as a stealthier, softer introduction to controversial issues. She states that it must be acknowledged upfront that creating a classroom community where everyone, regardless of race, age, gender, or status, collaborates in order to attain higher levels of learning will require a complete commitment by the students as well as by the instructor. While the instructor, during class discussions, will allow the students to take the lead by encouraging freedom of speech, the students must be told in advance that the instructor will retain the right to immediately shut down any discourse considered to be disrespectful to anybody or considered to be non-productive by tone or approach; and students must be encouraged to let the instructor know, either inside or outside of class if ever they thought one or more such instances had occurred. She also uses film as an approach to teaching ethics. Dioguardi (2016) proposes that a key criterion for facilitating affective domain learning is to find films that present the issues fairly (or at least without overt bias) and are not "preachy" or actively pushing political agendas. She states filmmakers have their own foundational beliefs from which the films will likely be framed, but as long as those beliefs do not overwhelm or contaminate the relevant issues, they can merely serve as lively discussion points rather than as the rationale to reject a film in its entirety. Dioguardi provides general prompt questions that might be used with all films:

1. What did you learn, if anything, from watching this film?

2. What scene(s) might you still think about in the future, and why?

3. Were you surprised by anything in the film? If so, what?

4. Do you think people from other races, ethnicities, religions, cultures, or countries might react differently to the film? Why or why not?

Dioguardi's study is highly valuable for the proposed framework in this dissertation as she uses sociocultural aspects (depicted in films) to draw on empathy and discuss beliefs. She then uses prompt questions to generate discussion around race, ethnicity, religion, culture, and country that can generate learning from others around the student, in the classroom, and from aspects of society and culture.

Lord and Bjerregaard (2003) make the argument that ethical behavior cannot be taught, but rather must be an integral part of an individual's upbringing, drawing on Aristotle. They state that even those who espouse the importance of ethical training admit that it would be difficult to measure the impact of an ethics course on a student's subsequent personal behavior, much less that student's future behavior as a professional. The approaches to teaching ethics also vary with researchers disagreeing as to the most effective method. Some believe that ethics should be an integral part of the curriculum and, as such, should be addressed in a variety of classes. Lord and Bjerregaard (2003) assert that one such method assumes that issues of ethics arise in all courses and can be handled in the context of course material. They express that, for example, in correctional counseling, ethical concerns for the counselor should be discussed. The danger with this method, according to some experts, is that teaching ethics requires specialized training that the average faculty member will not have, nor will that faculty member be willing to delete other course material to make room for ethics. Others believe that the best approach is to

devote an entire class to the study of ethics. They believe that undergraduate students should have two courses in ethics: one course would supply the basic foundation of ethical theory, and the second course within students' professional area would provide an opportunity to confront issues within their own field. They assert that like criminal justice educators, those educators in such professions as medicine, social work, and journalism are concerned with not only promoting an interest in ethics but also inculcating or modifying substantive norms.

Lord and Bjerregaard (2003) conducted a quantitative study comparing criminal justice students' attitudes towards ethics courses pre-test and post-test. Overall, they discovered few dramatic changes in the students' value orientations, their perceptions of their likelihood to engage in unethical behaviors, or their perceptions regarding the seriousness of such behaviors, several significant differences were found. They indicate that their results are consistent with the findings of other researchers evaluating ethics courses in other disciplines; ethics educational courses can be influential, but one course is not likely to meaningfully develop values or markedly change behaviors. This study lacks depth as it is just a pre-test/post-test and only reflects attitudes, not generalizability to how students will act in the future.

Wilson's (2012) dissertation was a qualitative study in which she developed and taught an ethics course for students interested in entering the field of criminal justice for an undergraduate criminal justice program at a community college in the state of Maryland, as either a concentration or elective course. New course curriculum development and assessment were examined as part of the process. She highlighted three critical aspects of the course curriculum designed and developed for the new community college ethical decision-making in criminal justice course that made the dissertation successful: identifying responsibilities of the key

players; faculty and students; promoting active learning through reflection, feedback, and skills; and advancing time on task opportunities through short-term and long-term goals.

Larkin's (2015) dissertation focused on the development of a model syllabus for use at the community college level in criminal justice programs with ethics courses. The purpose of the study was to develop a model syllabus template for use in community college criminal justice programs. Larkins provides a syllabus that proposes a framework upon which an ethics course in criminal justice could be constructed. He collected syllabi from criminology instructors who teach criminal justice ethics courses at accredited community colleges and reviewed key components of sixty-four of seventy requested and received criminology syllabi for common words, phrases, and concepts for incorporation into the model syllabus template. He reported common phrases in syllabi for these courses to include:

- Ethical Theories and Concepts

- Relationship or Law

- Standards of Morality

- Ethics and Society

- Ethics and Corruption in Various Criminal Justice Systems

- Elements of Ethical Decisions

- Ethical Dilemmas in Law Enforcement, Corrections, Probation and Parole

- Standards of Professionalism in Law Enforcement

- Ethical Dilemma Approaches and/or Leadership

- Historical Origins Justice Theories

- Formal and Informal Ethics in Criminal Justice

- Critical-Thinking Skills

- Ethics, Justice and the Law

- Major Ethical Issues in Criminal Justice

- Law Enforcement Corruption

- Distributive Versus Retributive Justice

- Responsibilities of Standards and Training (Rules of Authority)

- Ethics and Discretion.

He produced a "model" syllabus to guide the development of syllabi for teaching ethics based on the commonalities and had four experts in the field review the syllabus. Larkins found that considering the nature and abundance of corruption within the criminal justice system, it would appear that the number of ethics classes incorporated into criminal justice program curricula is inadequate.

It is important to note this for the state of what is accessible to criminal justice educators for course offerings as far as content. A search of the most used and best-selling textbooks for criminal justice education resulted in the following resources:

- *Ethical Dilemmas and Decisions in Criminal Justice* (2018) - J.M. Pollock

- *Criminal Justice Ethics: Theory and Practice* (2019) - C.L. Banks

- *Case Studies in Criminal Justice Ethics* (2011) - M. Braswell, L. Miller, J.M. Pollock

- *Professional Ethics in Criminal Justice: Being Ethical When No One is Looking* (2016) - J.S. Albanese

- *Ethics in Criminal Justice: In Search of the Truth* (2014) S.S. Souryal

- *Criminal Justice Ethics: Cultivating the Moral Imagination* (2015) - S. Hayes

Similarities are seen among the textbooks, while they obviously reflect a common topic, these resources vary in their emphases. It would be beneficial for the ethics educator in criminal justice to be aware of these texts in order to find the one most suitable for his or her course.

The extent of criminal justice ethics education can be seen as one that is growing and being taken more seriously as a requisite learning for academic curriculum. Studies talk about the purpose and seriousness surrounding the need for ethics education as a core curriculum. A few studies hit on the pedagogy of the topic. Scenario-based learning that students can picture themselves in was shown to be helpful in a few studies. To assist with scenario-based learning, film-based studies help students imagine themselves in the ethical dilemma. Some students reported that the ethical situations needed to be more serious to decide in order to engage student learning. For many ethics educators in criminal justice, finding the right style to connect the learning for the student with the coursework is very important. The dissertations spoke to the design of the course and the syllabi for an ethics course in criminal justice. Finally, using the right course material and textbook to connect with the student is vital as content material and textbook can be critical for the learner.

The Pollock, Banks, Albanese, Braswell, Hayes, and Souryal texts have similar perspectives on criminal justice education, however, these articles and textbooks do not incorporate theoretical lenses with which ethics education in criminal justice could intersect and provide furtherance in the field. Hayes' (2015) textbook, is the closest to encouraging "moral imaginations into the perspectives of entire groups of people" (p. 19). She states that it "is important for the study of criminal justice ethics because criminal justice professionals (police, lawyers, judges, social workers, youth workers, prison officers, etc.) face on daily basis situations involving individuals or groups with whom they share little in the way of culture,

history, language, age, race, and sexuality" (p. 19). Hayes (2015) states that dealing with such situations requires "the use of moral imaginations" to ensure that justice is done. Imagination alone does not reflect the framework of this proposed dissertation concept. Utilizing a sociocultural theory such as Lev Vygotsky's (1962) Zone of Proximal Development (ZPD) is one way in which to incorporate this.

Sociocultural Theory

This project draws on sociocultural learning theory as a bridge from the traditional approaches to ethics and ethics education in criminal justice to broader human-centered approaches. Social constructivist learning theory affords students the ability to build knowledge based on their prior knowledge and learn from the world and society around them (Vygotsky, 1962). Humans have historically been the "fact-makers." They have designed and conducted the research, served as research subjects, proposed the theories, written the histories, defined the procedures for science and instruction, established standards, controlled access to institutions, and set public policies (Gallos, 1995). In terms of ethics education (specifically in criminal justice), this concept applies to a traditional approach to ethical thinking. These "facts" limit the ability to unlock new levels of learning for the new learner and continuous learning professional. Life experiences by learners shape the "foundation" of the ethical decision-making processes and the already-developed morality of the learner.

To unlock new levels of learning, criminal justice ethics education can borrow from the sociocultural theories of Lev Vygotsky (e.g., Zone of Proximal Development and the More Knowing Other). The Zone of Proximal Development (ZPD) is commonly referred to as the distance between the actual development level as determined by independent problem-solving and the level of potential development as determined through problem-solving under guidance or

in collaboration with more capable peers (Vygotsky, 1978). Only what is within the very next developmental zone can be internalized via mediation from others, through social interactions. Within this conception of the zone of proximal development, instruction has to focus on the functions that are ready to develop with the appropriate support from more knowledgeable others. These developing functions, in turn, will be internalized and used by the learner independently after the support is withdrawn (Eun, 2019). The "scaffolding interpretation" has led to instructional approaches that provide support from the more experienced and knowledgeable person until the less competent person can internalize the skills and knowledge from the assisted performance and begin to perform individually (Eun, 2019).

Utilizing the zone of proximal development as a framework for sociocultural learning along with an *Ethic of Care* in criminal justice ethics education could develop perspectives of care for students, new learners, and continuing professional learners. The focus on processes of social transformation can help individuals engage in collective efforts to create new forms of social practices (Eun, 2019).

Ethic of Care

The traditional approach to ethical decision-making training in criminal justice education is rooted in traditional ethics with a focus on justice as a centerpiece. Such ethical systems like Kohlberg moral development theory represent this (Gilligan, 1982). A cultural and educational transformation to develop, train, cultivate, and nurture a culture of care (Noddings, 1984) in criminal justice education would benefit professionals and the public it serves. Dunn and Burton (2013) explain that an ethic of care is seen in the very essence of humanity and that identity is defined by relationships individuals have with other humans. Noddings (1984) proposes that a caring relation (a relationship in which people act in a caring manner) is ethically basic to

humans. Caldwell and Sholtis (2008) state that care is ubiquitous and that it hovers all around us. They state that care is also challenging, as it requires flexibility and is personal and dynamic. Developing a framework of care in ethics for this dissertation is a challenging task. This starts with an ethic of care as described by Nel Noddings (2005), which is:

> A needs- and response-based ethic—challenges many premises of traditional ethics and moral education... There is also a rejection of universalizability, the notion that anything that is morally justifiable is necessarily something that anyone else in a similar situation is obligated to do. Universalizability suggests that who we are, to whom we are related, and how we are situated should have nothing to do with our moral decision-making. An ethic of caring rejects this (p. 21).

Care for the law and care for people are rarely concurrent in decisions across the spectrum of criminal justice professions. Contemporary and future society, arguably, demand more than a singular justice-centered approach to decision-making. One theoretical approach that has garnered more attention in recent years is an ethic of care (Gilligan, 1982). In it, Gilligan claims that this concept is not always present in criminal justice professions in the United States. Criminal justice systems typically value the rule of law, not necessarily the person, persons, or relationships in between. Taking on an ethic of care mindset in ethics education, criminal justice ethics education can better improve current and future students to meet the needs of the whole citizen that it serves. Noddings does not just critique Kohlberg, she utilizes Gilligan's (1982) critique of Kohlberg and others before him to propose the need to rethink the ethical systems. Rather than positioning the ethical system outside and independent of any particular context that could be brought to determine a situation to solve the dilemma (as is the case with many

consequentialist approaches), an ethic of care approach starts with the human relations relevant to the dilemma at hand and keeps them in focus while doing the ethical decision-making.

Traditionally, removing the human and relationship aspect of decision-making is prominent in many systems like Kohlberg's theory of moral development model. These systems tend to ignore the practical nature of society and human relational interaction. To achieve broader decision-making foundations, criminal justice could benefit by moving beyond the dominant, moral orientation of ethics education into a more representative, multi-dimensional framework. It is acknowledged that many issues related to care and caring likely arise from the fact that women are the child-bearers in all cultures and societies, and thus are more aware of and in tune with providing care (Fearn, 2014). Men and women identify and espouse care-related issues when confronted with various ethical situations and dilemmas (Gilligan, 1982). Rabe-Hemp (2008) researched an ethic of care from a gender perspective and cited empirical studies on care in criminal justice practice (specifically policing). She emphasized studies about beliefs on care from a gendered perspective of women's superior communication skills have led to female officers being heralded as more comforting to juveniles and women, especially victims of crimes. Rabe-Hemp (2008) cited empirical research that also supported theoretical assertions that female officers provide helping behaviors to citizens. Rabe-Hemp (2008) stated that her findings were consistent with previous literature, that women are much less likely than men to utilize extreme controlling behavior, such as threats, physical restraint, search, and arrest. A critique of this study of care in criminal justice is that it looked at only a gender difference of care in the practice of policing, not the education or training. It is generally agreed upon by care ethicists, though, that matters of care-related ethics (e.g., compassion, responsiveness, need, reflection) are more commonly found and are stronger within the female sex (Fearn, 2014). This is not to say,

however, that developing or adhering to an ethic of care system is a female-only enterprise (Fearn, 2014).

Lawrence Kohlberg proposes six stages (arranged in three levels) to conceptualize moral development by outlining the cognitive processes underlying the development of moral reasoning (Frey, 2018). Kohlberg's theory holds that moral reasoning has six developmental stages, and these stages form the basis for moral behavior (Bush, 2014). Kohlberg's model of moral reasoning reflects a justice orientation that is characterized by a focus on adjudicating between individual interests or rights in solving moral dilemmas (Simola et al., 2010). One of Kohlberg's major assumptions is that moral reasoning is based fundamentally on the principle of justice (Frey, 2018). Kohlberg identified three distinct levels of moral reasoning with two substages at each level: stages one and two/the pre-conventional level, stages three and four/the conventional level, and stages five and six/the post-conventional level (Bush, 2014). Kohlberg's theory of moral development continues to be used as a theoretical basis for moral development research and continues to influence teacher education and classroom practices (Bush, 2014).

As an example, I conducted a preliminary search for ethics and Kohlberg in the materials which returned fifty-six government and academic articles references. As an illustration of the lack of literature on care and ethical decision-making, a search was conducted for Gilligan (Carol) with no results located and a search for Noddings returned only one article entitled "Learning to Care and To Be Cared For (From *Schools, Violence, and Society*)" from 1996.

At its most basic level, an ethic of care system defines ethical and moral behavior as that which serves to meet the needs of all parties involved, while specifically focusing on maintaining and enhancing the relationships between all parties (Fearn, 2014). Gilligan's (1982) focus on an ethic of care emerged in response to methodological concerns related to Kohlberg's. Specifically,

Kohlberg's research was limited to males, and hypothetical dilemmas rather than real-life ethical dilemmas experienced by the respondents themselves (Simola et al., 2010). The strongest criticism was of sexual bias, which came primarily from one of Kohlberg's former students, Carol Gilligan. Gilligan asserted that principles of care and compassion are important, especially for females (Frey, 2018). Gilligan explicitly challenged Kohlberg's scale or hierarchy of moral reasoning (suggesting a powerful alternative developmental model), but others of us have challenged the whole idea of a developmental model, arguing that moral responses in a given individual may vary contextually at almost any age (Noddings, 2005). Wark and Krebs (1996) state that, "one of the most heated controversies in developmental psychology involves gender differences in moral judgment. Gilligan ignited this controversy by asserting that Kohlberg's conception of moral development is biased against females and people with a feminine gender role identity because it devalues their care-based moral orientation" (p.201). This concern was highlighted when Kohlberg reported that most men analyzed moral decisions with a justice orientation (stage four), whereas many women would analyze moral decisions with a needs orientation (stage three) that emphasized relationships. Gilligan proposed that women may possess a different morality from men, offering that a morality of care could serve in place of a morality of justice and rights. Gilligan (1982) asserted that females are disadvantaged on Kohlberg's test because Kohlberg's scoring system assigns the care-based moral judgments they prefer to lower stages (Stage 3) than the justice-based moral judgments preferred by males (which are classified as Stage 4 or higher) (Bush, 2014). Lawrence Kohlberg (1981) and his associates, following Plato and Socrates, have focused on moral reasoning. The supposition here is that moral knowledge is sufficient for moral behavior. From this perspective, wrongdoing is always equated with ignorance (Noddings, 2005).

Noddings' work has focused mainly on highlighting the importance of providing an experience that is ingrained in an ethic of care perspective. She has argued that there are four necessary mechanisms for doing this: 1) modeling, 2) dialogue, 3) practice, and 4) confirmation. (Fearn, 2014). Her system of ethics calls on people to be carers and to develop the virtues and capacities to care and it does not regard caring solely as an individual attribute (Noddings, 2005). An ethic of care recognizes the part played by the "cared-for," it is an ethic of relation (Noddings, 2005). According to Noddings (1986), modeling involves educators acting in sensitive and caring ways to provide an example to their students about how individuals must act to establish caring relationships with others, especially the relationships between educators/teachers and students. Dialogue about caring and how to care along with receiving feedback on how one cares is a critical component of providing an educational experience within an ethical care framework (Noddings, 1986). Practice by providing opportunities in an educational setting to practice and reflect on caring is critical (Noddings, 1986). Confirmation, affirmation, positive reaction, and encouragement of others' and one's own caring behavior is what Noddings suggests results in the achievement of a teaching and learning environment characterized by an ethic of care (Fearn, 2014). Specific elements to care such as 1) attentiveness or the proclivity to become aware of need, 2) responsibility or the willingness to respond and take care of need, 3) competence, the skill of providing good and successful care; and 4) responsiveness or the consideration of the position of others as they see it have also been identified in an ethic of care (Tronto, 1994). Major developmental studies of women all point to the importance of relationships and an ethic of caring, not as a substitute for accomplishment and rational discourse, but as an essential complement (Gallos, 1995). Using Gallos' comment about women's intellectual growth and applying the statement to all learners' growth potential

exemplifies unlocking a new level of understanding. Arguably, ethical decision-making growth potential is profound in a hyper-masculine environment. Women have been asked to learn the experience of men and accept it as representative of all human experience. When women cannot match masculine knowledge to their own lives or see it as relevant, the women, not the facts and theories, have been termed deficient (Gallos, 1995). Hegemonic masculinity can exert such a powerful impact on society's expectations for men and prescriptions for their appearance and behavior because the ideas that it encompasses are so accepted, so taken for granted, that they simply seem normal (Holsinger & Sexton, 2017). Understanding the historical devaluing of women's knowledge and women's ways of knowing, especially in relation to ethical decision-making systems is important for the evolution of ethics education in criminal justice. Even phenomenological philosophers like Milton Mayeroff (1971) in *On Caring* have long discussed the role of care in development, likening the care of a father for his child. It is important to note that the role of care does not need to be specifically linked with gender in order to present this in criminal justice education. This can help push forward a more-well rounded, humanistic approach to decisions made in the criminal justice system that are people-centric and care-focused.

Two concepts currently receiving renewed attention and discussion in criminology and criminal justice are restorative justice and peacemaking justice. These approaches (as well as the classical rehabilitation approach) certainly involve important aspects highlighted in an ethic of care system developed and pursued by Noddings and Gilligan (Fearn, 2014). Both peacemaking and restorative justice approaches to crime, offenders, victims, and the community emphasize care-related issues (Fearn, 2014). These include considering the needs of all parties involved, restoring relationships and balance (that have likely been altered by crime/victimization), and

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acknowledgment of personal and community accountability, forgiveness, and compassion (Fearn, 2014). The essence of ethics is a never-ending pursuit of the good, in conduct, in personal relationships, and in how we treat those around us. It is unethical to blindly follow ethical codes without the scrutiny of their content, their values, and their assumptions (Birrell, 2006). Restorative justice and peacemaking justice are promising endeavors that utilize underpinnings to an ethic of care. These are broader, more systematic approaches to decision-making and are different from the episodic, relational approach to situational decision-making that an ethic of care posits.

Criminal justice education in the United States tends to focus on describing systems and how they are designed to function, with minimal emphasis on critical analysis of how those systems actually function in our society (Holsinger & Sexton, 2017). By examining the differences in traditional approaches and understanding the value that Gilligan and Noddings' approaches bring, criminal justice ethics education could improve by providing access to non-traditional ethical systems. Because criminal justice addresses pressing social issues, the ability to critique the system to improve it should be demanded of each and every criminal justice degree holder and criminal justice practitioner (Holsinger & Sexton, 2017). By critically decentering the traditional structures and uplifting non-traditional structures of care, ethics education may improve opportunities for the individual learner and the overall system as a whole. Providing an environment where students can engage in rigorous, critical analysis may increase the likelihood that criminal justice programs will produce graduates who act ethically and proactively to identify social problems and respond in ways that advance justice (Holsinger & Sexton, 2017). Limitations still apply, however. An ethic of care specifically focuses on gendered decision-making processes without addressing other aspects of culture and society such

as race, ethnicity, religion, and sexuality. Mainstream feminism has received well-deserved criticism for its predominantly White, middle-class perspective that further marginalizes the perspectives, experiences, and voices of women of color and poor women (Holsinger & Sexton, 2017). In this way, feminism illustrates that even those who subscribe to a justice-focused ideology can exhibit ethnocentrism as a result of privilege (Holsinger & Sexton, 2017). The duality concept between an ethic of justice and an ethic of care is limited due to being unable to uniquely and individually identify the specific type of care that the persons involved in or affected by decision-making processes are surrounded by.

An ethic of care presents a considerable challenge to the dominant and established approaches to morality, to the political, legal, economic, and other ways of thinking, and the social institutions that are associated with them (Held, 2014). Attitudes and mentalities are shaped, at least in part, by experience. Many of us speak regularly of a "military mind," a "police mentality," "business thinking," and the like (Noddings, 2005). Although some of this talk is a product of stereotyping, it seems clear that it also captures some truth about human behavior (Noddings, 2005). All disciplines and institutional organizations have training programs designed not only to teach specific skills but also to "shape minds," that is, to induce certain attitudes and ways of looking at the world (Noddings, 2005). If we want people to approach moral life prepared to care, we need to provide opportunities to gain skills in caregiving (Noddings, 2005).

Approaches similar to this style exist in healthcare, nursing, managerial ethics, and education. Each of these approaches has a common trait with criminal justice: they are all forward-facing public arenas where procedures and policies exist simultaneously with relational, situational, and episodic situations. Botes (2000) explores this justice and care relationship

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within a healthcare management team which typically involves the patient, nurse, doctor, legal, and hospital procedures. She states that the basis on which the ethic of justice is founded does allow for all these perspectives, which is why it should be uplifted together with an ethic of care. Sander-Staundt (2021) discusses care ethics in depth and identifies comparisons in politics, virtues, and traditional justice but does not mention its possible application in criminal justice or criminal justice education. Principles and rigid rules cannot accommodate the complex and multidimensional nature of human society (Botes, 2000.) Sykes and Gachago (2018) explored an ethic of care in higher education. They stated that working with students' embodied experience is a risky business that many educators shy away from and that spaces within which to share experiences are scarce or nonexistent. Even so, they contend that ethical guidelines are often directed at narrowly defined problems of compliance, which does not make for helpful or satisfactory guidance through the dilemmas of daily practice. Hay (2019) found that social workers:

> Paid attention to the individual needs of their clients, as expressed by the client; they demonstrated a sense of responsibility to build relationships and meet needs when possible; they carefully considered their decisions; they responded to needs, and they were committed to upholding the integrity of their profession above the organizational and political agendas (p.372).

Grason (2020) explored Teaching Ethics in Classroom Settings: Nursing Faculty Perceptions in Baccalaureate Programs. This study found that there was a significant gap in the exposure to ethics content for both students and faculty. Grason (2020) suggests there is a need for intentional curriculum development pertaining to ethics education in nursing. Her conclusions were drawn from a study that shows that "everyday ethics" had little to do with legalities and

more to do with being present and knowing personhood so that nurses can care for and advocate appropriately. Leslie (2010) explored an ethic of care in a nursing classroom and found that there was a demand for caring content in practice but it was not modeled explicitly in the classroom. Leslie (2010) makes recommendations to improve the practice of an ethic of care in a nursing classroom through deliberate practice of self-care by all participants, ethical teacher preparation, an effort by instructors to establish relationships with students, and fostering small group discussion time that increases relationships and interaction between students. If we want students of criminal justice and future practitioners to care about the public that they serve, we can start here.

Authenticity and Relationships

In addition to Noddings and Gilligan, a purpose of care can be borrowed from Angela Valenzuela's emphasis on the difference between aesthetic care and authentic care (Valenzuela, 1999). *Aesthetic care* is grounded in the care for the rules and procedures while *Authentic care* is grounded in the people and the process and involvement of the individuals being affected. It is important to note that aesthetic care is prevalent and demonstrable in law, legislation, enforcement, and corrections while authentic care is less observable in the context of the system. The concept of care has the advantage of not losing sight of the work involved in caring for people and of not lending itself to the interpretation of morality as ideal but impractical, to which advocates of an ethic of care often object. Care is both value and practice (Held, 2006). Borrowing from education, the aesthetic care versus authentic care discussion has an analogous meaning in criminal justice. Valenzuela, Gilligan, and Noddings were generally talking about the student in these contexts, but "student" can be replaced with "citizen" and "community" to be applied to the aspects of law and order for this purpose. Modern criminal justice systems are

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already built around the notion of aesthetic care, with their respect for the institution and its policies. What to question based on these concepts, is authentic care, or the true caring of the individuals for citizens and the community. Much akin to Valenzuela's valuing of authentic care between teacher/institution and student, the criminal justice system can "take a page" from this notion and apply it to ethical discussions and training for the members which serve the public. The essence of aesthetic caring lies in an attention to things and ideas (Noddings, 1984). Noddings argues that teachers' ultimate goal of apprehending their students' subjective reality is best achieved through engrossment in their students' welfare and emotional displacement. That is, authentically caring teachers are seized by their students and energy flows toward their projects and needs (Valenzuela, 1999). Aesthetic care can be summarized as care for the institution, rules, and principles behind the institution. This embodies the ideas of power and predisposed workings of the system. Aesthetic care is care for the procedures, much like how a student's grade could represent their care for their learning or it could represent a care for just getting a good letter grade. Valenzuela (1999) argues that the embodiment of *'educacion'* is in cultural care and developing knowledge and learning in students. If knowledge flourishes when both the student and their context are cared for, this along with the historical ethical thinking, provides for a platform to nurture the ethical learner.

One cannot discount the need for aesthetic care of the institution, respect for the establishment, and its purpose (or prescribed law and the justice system). However, the question arises about the authentic care that the system is providing for the individual learner. In order to generate a deontological approach to universal application, we would have to apply learning (especially ethical learning) to everyone. Culturally, we are not universal. Authentic care recognizes the individual culture and individual backgrounds of the person. Authentic care is

inherently individual. It is more than an example or a universal law. It is felt when the "cared-for" and the "one-caring" are both appreciating the context of purpose. Valenzuela defines *authentic caring* as a "reformulation" in which school's function where trusting relationships constitute the cornerstone for all learning (1999). Her concept of authentic caring draws on Noddings's themes of care. All children must learn to care for other human beings, and all must find an ultimate concern in some center of care: care for self, for intimate others, for associates and acquaintances, for distant others, for animals, for plants and the physical environment, for objects and instruments, for ideas (Noddings, 2005). As Noddings describes, there are components to the human, societal conundrum of decision-making. The components that need to be highlighted (at minimum) are 1) the decision, 2) the one-caring, 3) the cared-for, and () the relationship in addition to the process, not separate from. Noddings (1984) purports that because we are intimately connected with one another, reasoning based on rules and contracts built around the self-contained individual distorts the actual conditions of our lives. The logic underlying an ethic of care is a psychological logic of relationships, which contrasts with the formal logic of fairness that informs the justice approach (Gilligan, 1982). Gilligan is speaking on the psychological logic of an ethic of care in this context but it can also be viewed as a sociopsychological logic given the context. An ethic of care puts emphasis on consequences in the sense that it always asks what happens to the relation (Noddings, 2005). Care ethics is a relational ethic that recognizes the social and moral implications of all educative experiences. It provides an alternative to traditional moral education that separates ethical content from other subject areas and from experience (Rabin & Smith, 2013). Both of these concepts, when applied to ethical decision-making in criminal justice, can change the perspective of decision-making from abstract to individualized or community-based.

Borrowing from work in critical culture and schools, Bartolomé (2008) finds that authentic respect and caring/cariño outweigh linguistic and cultural differences. In the context of criminal justice and justice education, considering the multitude of households, families, and cultural differences in a jurisdiction that is being served, this is an important finding to relate. Educating in ways that help new learners unmask the political and ideological dimensions of society enables them to apply their critical skills to other aspects of the profession (Bartolomé, 2008). Bartolomé (2008) is referring here to pre-service teachers, but this is applicable to pre-service justice professionals in a similar manner. She continues to state that these notions, if left uninterrogated, end up reproducing a type of false generosity that typically leads to the reproduction of dominant values.

Geneva Gay (2018) introduces challenges and perspectives in *Culturally Responsive Teaching* with the quote "you can't teach what and *who* you don't know" (pg.1). Continuing, she states that "teachers must learn how to recognize, honor, and incorporate the personal abilities of students into their teaching strategies. If this is done, school achievement will improve." In this context, Gay (2018) is considering a traditional school model but I propose its use in teaching ethical decision-making in a justice context for this dissertation. In Chapter 2, she posits the pedagogical potential of cultural responsiveness by stating that "personal narratives and cultural stories are vital teaching content and methodology" (p.28). The context of the following statement informs the authenticity of this proposed framework. Gay (2018) states "teaching is most effective when ecological factors, such as prior experiences, community settings, cultural backgrounds, and ethnic identities of teachers and students, are included in its implementation" (p.28) Utilizing Gay's statement above, connections to both the teacher knowledge and the student knowledge that exist in the criminal justice education classroom should be further

explored. Gay (2018) contends that culturally responsive teaching is validating and defines it as "using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches *to and through* the strengths of these students" (p. 36). Gay (2018) also contends that culturally responsive teaching is humanistic, normative, and ethical. She introduces the power of culturally responsive caring when she opens chapter 3 with "caring teachings expect (highly), relate (genuinely), and facilitate (relentlessly)" which I found to be a powerful statement in connection with Noddings' Care Theory (an ethic of care). Gay (2018) states that "by seeing, respecting, and assisting diverse students from their own vantage points, teachers can better help them grow academically, culturally, and psycho-emotionally… to genuinely and effectively care, in culturally responsive ways, for marginalized students of color, it is imperative for teachers [of ethics in criminal justice] to *know* before they can and should *do*" (p.56). The context here is in the classroom but in connection with this dissertation, should be reflected as teaching ethics in justice education in a manner consistent with these principles that substantially model and possibly influence the future professional.

In considering who's culture and capital, Yosso (2005) suggests a model of community cultural wealth that could be used for ethics educators in criminal justice that "involves a commitment to conduct research, teach, and develop schools that serve a larger purpose of struggling toward social and racial justice" (p.82). Yosso (2005) uses a framework of Critical Race Theory to inform the capital that students (of color in this context) "bring with them from their homes and communities into the classroom" and utilizes the tenets of CRT to acknowledge the authenticity of capital that "have rarely been acknowledged as social and cultural assets" thus shifting the focus from the traditional standards that all others are judged (p.82). This portion of

Yosso's work is an important piece to be incorporated into the framework of the literature review as it serves to inform the viewpoint of cultural capital and the use of authenticity in this dissertation.

It should be noted that there is a discourse on unclear definitions of authenticity. The traditional understanding of being authentic is "following your gut feeling" or acting on one's deeply held convictions and desires (Bialystok & Kukar, 2018). Authenticity is about interiority, and how the self we find on introspection is manifested in our daily existence (Bialystok & Kukar, 2018). There is an inherent tension between calling on someone to be 'true to oneself' and at the same time exhorting them to occupy a particular role (Bialystok & Kukar, 2018). In terms of practitioner roles, it is a difficult balance to be authentic to the individual and to the professional role that is shaped with rules, regulations, standards, and legal ramifications. To be authentic, in most people's eyes, is precisely to not take on a role; insincerity, acting, or 'trying too hard' are all considered forms of inauthenticity (Bialystok & Kukar, 2018). Utilizing authenticity in the context of this approach requires the student and future practitioner to incorporate personal and professional authenticity as a relation inwards as well as an outward practice. Sometimes fulfilling one's social or professional role requires a bit of role-playing in the dramatic sense and thus seems at odds with authenticity (Bialystok & Kukar, 2018). Relation is a contemporary approach to ethics that situates ethical action explicitly in the relationships between individuals involved in an ethical situation (Given, 2008). If ethics is about how we should live, then it is essentially about how we should live together. Acting ethically involves more than resolving ethical dilemmas through good moral reasoning; it demands attentiveness and responsiveness to our commitments to one another, to the earth, and to all living things (Given, 2008). Ethics is about our interdependence as well as our freedom, our emotions as well

as our reason, and our unique situation as well as our human commonalities. It involves finding fitting responses to our ethical questions (Given, 2008). Bialystock and Kukar (2018) discuss the relationship between both authenticity and empathy. They state that both interconnected conceptions of the self and how it relates to others (Bialystok & Kukar, 2018). Because of this, empathy should be included in a discussion with authenticity in terms of ethical decision-making in criminal justice education.

Conclusion and Limitations

Understanding the sociocultural implications of ethics education in criminal justice, specifically from the historical impact of decision-making, could lead to the development of a criminal justice culture of care that is long overdue in the profession. Kohlbergian systems center on a historical foundation but limit the modern and future needs of the decision-maker in this profession. Gilligan and Noddings and an ethic of care implementation can provide one step forward toward a more well-rounded learner and practitioner. Introducing Vygotskian sociocultural concepts of learning to this implementation provides a path to transition. Eun (2019) describes this zone of proximal development path example as:

> The transition from natural to cultural forms of behavior does not constitute a linear sequential developmental path. The plane of cultural forms of behavior is not a universal plane that exists in advance as a developmental endpoint. Within a Vygotskian framework, developing functions may not be specified and defined ahead of time predicated on the already developed. Although what has already developed influences the developing functions, the resulting new system operates in a way that is fundamentally different from the previous one. The new system is

founded on principles that fundamentally restructure and integrate the already

existing with the newly emerging processes (Eun, 2019, p. 19).

Limitations still apply, however. As noted earlier, Gilligan and Noddings' ethic of care specifically focuses on gendered decision-making processes without addressing other aspects of culture and society such as race, ethnicity, religion, and sexuality. It is important to note that this framework is limited due to the unique, situational nature of the episodic and unique dilemmas associated in part with any complex decision-making process. This one step forward provides a path toward a cultural ethic of care.

The case for ethical decision-making viewpoints and education that embodied the principles discussed in the literature review might, on the surface, elicit an "aren't we already doing that" response from some readers. My response would be an emphatic "no." We are not practicing a multidimensional response to ethical decision-making when the times when it really matters come about. Because of the complexities of the decisions that are made on a daily basis, across the world, the profession owes it to the community and themselves to consider seriously a new, multidimensional approach to ethical decision-making. Equipping students and future practitioners with the necessary background of education of non-universal, non-unisex ethical approaches to decision-making, relationships, and the understanding of the power that discretionary decision-making really imbues is a modern step toward a more trusting community relationship with government guardianship. The case for authentic care with an emphasis on relational and an ethic of care can be made due to the inherent complexity of any society.

Chapter 3 - Research Design

Overview

This exploratory study uses a traditional, qualitative research approach utilizing individual, semi-structured interviews of university educators in the academic discipline of criminal justice focusing on the education and teaching of justice in the classroom. The purpose of this chapter is to first describe the design of the study, the ideal population of participants, data collection procedures, and proposed data analyses. This will be followed by a discussion of identified threats to trustworthiness and credibility as well as the limitations to the research design. This research study was designed to align with the proposed research questions:

1. Are the concepts of authenticity, care, and relationships, in the context of ethical decision-making, being taught in criminal justice education? If so, how?

2. What are the perceptions of educators about their approach to teaching ethics and about the concepts of authenticity, care, and relationships in criminal justice education?

3. What perceived future implications do these concepts provide to the community and culture for criminal justice professionals?

By conducting this research, there is an opportunity to expand and reimagine the focal points of many ethical decision-making (EDM) classrooms, especially in the criminal justice field. By uncovering educator methods in the classroom, the development of more robust, inclusive ethical decision-making content is possible, thus creating more prepared professionals to serve and meet the needs of current and future society because social improvement is not just for the sake of today's communities but for future others.

Design

The design of this research with this specific sample is to more deeply understand the ethics and ethical systems concepts that are emphasized in the coursework, what systems are taught, and how they are taught. This research considers whether non-traditional systems are explored, why or why not they are explored, why the instructors choose to or choose not to explore them, and to what extent they are explored. And lastly, I explored whether the concepts of authenticity, care, and relationships impact the coursework and how they are perceived to impact coursework by the educators. In order to do this, qualitative research is the best method, as it allows for capturing the universe of meanings, motives, aspirations, beliefs, values, and attitudes, which corresponds to a deeper space of relationships, processes, and phenomena that cannot be reduced to the operationalization of variables (Maxwell, 2013). Findings could help support and grow an area that is urgently in demand.

Participants

Research participants were recruited who were educators at four-year universities who teach ethics or ethical decision-making courses in criminal justice education in a 300-400 level (junior/senior, undergraduate) or 500-600 level (graduate, master's program). The respondents self-identified as subject matter experts (SMEs) in the field of teaching ethics or ethics education in criminal justice/justice education. By interviewing ethics educators, there will be a specific focus on the early, pre-employment access to students (Dioguardi, 2016), and not training in practitioner academies due to the wide range of students that are taught in criminal justice and justice education. This focus is important because students could go into law, police, corrections, courts, probation, parole, private sector, etc. and this type of classroom allows for broader access to the future criminal justice professional field as a whole.

I searched for ideal candidates by identifying universities that offer a core curriculum requirement in the criminal justice education program for at least one ethical decision-making course. Candidates, preferably, were the main instructor for the course or regularly instructed the course on a yearly basis. Ideal course enrollment sizes were forty or fewer students in order to maximize the likelihood that the students will engage with the content via robust discussion.

A search of the schedule of classes at known universities with criminal justice programs using these parameters helped identify candidates. Initial contact was made by using a preformatted interest and recruitment email sent directly to the identified instructor (See Appendix A). Due to the ability to use video conferencing via the internet, instructors were identified and located in the mid-Atlantic, southeast, northeast, mid-west, and southwest/pacific regions of the United States. The educators themselves each came from culturally and ethnically diverse backgrounds and possess differing approaches to teaching. Don, Helen, Marlin, Renea, Gwen, Ramon, Sam, and Carol also brought a diversity of experiences professionally in criminal justice as educators (law, law enforcement, research in criminal justice, victim advocacy, social work, military, juvenile justice, and probation). They were geographically diverse in their universities in the United States spread out between very reputable criminal justice departments in the northeast, south, southwest, mid-west, and mid-Atlantic states. Due to the confidentiality of the data collection, further descriptions of specific attributes connected to the individual educator will not be connected in order to protect the identity of the respondent and their university. This is due, in part, to the small size of the research population.

Data Collection and Procedures

In order to help establish rapport and credibility with interviewees, I set aside time to connect professionally before the interview. Given my experience both as a practitioner in the

field and a colleague/fellow educator, this helped establish a level of comfort discussing the

matters with someone seen more as a peer than just a researcher from the outside. A substantive

protocol was developed for questions and prompts and I intentionally conducted semi-structured

interviews precisely because they allowed for the flexibility needed when discussing sensitive

subject matter (See Appendix B). According to McMillan (2016) semi-structured interviews

"help you understand in rich detail participant experiences and events that you cannot observe

directly" (p.344).

Semi-Structured interviews

In the semi-structured interviews, I interviewed the subject matter expert (SME) using a

carefully developed protocol to foster a discussion around their educational style of ethics and

ethical decision-making (See Appendix B). The interviews were formatted with 10-15 minutes of

connecting, getting to know one another, and making small talk. Utilizing a concept from

Holstein and Gubrium (1995), I kept in mind the idea that the "interviewer and respondent

collaboratively construct the meaning of interview narratives" (p.59). The interviews were

allotted 45 minutes but three of the interviews went 60 minutes due to the richness of the

engagement with the protocol questions. Although a set of general questions guided the

interview, the format accommodated shifts in context (Holstein & Gubrium, 1995). Such as when

a respondent realized their projection onto a question or scenario (discussed in Chapter 4) or

when the respondent asked to revisit a prior question at the end of the protocol. The

semi-structured interview style allowed for a more natural and conversational flow as opposed to

just direct question and answer. Within the protocol, I presented an ethical dilemma

scenario/vignette that incorporates the concepts of authenticity, care, and relationships for the

SME to explain how they would teach the scenario in a classroom setting (See Appendix B). The

vignette was presented at the end of the first interview with a focus on recording the initial

discussion around the vignette. The hope of using the vignette was to engage the research

participant in the scenario and have them imagine the dilemma in the classroom, thus making a

real-world decision during the interview. The vignette itself was discussed as it is presented to

them and the context of how it would be presented in their ethical decision-making in the

criminal justice classroom. In the original design, an optional follow-up interview (detailed in the

next section) was proposed. There I would've reviewed the scenario with the respondent and

checked for additional engagement with the scenario, improvements, or issues that arose during

the time that the participant had to reflexively think about their response. However, none of the

eight respondents chose to follow up even though it was offered.

Data Analyses

Interviews were recorded by audio/video in Zoom and transcribed utilizing the Zoom

transcription automation originally. I found that this did not accurately capture the words so I

engaged with the audio and then used the transcription service Otter.AI which provided a much

more accurate recording. I actively noted reactions, comments, major phrasing, and thoughts that

arose during the interview with the protocol. Once transcribed, I utilized ATLAS.TI software to

code and identify themes using an inductive coding method to identify the themes. For this

research, I used thematic analysis as described by Braun and Clarke (2006). They define

thematic analysis as the process of identifying patterns or themes within qualitative data (Braun

& Clarke, 2006). This allows respondents to present their experiences and perceptions in an

interview format and provides a framework for identifying, analyzing, and reporting patterns

within data (Braun & Clarke, 2006). Specifically, I used their suggested six-step method Step 1:

Become familiar with the data, Step 2: Generate initial codes, Step 3: Search for themes, Step 4:

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Review themes, Step 5: Define themes, and Step 6: Write-up (Braun & Clarke, 2006). Finally, I used participant validation and member checking to help solidify themes and clarify inconsistencies. I followed Maxwell's suggestion to be mindful not to cluster themes that may show obvious or significant differences since divergent cases are also important to the research findings and possible future research (2013). In addition, I completed handwritten, reflexive memoing after each of the interviews (see Appendix E). With these memos, I utilized an interpretative method to make sense of highlighted statements in the conversation similar to verbal exchange coding (Goodall, 2000) which consisted of verbatim transcript analysis and interpretation of the types of conversation and personal meanings of key moments in the nuanced respondent exchanges such as "routines and rituals," "surprise-and-sense-making-episodes," and "rites of passage" (Saldaña, 2018). This method added depth and richness to the analysis. It also enhanced the coding of the themes with a level of trustworthiness necessary for qualitative research.

Pilot Information

An initial pilot of a similar design was tested prior to the implication for this study. In this piloted design, three local ethics educators in criminal justice were interviewed with two research questions:

1. How are educators teaching critical thinking in terms of ethical decision-making?

2. What is being taught to improve ethics education for the 21st century in criminal justice education?

The pilot protocol was developed in order to ask questions in a conversational nature that explored the educators' processes. The most common reference that was made by the three respondents was about the importance of the student's "Awareness of Background/Experiences."

This referred to awareness of how their experiences shape their perspective of the world. There were 20 references to this in the three interviews. The second most common theme was "Scenario Based Learning." All three respondents spoke about how they use scenarios, both hypothetical and drawn from real life, to allow the student to think through a problem. Interestingly enough, all three respondents used scenarios themselves when trying to articulate issues in the interview. There were thirteen references to this in the three interviews. The third most common theme was "Social Learning Discussions." All three respondents spoke about how important it is to discuss ethics and scenario pros and cons in a social learning environment. There were 12 references to this in the three interviews. Other themes that emerged were "Open-Mindedness" and "Presenting Multiple Sides of the Story." One highlighted statement came from an experienced educator who has two decades of experience teaching justice ethics in a police academy setting and a two-year community college setting:

Sometimes it's just a matter of listening to somebody else's thought process of how they came to that ethical or moral decision, as opposed to how you came to it. Your value system may be a little bit more over here, and their value system may be a little bit over here. Just listening to why it is that they believe that that particular route is the best one to take, versus why do I believe that that one is the best route to take, and just try to see if you can engage in some conversation or just some thought or debate in there.

This statement points towards the use of the proposed concepts in this dissertation model.

During the pilot, I found that the three participants that were chosen had substantial similarities to them. They each shared similar professional law enforcement and educational backgrounds and they were demographically similar. Ideally, the participants in this proposed study will have more diverse backgrounds. Additionally, all three of the participants of the study

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were professional acquaintances which presented itself in a manner that I had greater trust in the discussion with them but also that I was too close to the research participant to fully analyze the content in the rigorous depth needed for qualitative research.

Threats to Trustworthiness/Credibility

Researcher bias is both a boon and a hindrance. While it initially helps the researcher craft an impassioned project, it is also a potential threat to the study's trustworthiness. Since I am invested in the research, I used reflexive memoing before and after interviews in order to collect forethought and afterthought. I specifically looked for disconfirming evidence and memoing about findings of such and subsequently adjusted my interviewing techniques and analyses as necessary. My memoing notes included preliminary theoretical observations, referring to the researchers' reflections (Maxwell, 2013). My methodological observations referred to the interview methods that were observed also so that the interview could be improved throughout the interviews (Maxwell, 2013). I noticed that this helped my timing of questions to include sharing the vignette/scenario on the Zoom screen so that the respondent could read along as I read the scenario instead of only reading it audibly. Member checking was offered to the research participants to allow them to read the transcripts of the interviews, vignettes, scenarios, and preliminary findings to check for accuracy, confirm or disconfirm findings, and provide feedback (Lincoln & Guba, 1985; Maxwell, 2013). This technique also served to limit researcher bias and assure that the participants' viewpoints and understandings are accurately recorded (Maxwell, 2013). As a qualitative interviewer, I can influence the data through "active interviews" (Holstein & Gubrium, 1995). This relates to the complex dynamic where influence is a natural component of human conversation and a negative corruption of the data. One mechanism I chose to keep from influencing the answers while still engaging with the participant was the use of the

interview protocol in order to frame the interview while utilizing pre-formatted probing

questions in order to delve further into a question. I kept this in mind while interviewing in order

to keep the discussion authentic while not leading or corrupting the respondent's genuineness of

answers.

Chapter 4: Findings

Overview

The findings in this chapter are the products of the semi-structured, qualitative interviews with eight university professors who teach ethics and ethical decision-making courses in criminal justice. Based on the interviews, the participants had some similar and some unique experiences to draw on in the discussions. Through conducting the interviews and systematic analysis of the qualitative data via thematic coding, a set of categories or themes emerged that can be used to make sense of much of the data. These themes will be discussed in this chapter. While the methodology in Chapter 3 describes how the interviews were structured and how my methods of analysis were conducted, how the themes actually emerged is a story that couldn't be told until the research was conducted. The eight themes became clear fairly early on in the process. One of the main concepts from the framework of this dissertation, the balance between an ethic of care and an ethic of justice, stayed central to me as I combed through the interview transcripts.

As a note on my background, it was an interesting challenge for me to deeply analyze the findings given my practitioner experience. In criminal justice, especially in the socio-legal environment that is factual and evidence-based, it is ingrained to collect and report truthful representations of statements and experiences. It would be abnormal and outside the scope of criminal procedure to extrapolate and deeply analyze a collected statement from a witness, victim, or a suspect in law enforcement. Much akin to the popularly quoted phrase from the classic television show Dragnet's main character Joe Friday of "the facts ma'am, just the facts"; the analysis provided a difficult undertaking for me to not just report the facts of the respondent's statements. This also could be considered a possible limitation to my chapter findings.

As the actual interviews occurred, I took handwritten notes and composed handwritten memos (see Appendix E). I highlighted the ideas that I found to be most noteworthy. These highlights were key to the emergence of the themes. Sometimes a theme came from the repetition of an idea by a particular participant, like when one of the educators reiterated on several occasions that it is important to "get outside the books" and another mentioned that "two things can be true" multiple times. Sometimes they emerged more from my recognition of commonalities across interviews like that every participant mentioned care, compassion, or empathy as a component of their teaching. In Chapter 2, the literature pointed to pedagogical approaches to ethics education that were found in the interviews but additional themes also arose. These distinctions should be mentioned in how they connect with the research questions that this study explores. Originally, the theoretical framework focused on authenticity, care, and relationships but after interviews, it was clear that many different concepts exist within or around these key terms. The concepts of authenticity, relationships, and care emerged but, in some instances, were qualified or described differently. One respondent said they would refer to care as compassion and another mentioned empathy. When speaking on authenticity, one educator stated that they would use the word genuineness instead. Another chose to use the term "humanization" when referring to decision-making in general which appeared to encompass many of the related terms.

While interviewing, reflecting, and coding, these questions stayed fundamental to my analysis but I also challenged myself to see themes that were not present by looking for disconfirming evidence and statements that were counterfactual such as a cautionary statement from one of the respondents about background and culture. Also, I kept in mind how my positionality as a researcher could bias my view toward these themes as someone who is an

advocate of an ethic of care in the classroom and as a seasoned ethics educator in my own right. I was aware that I would be looking for instances of authenticity, care, and relationships that were in the framework but I tried to ensure that it would not limit my ability to see the emergence of other themes. The transcription of the audio from the interviews allowed me to engage with the discussions while playing back portions of the audio to relisten to what was said in order to get clarity from a statement. I especially used this method in listening back to what the participants said during the scenario-vignette portion of the interview. Finally, the import of the polished transcripts into Atlas.TI allowed me to highlight, code, and theme across the eight transcripts for further comparison. The eight themes that emerged are:

1. "Recognize the Humanity in the Person Standing in Front of You" - Nurturing, Care, Empathy, and Humanization

2. "Cultural Aspects Help Expose Students to What Different Cultures Believe" - How Background and Culture Matter

3. "It's So Valuable for Students to Get Outside of the Books" - What's Not in Traditional Curriculum

4. "Getting a Grip of These Things So That You Can Apply Them Right" - Real and Challenging Engagement

5. "Help Them Understand These Kinds of Mental Processes a Little More" - Multidisciplinary Approaches

6. "Maybe It's Not as Black and White As You Think It Is" - Perspectives and Influence: Two Things Can Be True

7. "Get Out From Behind that Lectern and In With Them" - Relationships Influence Success (Student, Teacher, Peers)

8. "Working Ethics Into Just About Every Class" - More Focus Needed

With each theme that is outlined in this chapter, I will describe that theme and then draw heavily on the words of the respondents to demonstrate the theme. Lastly, I will briefly consider how or whether the theme resonated with the research questions, which are as follows:

1. Are the concepts of authenticity, care, and relationships, in the context of ethical decision-making, being taught in criminal justice education? If so, how?

2. What are the perceptions of educators about their approach to teaching ethics and about the concepts of authenticity, care, and relationships in criminal justice education?

3. What perceived future implications do these concepts provide to the community and culture for criminal justice professionals?

Theme discussion in this chapter will heavily draw on RQ1 and RQ2 while RQ3 will be discussed further in the next chapter's section on the significance of findings.

Theme One: "Recognize the Humanity in the Person Standing in Front of You" - Nurturing, Care, Empathy, and Humanization

Consistently, and across the interviews, a common theme emerged while discussing the element of care, nurture, and humanization in the classroom. All eight respondents expressed that they see their ethics classes as helping or hope they are helping but in different ways. There were twenty-three instances across the eight interviews where the respondents mentioned care, compassion, empathy, nurturing, or the recognition of humanization which informed this theme.

Nurturing

Ramon stated that the "instructor has a crucial role in caring and nurturing; building those relationships with students. Because remember, you're the frontline people that the students get to interact with, that the students are learning from. So you have to kind of nurture that and care

for that." Ramon's statement likens the ethics educator role to that of a parental or mentoring relationship. Helen said that:

> The empathy part of it is very important. So I don't assume students are not empathetic. I think they are just not yet seeing what's there. Maybe they are not trained to or maybe they were not exposed to it. There are a lot of reasons. But we all have the capacity to understand once we are exposed to it.

Helen's statement connects with RQ1 and RQ2, specifically from the care and connectedness standpoint, due to the fact that she sees the capacity to care in students and the ability to nurture or model that in the classroom. Helen recognizes the human element of both the student and decision-making as well as the need for the development of both. Don said, "I don't know that I am necessarily changing or informing their decision about what is or isn't ethical. I think what I am doing is helping them frame the thoughts they already have." Don spoke of the role of teaching here as nurturing specifically as providing helpful and calming guidance. Don also spoke on nurturing but meeting the student where they are when he said:

> I don't see it as my job to indoctrinate, you know, like, it's not my job to tell them what I want them to do. And I say this, the very beginning, there'll be a time in your career when you're probably going to be in the hot seat. If you can say, I made this decision, because… and you walk through the analysis that I've taught you how to do, you're going to be okay. Like, you might not be totally unscathed, you know, but you will be okay, you'll survive. But if you sit in that hot seat, and you can't walk through the "why" you made that choice, it's probably a career-ender.

His statement here encompasses the care, in the classroom, for the student and care for their future as well. Gwen said, "I tell them on the first day that I feel like, out of all the classes I

teach, this is one where I am directly trying to affect behavior, not just give knowledge, but I'm really trying to help shape their behavior when they graduate." Gwen's statement continues with care in building towards the nurturing or "shaping" of the student. I interpreted Gwen's statement here as a gentle nurturing sentiment due to the fact that she prefaced it with a previous comment about "challenging [the student] to be honest with themselves."

Humanization

Don says that teaching ethics is "...not a binary decision-making process. There's the heart. You feel one thing, and you think something else, but you do what you love." He explains that the process is more complicated than just what you think or what you feel, but also what your heart might tell you. He stated that one thing that doesn't show in the traditional decision-making model is the voice of the heart. The idea of the heart is very humanistic (visually and metaphorically) and is not traditionally emphasized in ethics education in criminal justice. Don's thoughts really made me think about the dynamics of decision-making in the classroom, especially the "heart" of the decision which is very rarely discussed. Sam's statement connected with Don's when she said:

> I think that would be a very interesting avenue for the future of ethics education is really honing in on no matter what decision you're making, recognize the humanity in the person standing in front of you. I think a lot is based on my experience, being around practitioners, I think a lot of issues that can arise come from failing to recognize the humanity in others, and taking an 'Us versus Them approach' instead of an 'Us and Us approach.' So I could see that as a future direction.

Sam's statement summarizes the entire theme nicely here as it encompasses the questions in the RQs about care, authenticity, and relationships in the humanistic focus. Sam compared the

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traditional Us/Them statement that tends to other the publicly served party with an Us/Us idea that focuses on the relationship together with the public servant and served person. Interestingly, Sam's statement here is very much similar to Dioguardi's (2016) framework on "Us versus Them" dichotomies as mentioned in Chapter 2. Sam used empathy and humanization more than care or compassion in saying:

> You know, this is another human being, what do we do? And when you say it like that, I think students are like what, you know, it's not we're not talking about a bad guy. We're talking about another human being who has made a mistake, made a choice that's different from our own. What do we do here? So yeah, I think if you want to call it caring and compassion, I think that's a good synonym for it. But just this empathy, the recognition of the humanity of others.

Sam's acknowledgment of the impact of empathy in the classroom and its connection to humanization points to answering RQ1 and RQ2 that the concepts are present and important in ethical decision-making in the criminal justice classroom. The concept of recognition and the ability of the student to recognize also must be emphasized based on these statements and is addressed further in Chapter 5.

Empathy

Helen directly led with a strong statement that "empathy is the most important value in the criminal justice profession." She said that "the reason is that it's very difficult to build empathy, especially toward people who made a mistake in their lives. And so what do we do here? It's a question that keeps me up at night, sometimes, you know, how do we care?" Helen spoke on the purpose of her classroom as one that attempts to build care through decision-making.

Marlin's statement resonates with this theme as well as theme two (background and culture matter) as well as theme seven (relationships influence success) when he said:

You need to look at true diversity. And it's not just about black and white, and, you know, male and female, transgender, etc. But pass that into everybody, everyone, every person in that room, every student in that room and myself included, all have a different story, a different landscape that we came from a different set of values or our constructs. And it's getting each one of those to kind of come out or as many of them as you can to come out so that they can see the differences in other people and acknowledge that that difference doesn't necessarily make them bad or good. It just makes them a different type of person, or a different way of thinking or a different way of looking at or having some different cultural aspects, or experience that makes them different makes them either a better decision maker or a person that's more kind, or a person that may be more is more honest, or a person that is more discipline more, more concrete, more black and white in their decision-making because of this religious construct or this cultural construct. So it's really getting them to discuss and talk enough to bring those diverse things out to get them to see that.

Marlin's statement relates humanization and care to understanding that background and culture matter to ethical decision-making, in general, and in ethics education…especially in the classroom. Renea's statement connects with this as well when she says to students that "I often say I am your facilitator, I am a conduit of information" and that in her teaching that "theory is an attempt to explain, it's not the be all to end all, so feel free to question it." Renea realized that she is not infallible as an educator and as a human and that her role is just as much as guidance to development as it is direct instruction.

Care

Renea's statement that "we have to care about what happens to each other because if we don't, then we can't care about what happens to society" foundationally connects that the work that is being done in the classroom expands into the future and bookends theme one. This first theme of care, nurture, and humanization in the classroom directly relates to and answers RQ1 and RQ2 that care is present to these educators in many forms; compassion for students, a nurturing curriculum, empathy skill builder, or framer of humanization. A takeaway from the educators is that the work is translatable from the classroom to future society as depicted by the educator's statements about connectedness with decision-making. The connection between classwork and future society answers the question in RQ3 that there is an impact on future professionalism. The following themes will continue to answer RQ1-3 with more complexity and richness that was discovered through the interviews.

Theme Two: "Cultural Aspects Help Expose Students to What Different Cultures Believe" - How Background and Culture Matter

In discussing how people learn to make ethical decisions, every respondent mentioned family, childhood development, religion, or social-cultural learning that students bring to the classroom. There were thirteen instances across the eight interviews where the respondents mentioned how diverse backgrounds, cultures, religions, customs, or prior experiences informed this theme. The discussions included how this could be a beneficial aspect but also could be a barrier to learning if not done with care and connected to theme one.

Culture

In referring to cultural background, Ramon said, "I believe that it could be beneficial to the learning environment, because students, their peers, and the instructor, they journey along

this intellectual terrain together…. cultural aspects help expose students to what different cultures believe in and what their cultural norms are."

Gwen spoke on how the background and diversity of the student base influence discussions, especially in group settings when she said:

I like group discussions because you get different voices. I think a lot of times, we think one way, and it's because you don't talk about it with other people. So you don't get other perspectives. What are the benefits of working at [my] university, it's a very diverse campus. So you're definitely getting a lot of different viewpoints and perspectives. And I think being able to talk it out, talk through things, and hearing other perspectives can help.

Her statement highlights the sociocultural framework of this dissertation, that the learning that occurs in the classroom happens with multivariable and diverse backgrounds and involves discussions amongst humans. Also helped inform theme four which will be discussed later in this chapter, that "two things can be true." Don said, "ethical decisions can't be limited to what I think American culture teaches. American culture teaches that it's a decision-making process between what you feel and what you think." Don recognized that a limitation to ethical decision-making in criminal justice education can stem from singular-culture thinking, such as Western/Non-Western thinking. Helen said that:

The best part about diversity, culture, language… you know, [is] just the way we do things. The benefit of it is, you help people see different things. And then also all of a sudden they recognize common themes or commonalities among people who seem to be different. That is actually a process, in my opinion, that helps foster empathy in the future.

Helen's statement emphasizes that the differences in the classroom are what bring out the process by which discussions can lead one to react in an empathic way. Because you're exposed to humanity when it's a real-life human that one connects their decision to, which is not always prevalent and descriptive in the traditional textbook learning environment. Her statement about seeing different things and recognition of culture and humanity connect with RQ1 and RQ2 in her ethical decision-making criminal justice classroom.

Diversity

Carol incorporates diversity, equity, and gender issues into her classes based on her statement that she uses an "entire week, dedicated to acknowledging racism, sexism, classism, the impact of class, the impact of sexual orientation, that kind of thing on your chances in the criminal justice system… just understanding that those things matter. Those identities matter." Sam described the classroom makeup at her university talking about the differences in student's backgrounds when she said:

> I think it's very hard for middle-class students to understand what it's like to, you know, live in a row home in the inner city with no air conditioning in the summer when it's 95 degrees outside, not having enough to eat. Just like it is similarly difficult for that student to understand students whose parents can afford to buy them whatever they need for college, and they don't have to work three jobs to afford books or room and board. Our students run the gamut. We have a lot of first-generation students. I think it's very difficult for them to recognize the other. But I think through simulations and activities, and especially hearing what their classmates who walk in different shoes have to say, I think that's helpful.

Sam's example here shows how educators can "lean into" differences as opposed to ignoring them in order to connect the classroom instead of furthering the divide. Her statement is very similar to Helen's statement in the culture subsection.

Prior Experiences

Sam mentioned that "I think we all know students come into class not as 'empty slates', they come into class with a whole range of prior knowledge and commitment to their beliefs." Renea said that students bring their family values to the courses that "they learned by watching and hearing from what family members" She said, "when we talk about ethics, right, we're talking about what is good, right? And what is moral? So those things, those initial messages are typically coming from family at a very young age. And, on many occasions, those are driven by things like what their religions are, where they're from, or what their customs are in those areas. So those are often those very early messages. And that's typically where they learn to make those decisions, and then tie them to personal values." Renea recognized that students will bring in customs, religion, and family values and then said "the educational pieces, asking the questions that allow them to take a deep dive in and explore what they've always known to be true. And especially ethically, being able to step away from making value judgments. And walking through and making thoughtful judgments." Marlin emphasized knowledge, skills, and abilities are building onto what they already have knowledge of from situations already encountered in different contexts in their own lives when he said that:

> You can get them to understand that all of those things that they encountered, they made decisions with could have been involved with ethical thinking, or putting things in that tangible framework, you know, where they've actually been able to attach something to it.

It's important to get them to understand that those are all skills and abilities and some

knowledge that they've developed.

Ramon did point out the potential harm in doing this, however, that it could create tension when

he said:

Some of the downsides when we talk about the culture, background, and experiences is

that some students may bring implicit bias to the table and to their opinion that they may

not disclose. As an instructor with these particular topics that may be sensitive or

controversial, it is my role as a facilitator to lead by example… I'm not trying to influence

and I'm not trying to create that tension in the classroom regarding that, what I'm doing is

kindly guiding students to see the broader perspectives that are out there and the different

approaches on how you could handle this particular situation when your cultural norms

are in play.

Ramon's statement connects that the classroom must be handled with respect and commitment to

the statements in theme one but does highlight that it should be done with caution. How they are

connected depends on the makeup of the student(s), educator, university, and other influences

which can be influenced by many internal and external factors that permeate learning in the

academic setting.

Theme one (nurture, care, empathy, and humanization) and theme two (culture and

background matter) serve as a foundation for the third theme (getting outside of the books) that

will be discussed in the next section, and the fourth major theme (real and challenging

engagement) that continued to frame the themes in these discussions. This theme shows a

connection across the participants' responses that students bring rich, diverse experiences to the

classroom that are rooted in their upbringing, family values, religion, and culture (among others) that frame their perspectives.

Theme Three: "It's So Valuable for Students to Get Outside of the Books" - What's Not in Traditional Curriculum

One major theme that emerged across all eight interviews is that traditional lectures and bookwork *only* do not work in teaching ethical decision-making in criminal justice education. There were fourteen instances across the eight interviews where the respondents mentioned standard course materials, lecture only, textbook reading, basic quizzes and tests, or traditional classroom functioning as ineffective pedagogy/andragogy which informed this theme.

What Doesn't Work

Ramon's statement alludes to the core of this theme as well as theme four which is to construct real and challenging engagement in the classroom:

> I've heard this, particularly in the student feedback at the course evaluations, is that with very various other courses that are taught by different instructors that kind of just have the students read the book. That's it, read the chapter, read the book, and do the quiz. That's it. In my personal opinion, and professional opinion, that's not teaching. That's not learning. You're not engaging with your students.

Ramon's statement points to the engaging work that happens that is not based on traditional pedagogy. Don's similar statement continued the thought behind this theme that "traditional" classroom learning does not translate in this subject when he said:

> When I first started teaching this class, I taught from the textbook. Like, I taught the way I was taught, you know, somebody standing at the front of the classroom with slides and working through and memorizing rules and multiple-choice tests. And then, at the end of

the course, I would have a paper they would write, and it was just exceedingly

disappointing. Not because I felt like they were in the paper making unethical choices. It

was that they couldn't defend their choice.

From Don and Ramon's statement, it is apparent that transformative growth does not happen

with only a textbook or just reading an article. Helen's statement further created this concrete

theme about learning in the classroom when she said, "The things that did not work for me or did

not work for me, or the lecture-based teachings… They are not likely to benefit from it unless we

help them walk through a scenario that reels it in." The question arises if we know this isn't

working, why is it occurring in so many classes? A possible answer to this is explored in theme

eight later in the chapter.

Creating Scenarios

Marlin offered a strategy of using the textbook as a foundation and creating critical

thinking exercises (that also connects with theme four) when he said:

I think one of the things that I've run into is, rehashing the textbook is problematic. I find

that if I try to, each week, go into depth about the textbook reading and what they've

received from that. It's harder for me to bring my own style or if they or my own group of

things that I want them to walk away with because I'm stuck to what's in that textbook.

So I've learned that rather than do that what I do is I take some things from the text and

try to turn that into critical thinking exercises… Because the textbook is great. And

exercises are great, and assignments are great, but it's putting them all together to kind of

create that good mix that's a recipe for success.

Marlin's statement suggests using the textbook as a platform to create engagement in the

classroom through thinking exercises. Other respondents described these exercises as scenarios.

Carol described a role-play scenario where students have to be judges in a difficult case (a "no-win" case) where a difficult adjudication problem resulted in students being faced with a realistic scenario that a judge might be faced with balancing personal opinions (offender characteristics that could mitigate sentencing such as sexual assault history, drug addiction, trauma) versus legal perspectives (sentencing guidelines). Carol stated, "I don't know if it built any skills, but it certainly gave them a perspective of, there's no good answer here. Nobody wins at the end of this. And so I think that that may have been, that may have been the most impactful and class exercise I've ever done." A statement like this, from a seasoned educator, is profoundly impactful in that the resources are not just in the textbooks (and will be described in theme eight, that more resources and more institutional focus are needed in ethics education in criminal justice).

Authentic Application

Sam pondered a question in her response that is not necessarily found in the textbook when she asked, "How do you convey, you know, different life perspectives to someone who's still pretty early in the life course? … We can have those discussions. They might not understand, but they might think twice, and they might file it away for a future experience." This statement by Sam also connects to theme two by recognizing the background and culture of the decision-making. Renea stated, "I want them to have that more experiential side and more hands-on processing versus reading what someone else did, or reading in theory… I don't find that necessarily doing the typical written assignments or research paper, those types of things are as effective." Renea's statement that the additional, extra-curricular/extra-academic material must be real (authentic) and realistically challenging in order to engage the learner helps inform the theme that is discussed in the fourth section. Gwen said she always is:

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Looking for opportunities for real-life experiences and real-life interactions. Whether it's through police, or whether it's having guest speakers come in to talk about their work. I think it's so valuable for students to 'get outside of the books' and talk to people who are really doing the work.

This statement became the resounding theme for this section and informed the direction of theme four in the next section. While this section does not explicitly answer the research questions, a connection could be made that getting outside of the books is authentic in itself. Perhaps, the methods that the respondents utilize in this theme are those that embody the sociocultural concepts that this dissertation posits. This, arguably, could be the connection between an ethic of justice and an ethic of care that exists in the "gray area" of the Venn diagram (see Figure 1 in Chapter 1). Possibly, this is where the nurturing connects humanization to the theory (the theory-to-practice divide).

Theme Four: "Getting a Grip of These Things So That You Can Apply Them Right" -
Real and Challenging Engagement

Using scenarios, simulations, and role-play activities was mentioned in each of the interviews. Four of the respondents used the words "real" or "realistic" in mentioning students being able to benefit from the engaging curriculum (RQ1 and RQ2). Two respondents used the term "authentic" or "experiential" in talking about engagement. The use of scenario-based learning was prevalent in each of the eight academic settings across the respondents. There were sixteen instances across the eight interviews where the respondents mentioned the use of scenarios, role-play, engagement with real-life issues, simulations, or pulling challenging topics from current events to teach ethical decision-making which informed this theme.

Real-Life Scenarios

Ramon said, "up-to-date experiences and real-life events can be incorporated into the literature to help bring students to light current perspectives." Helen said, "I think the scenarios are all pretty effective because they touch on a lot of issues." She said scenarios:

Help evolve into a more conversational climate, you know, sort of scenario and dialogue-based model. And students love it. They enjoy working out these puzzles, knowing they are very difficult and there's no right answer, they enjoy the process… Because it trains our emotional response in a way to be in line with what we expect the ethical professional, criminal justice professionals, or practitioners should do.

Marlin said, "I try to provide them with exercises where they can start understanding, just like critical thinking steps and just like problem-solving, a way of really getting a grip of these things so that you can apply them right. So it's going to transfer from knowledge to application."

Marlin used a real experience with a classroom, learning from the students, in talking about the murder of George Floyd, the role of Derek Chauvin, and the other police officers in the situation:

So like, you take, for instance, the George Floyd case and Derek Chauvin, right. And everybody looks at it, and says, this is, you know, this law enforcement officer… that was just a bad person, and that he didn't care. And this was racial or that, that you take that and break it down past that. And you talk about the entire incident, you talk about everything that occurred, what I've discovered, and the students have helped me discover this wasn't just me, but it's the indifference. That's what it really came down to. He was indifferent to that person, that individual that he was, even though they were being arrested, he was still serving that person. And it was that indifference that ended up

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causing the problem that resulted in death. And you could still say that there might be

some racism there or bias or other things, but it's that indifference. That was the core

problem, right? And you could even say that about maybe even the other law

enforcement officers that were there that didn't do enough to stop him, right? You could

even attach that to them. So it's, it's figuring out that thread that's not readily apparent.

This statement connects with the personal foundation of the dissertation and also applies to

theme one (nurturing, Care, empathy, and humanization) and will apply to theme seven

(relationships influence success: students, teachers, peers) later in this chapter.

Simulations as Learning

Helen even went as far as to recommend virtual reality simulations as a method to

introduce scenario-based learning when stating:

Enacting the scenario would even be better than talking about it. From all the readings

that I've had with psychology and decision-making, you know, people make decisions a

lot based on emotions. And I think the more that they relate to these individuals that are

in the scenario, the closer they can get to actually make a decision that can impact them

in the future in similar situations. So that's why I think about enacting. And, of course, I

thought about virtual reality as well, where it could be helpful.

Sam talked about a student experience that was authentic from her viewpoint. She described a

student interaction that "stuck with her" in that the student said:

After taking your classes, and the other classes and learning what I've learned, I don't

think I share their [family's] viewpoints anymore. And I told her, you have to "do you,"

wherever you stand is where you stand, you're the one making your decisions, you have

to move forward in a way where you can sleep at night and feel comfortable with yourself.

Sam said this was "beneficial because students convey to other students how they have changed their position. I think if other students see how someone has shifted stances, and that it's okay, and they lived through it, I think that can be beneficial." Sam also shared that in her course saying:

We go on field trips, we have a couple of police academies nearby. And so we go to the, like the 'shoot-don't shoot' scenarios with the videos and the air guns. And we always put my students through it… we'll talk through the "Why did you make that decision?" "What are the implications of this decision?" And the "Let me tell you what your sergeant is gonna say." And I think that can be helpful, even again, if it's artificial, it's not real-world. But it's moving in that realistic direction, where it's not going to be, you know, "Monday morning quarterbacking" why did you make that decision when everything is black and white, and all the facts are present, all the information is clear. When it's in the moment, can you move forward in a way where you're going to sleep at night?

Sam used this type of simulation scenario and experiential activity to enforce her viewpoint on the ethical decision-making classroom that it was her opinion that "the best way to do that is by giving students as much exposure to situations as realistic experiences as we can give them so that they have some background, and they've reflected on 'What would I do in this situation?'" It was clear through Sam's statement, in addition to the prior statements from the other educators, that scenario-based learning that is real (authentic) to the student is a major component of student learning. It provides an opportunity for the student to see an actual

application of their decision-making process in a realistic manner. Educators, like Sam, are tasked with providing students with these activities, grounded in practice, that are not part of the traditional ethical decision-making frameworks.

Renea provided an apt conclusion to this section when she said, "I just want them to develop that skill of processing situations, not just going into autopilot and making a decision, but really thinking about it before they act." Her sentiments point to the relationship, authenticity, and care factors of the research questions explored in this dissertation. Whether the respondents used "real, realistic, genuineness, or authentic," these all connected with RQ1-3 in authenticity being individual, experiential, and/or relational.

Theme Five: "Help Them Understand These Kinds of Mental Processes a Little More" - Multidisciplinary Approaches

Another theme that was apparent across the interviews is that ethics educators in criminal justice education are using materials, experiences, or theories from traditional, academic disciplines. Each participant mentioned a form of multidiscipline such as psychology, philosophy, or sociology. However, only two participants mentioned specific professions as discipline connections such as nursing, medicine, social work, or firefighting. There were nine instances across the eight interviews where the respondents mentioned the use of the concepts or theories from other academic areas or mentioned using specific examples from practitioner fields that informed this theme.

Sociology-Psychology

Renea highlighted that "we're using theories that are sociologically… you know, social, social learning theory… and we use them through a different application. Right? Because we

often discuss how they apply criminologically. But, of course, they're also applied in the communal sense." She went on to say that:

Students are more apt to model behavior. So I do a lot of behavior modeling. And one of the biggest behavior models is that if I don't know something, I say, You know what, I don't know that. But let's find out what let's find out together… humanizing myself at that level, too, I think, is also helpful for my students.

This statement also tied back in with theme one on humanization and the interdisciplinary nature of decision-making. Helen said she incorporates psychology because it, "is the closest and most often referred discipline in my classroom, mostly because decision-making is closely related to what psychologists do or researchers in psychology do." Helen and Renea's statements connect to the literature review of this dissertation which incorporates sociology connections with cultural, socioeconomic, and psychological amongst others.

Related Cross-Disciplines

Helen extends resources to the students to "help them understand these kinds of mental processes a little… a little more. And I would recommend books to them to read if they're interested." Sam said, "I was a victim advocate, which was my first job out of college. That's where I pull in values, exercises, and victim blaming exercises to talk about that." Her statement also connects with theme four (real engagement) and theme six (perspectives) by incorporating a victim lens in teaching ethics. Marlin stated that in one of the assignments where students are asked to interview a professional about decision-making, "A lot of times, they'll choose nurses, doctors, EMTs, you know, even firefighters and stuff like that" which alludes to the similarities in public service. Carol spoke to the similarities of public services when she said that she talks

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about "the role of medical professionals, EMTs, nurses, and doctors… I talk about medical ethics." Marlin said:

> Outside of criminal justice, we've talked a little bit about politics because sometimes political things influence criminal justice systems. So we do talk about Congress, legislators, and even the president of the times. But outside of that, I know some people have brought up the medical profession and mental health because that is kind of a component.

Ramon's statement resonated in that he spoke on the realistic nature of the classroom and society (connected with theme four) when he said "I've discovered in my recent teachings of ethics that students tend to get kind of bored when they learn about the philosophy of Aristotle and stuff because they felt this is so out of date." This statement stuck out to me during coding as a challenge to this theme as the multidisciplinary focus could bring in a set of "out of date" material if it wasn't realistic and challenging. Not to say that the material in the traditional, textbook approach to ethics isn't valuable and applicable, but that it might not be relevant to the student without an interdisciplinary approach that is realistic and visible to the student in their specific capacity.

This theme section is packed with interdisciplinary ideas, all of which seem to work for the individual educator. A major takeaway from this is that using an outside discipline, profession, or influence can help decision-making to be more digestible for the learner or explainable from an educator's lens. It allows the student to see the criminal justice field in a more systems-connected and relational manner rather than just viewing it in a criminal justice context only.

Theme Six: "Maybe It's Not as Black and White As You Think It Is" -

Perspectives and Influence: Two Things Can Be True

Another theme that emerged was that perspectives influence decisions in the classroom. Two educators spoke on the influence that media and media framing has on the abilities of students to see multiple options in decision-making. There were nine instances across the eight interviews where the respondents mentioned understanding opposing viewpoints, bridging the perspectives between divided students, critical thinking about truth, or understanding the complexity of decision-making which informed this theme.

Understanding Opposing Viewpoints

Don said that "I want them to be able to, you know, hold two opposing thoughts in their mind at one time and process through that." Understanding the opposing viewpoints connects with introducing backgrounds and culture in theme two and humanizing the opposing viewpoint in theme one. Helen's statement touched on preconceived notions and divisiveness that invade the classroom when she said:

> Especially in criminal justice topics, you think you know it, and everybody in my
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> policing class feels like they are an expert in policing, because of the news coverage,
>
> right? Because of the hot topics right now. But there's so much more to it. We want them
>
> to understand there are so many other people involved. Officers are not just this, but they
>
> are so much more about themselves, and their citizens as well. Hopefully, by exposing
>
> them to the nuances. They may feel confused, but they have the tools to resolve that.

Helen noticed the dehumanized news and social media influence that tends to polarize the ability of students to make sense of complex situations. She highlights the educator's role to expose the student to ethical frameworks that help guide practical application.

Understanding the Complexity of Decision-Making

Marlin said, in his experience, "a lot of students just generalize ethics, and they turn it into 'I'm a good person,' 'I'm an honest person,' 'I want to do unto others as they want to do and to me,' 'I want to help my friends,' or 'I want to be kind.' So they have this very vague, sort of look at ethics. And oftentimes they focus only on 'right' and 'wrong.'" Marlin connects the nurturing and framing of the student in theme one with the challenging engagement of complex decision-making in criminal justice with this statement. Renea said that once the trust is established that she wants:

> To challenge them and push them a little bit further. And most of those can handle the pushback, because they know, at that point, they trust me, I don't usually do that right off the bat. But just to get them to see that maybe it's not as black and white, as you think it is. And with every decision you make, there are going to be consequences.

This statement foundationally builds on theme one and theme four also. Marlin also said that:

> There is a huge gray area, and sometimes there are a couple of different "right" decisions you could make and definitely some "wrong" ones. And there might even be some ones that you're not sure what direction they're gonna go. So, you know, it's really I think, for the students, it's important to give them a real tangible understanding of what ethics really are. And I think that starts with understanding yourself in a clearer picture than just, "I'm an honest person", or "I'm a good person."

Marlin's statement here suggests that there is a connection between theme four and theme six of real scenarios that provide multiple perspectives in decision-making. When the decision-making is real and humanistic, it allows the student to see the complexity of the decision-making process

that is steeped in culture, background, and experienced differences between the actors all of whom might have different perspectives.

Critical Thinking About Truth

Sam described the perspective that other educators alluded to, which was to emphasize opposite viewpoints or differing opinions to engage critical thinking when she said:

> I'm very adamant about doing my best and I'm certainly not perfect but doing my best to not express my opinion or influence their choices one way or the other. And it doesn't matter what you and I tell them it doesn't matter what decision you make or what choice you pick. I'm going to argue with it in a very nice way. What if this? And if you go the other way? I'm gonna say what if this because I want you to think about it and I want to think about where you stand and why you stand for what you stand for. Because once I believe once they know that they will be better able to make decisions about where they're going to be able to sleep at night. Whatever those decisions are.

Sam's statement also connects with humanization and care in theme one with her careful challenge to the student. Carol described a real classroom, adversarial relationship scenario where students were asked to bridge perspectives (not necessarily to agree or to disagree) to see alternative viewpoints. As a preface to this statement, careful consideration would need to be given in order to protect from a harmful experience and, arguably, would need to be handled with caution as it might not always produce a desirable outcome. Carol described the experience:

> My students got into a raging argument in class over the decision in the Breonna Taylor [killing], and the initial decision not to charge the officers in the Breonna Taylor case. And I mean, they were so disrespectful to each other, like in this conversation that I was like, This is what we're gonna do, I will give 50 points of extra credit if you team up with

somebody who doesn't think like you and write a paper together. And, you both have to sign off on the paper, and you both have to sign off on what was written at the end of the day. And it definitely changed people's perspectives, you know. And it was kind of trying to get people to understand that you can call Breanna Taylor a homicide victim, she is a homicide victim, she was murdered, she was killed by gunfire. And you can acknowledge that the individual officers… that an individual officer may have had a varying degree of responsibility in that so you, you can have both. I think that experience is so impactful.

Experiences like Carol's, which describe competing ideologies (especially in zero-sum arguments), create opportunities for educators to interject with activities, experiences to exhibit that differences of opinions (disagreements) can be productive instead of destructive if done with care/compassion/nurture (theme one) and foundations (themes in two through seven). The "how to" with this complex situation should not be underestimated but examples like this show real-world possibilities to incorporate delicate situations into transformative learning. This is yet another example that educators are using to get outside of the textbooks, but rich with competing ideologies and perspectives that influence the classroom. This leads into the next theme section that emerged discussing relationships.

Theme Seven: "Get Out From Behind that Lectern and In With Them" - Relationships Influence Success (Student, Teacher, Peers)

To paraphrase Nel Noddings, "caring about" one's class is different from "caring for" one's class. This theme developed out of theme one in this chapter but presents differently in that the relationships in the class have to be "cared for." Across all eight interviews, the relational component of the classroom manifested in three distinct ways: 1) Teacher-to-Student(s), 2) Student/Peer(s)-to-Student/Peer(s), and 3) Student(s)-to-Teacher. This is very connected to the

sociocultural framework of this dissertation and Vygotsky~esque learning from the triangulation of learning in the classroom. There were eighteen instances across the eight interviews where the respondents mentioned the three types of relationships or touched on the importance of the relationship in the context of the student's possible future profession which informed this theme.

Teacher-To-Student Relationship

Ramon's statement alluded to the theme of building rapport and getting to know the audience when he said:

> If you're not getting to know your students, you're not building that rapport. And you're not setting that example as a professional to your students. So when instructors kind of utilize those pedagogical techniques, That's, in my opinion, that's "kind of" basic, because you're not really getting to know who your audience is, what they're trying to learn, you have to understand who your audience is… what are they trying to learn.

Marlin said he observes the process that is prevalent in the university but does not necessarily connect in his classroom when he said:

> I think it's, you know, I'm out, walking around the university all the time, going to and from classes and see the professor up in front of the room to PowerPoint on and, you know, the bullet points are there and everything, but I rarely walk by a classroom and see someone seated at a level with students on the same level. No, you just don't see that… It's imperative that we get out from behind that lectern, and in with them, to get them to start talking about the concepts and just guide them and where we want them to go. But we need them to cross-discuss this end, like cross-pollinate each other almost, you know, they got to get this thing going. Because, you know, they go home and read that textbook

as part of their assignment, the rest of it's got to be really obtaining that knowledge and getting it seeing and hearing.

"Getting out from behind the lectern" and "Cross-pollination" are strong visuals depicting the influence of relation and connectedness between the dynamics in the classroom. Marlin also describes the relational component along with the 'get outside of the books' (theme three) when saying:

The thing that we have to realize is that whether it's through games, exercises, assignments, debriefs, whatever it is that we need to get them to start speaking and talking, and the longer just like any other interviews… the longer that we can keep them talking and asking questions, the bigger it gets, and the more involved they get. The more involved they get, the more they're obtaining. And then they're asking more questions. And then they're getting more so comes the knowledge.

His final statement here also connects to the use of scenarios and real knowledge in the classroom as discussed in prior themes.

Student-to-Student Relationships

Marlin said, in using partner activities, that students "find similarities and find differences. And they identify with those... because they can sometimes see a different way of solving a problem, or looking at an issue or, or an act in a different way." Marlin's analysis of the development of the work between students in the course highlights the social, cultural, and experiential nature of learning that happens in exposure to viewpoints, especially in decision-making education. He went on to explain that students realize through the partnering and say:

That's not going to work for me because I can't communicate the way that person does.

So that's not going to work for me…they decide to make themselves ask more probing

questions, to understand 'how do you come to that accurate justification that this is the

right option?' Then all of a sudden, they obtain a whole host of other information in there

to get them to understand those factors in critical thinking, and how that can happen so

quickly, with the practice of doing things.

Marlin realizes that part of the work that is being done in the ethical decision-making classroom

is the work that goes on in the relationships between the students. Reapproaching theme six,

Carol described a situation in the classroom where she had two students with opposing

viewpoints work together to create a common understanding by tackling a project with the hopes

of bridging their perspectives. While the educator might be the facilitator in that scenario above,

the work between the students-when used in the proper context of care and nurturing shows that

the work can be powerfully transformative in the student-to-student relationship.

Student-To-Teacher Relationships

Don's statement, in connection with the preceding themes, highlights the important role

of learning on the student, which turns individualistic to the learning, at different times based on

the instruction when he said:

Probably the most rewarding piece for me is that, when it transitions from an abstract

textbook exercise to the student, actually internalizing and actually participating as a

human being in the process. Because usually, that ends up with, you know, you get a note

or a letter or an email from a student saying you didn't know at the time, but I was

struggling with this or that. And you helped me process through it and, you know, maybe

not delivered, necessarily, a cure, but you helped me make the next right step.

Don went on to demonstrate the connection of the student to their future career when he said, "and so, you know, even to the point where, some law enforcement officers have written to me and said, after your class, I realized I was involved in some stuff that I didn't need to be involved in and then you help me process through. I think that's probably the most rewarding part." This specifically connects to RQ3 in its importance to professionalism and future society.

Themes one through seven lead to the final emergent theme that was discovered in the interviews, that the role of teaching, in general, and education in ethical decision-making (especially in criminal justice) lacks institutional focus and academic resources. Theme seven is directly and specifically connected with RQs 1-3 and answers the relationship questions very concretely that will be discussed in the findings.

Theme Eight: "Working Ethics Into Just About Every Class" - More Focus Needed

For the final theme, there were ten instances across the eight interviews where the respondents mentioned that there are limited academic resources that are available to instructors, specifically in criminal justice ethics education, as well as the limited institutional focus which informed this theme. To highlight the start of this final theme, Carol stated "...fifteen extra weeks. Because it's not enough… All I can think about is that it took me an entire semester of law school and a bar exam to understand legal ethics. And I'm teaching it in two hours."

Limited Institutional Focus

Carol discussed that the only time in her curriculum to talk about ethics was in the one Ethics course that is offered, "which presents a problem for the realistic nature of decision-making." This connects with the literature review that discusses that ethical decision-making courses are limited or not included in many university programs. Marlin suggested a path forward to integrating decision-making discussions in every class when he said:

It's hard sometimes to reach students… really get them to understand I think, in the collegiate world, it would be nice. And even in law enforcement, it would be nice if we were constantly working ethics and to just about every class. Because whether you're teaching criminal investigations, or policing in America, or administration of justice, or whatever, there's always a place for ethics to roll in there, you know. And I think it's important to discuss it in terms of, you know, beyond "right and wrong" and beyond "doing the right thing when no one's looking" and all those "coin phrases," I think it's beyond that. You got to touch on it somehow. It always touches in the legal [classrooms] right, it's really easy to make that attachment… I think it just needs to be a component.

Helen's statement added to this in talking about the importance of her decision-making class that, "...everybody's human. And I think it's important actually, in every single criminal justice class." Ramon said, "there also needs to be more courses that tie in ethics." He suggested examples in his teaching experience like:

Issues in the administration of justice, not only is it talking about the issues of policing, racial profiling, unconstitutional searches, and everything else, while tying in that whole ethical course and curriculum into that particular course can help because not only because when I look at these two courses, for example, when I see the issues of ethics are issues of administration of justice, I see that this particular curriculum is bringing up problems with no solutions.

Ramon's statement about offering problems in other courses without a solution is something that clearly offers ethics as a way to "tie courses together." He went on to say that:

When we incorporate ethics courses into the issues, we're allowing students to apply what they have learned, not only are they being presented with the issues and the concerns but

now when you incorporate that ethics part, it allows students to apply that and apply what

they learn where they're able to develop. Intellectually develop solutions whenever they

encounter these big problems.

Limited Academic Resources

Ramon said, "there could be improvements on literature, and scholarship, that kind of or

that helps students break down and analyze a lot of these ethical dilemmas and how they can

handle it while incorporating the diverse population, minorities, historically underrepresented,

the LGBTQ plus community." Ramon's statement reconnects with background and culture in the

previous section when he directly stated that the resources do not intersect with modern society.

Carol went as far as to state that "I've eliminated a textbook. For this semester, I've never done

that before. But we're not going to have a textbook. I am using articles or codes of ethics so that

they can get that information, but I'm also using podcasts and newspaper articles." As depicted in

Chapter 2's section on textbook reviews and lack of resources along with theme three that

educators are "getting outside of the textbook" to create learning opportunities, this section

signifies that the lack of resources creates an environment that necessitates a non-traditional

curriculum approach. Carol summed up the state of ethics education in criminal justice nicely by

stating, "Ethics, you know, I have to be on my toes every time I'm in the classroom. It's a tough

class to teach, and it's a tough class to navigate, but I love it." The theme in this section

highlights the realistic nature of the classroom in ethics education and connects with themes one

through seven prior to summarizing the state of ethics in criminal justice education.

As a final component of the interview, I used a scenario-vignette to discuss ethics

education in the criminal justice classroom with the respondents. The vignette was designed to

engage the components of the dissertation framework with an emphasis on the research questions.

Scenario-Vignette Discussion Analysis

In the final question of the protocol (see Appendix B), respondents were provided with an ethical decision-making scenario-vignette to assess titled "The Busy Single Parent Traffic Stop." The scenario-vignette asked the respondent to assess how they would approach having a discussion in the criminal justice ethical decision-making classroom, what barriers or limitations would be involved in its practical application, and what knowledge or approach(es) would be beneficial to effectively present this to the classroom. The scenario was presented as such:

> You are a police officer who has initiated a traffic stop for a vehicle with expired registration. Upon approach to the vehicle, you notice that there are two young children in the back that are not in safety restraint seats or buckled in seat belts. In talking with the driver of the vehicle, you find that the driver is aware that their registration is expired and you find that they do not currently have insurance on the vehicle either. The driver regrettably informs you that they are a single parent, working two jobs, and can barely afford to pay rent and put food on the table for their children. The driver also informs you that they were only heading to drop off their kids at a relative's so they could work an extra shift at their second job.
>
> 1. What would you do and why would you do it?
> 2. What situational factors would you consider in your decision-making?
> 3. What professional factors would you consider in your decision-making?

Each of the educators stated they liked or would use the scenario or a form of the scenario, with five stating they use similar scenarios in their classes. Each respondent identified the

legal/professional versus personal/situational dilemma and recognized that students would benefit from working through the "real life" experience. Carol said:

> I would absolutely use it. It's very similar to different vignettes that I use in my class, so I would absolutely use it. I typically ask them to try to steer them away from kind of gut reactions or, you know, kind of intuition. I asked them, whatever their, you know, whatever their decision is, back it up with some kind of ethical framework, make sure that you're, you're saying, you know, I'm making the decision that I'm making because I believe more harm would be caused by the other decision. And so I kind of make them try to imply some ethical framework, whatever ethical framework that they're looking to use; whatever one they choose to do. And I might, I might also challenge that a barrier would certainly be their gut intuition.

Carol said, "I would use this to make them talk it out with somebody [another student], because different people are going to have different perspectives on what's important here." This directly connects with the RQs for this dissertation in that it highlights the importance of relationships between students, as previously described in theme eight. Carol said that "we'll certainly have one person who is 'the rules are the rules.' And then there's going to be another person that wants to talk about the larger sociological impact of being a single parent. So that's going to be an interesting discussion, for sure."

I found Carol's statement about student and educator projection onto the scenario intriguing when she said:

> I can't say, I think some of them do understand, right? And they'll say it very explicitly. Like, my mom was a single parent, this happened to me all the time I survived, right? As an educator, I'm constantly aware. Right? That's why I make them take implicit bias

[awareness]. I say in the beginning of the class, that I have biases, like everybody else,

and I have perspectives like everyone else. That doesn't mean you can't challenge my

perspective. You know, just do it based on facts. So I asked, so I'm aware of it. I don't

know. I mean, I think probably some of the tenured professors might not care.

This was intriguing due to the fact that it highlights that some students will understand their

projection if they identify with scenario-vignette and others might assume a role such as the

single parent being a "mom" or that the educator would see the complexities of challenges that

might be faced in a situation and allow for productive challenges from a student perspective.

This was important as a statement to me as it recognizes that students and educators alike have

biases and are fallible within the classroom and that the classroom can work together to create

opportunities for learning based on their differences if the relational classroom climate allows for

such. Ramon recognized that the scenario was not pronoun-specific when he said:

I do believe this would work, from my perspective, I see kind of a one-sided emphasis on

the parent. And so this would work where I would utilize this under a hypothetical

application exercise if that makes sense. Some of the barriers and limitations that we

would encounter are that our student population is predominantly first-generation,

historically underrepresented students who come from single-parent families who not

only work full-time but also attend school full-time. So there would be some sort of

implicit bias or bias that you have to take into consideration when presenting this.

This educator recognized that the scenario was not based on legal ethics, but on the relationship

between the citizen and sociocultural factors. Don stated:

I love this scenario, because I've got all these different voices, and I can empower the

students to actually come and voice all those different voices. Understand that there are

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competing interests here, you know, some, for example, one of the series I use as the

reason that the restraints aren't even an issue here is that there's a legal concept, and then

there's a legal frame, but not all cultural concepts.

However, Don also stated, "But we need to give voice to the mother as a mother as well. I think

there are some facts that I would like to see the students develop if I was going to use this." He

did not realize his projection that the single parent was not a gendered scenario. He continued

with, "sometimes in those scenarios, it might not be a single mother, it might be somebody who

actually has a single mother, you know, a student who's in that exact scenario, they're the kid in

the backseat or not the mother driving the car. And, so, role-education is important."

Ramon recognized that there might be bias and projection onto the scenario by stating:

> For instance, I see "traffic stop - busy single parent," right off the bat, that might
>
> influence a student saying, "Well, okay, this isn't to be dealing with a busy single parent,
>
> she's probably working three jobs, the father of the children's not in play, she's
>
> struggling." So students automatically might already have that set bias once they read that
>
> title.

Ramon followed up with:

> And this mainly has to do with our student's background and population because a lot
>
> come from a single-parent mother household. So their background like that may
>
> influence how they actually see this through their lens. Because a lot of students tend to
>
> kind of connect or stereotype that kids are always with their mothers. From the nurturer
>
> standpoint, so reading this, I do believe that students may be able to see that, or two, they
>
> won't be able to realize that they're kind of reflecting it towards one gender, this has to be
>
> connected to the mother.

Discussions about student and instructor personal projection onto scenarios resulted in three of the educators projecting onto the scenarios themselves, specifically by referring to the "Busy, single parent" as she/female although the scenario doesn't use a gender pronoun. Renea caught herself when talking about the scenario:

> I totally projected all over that. But when I'm planning my lessons, I'm working in a very conscious mode. And so I'm looking for things like that. I'm looking for using parent, not mom or parent, not dad, or you know, things like that. So I think that when I'm in an educational framework, and I'm working on lessons, and I'm in class, I'm hyper-aware, and I'm working in a hyper-aware space. I have even, like, made gender references and caught myself and said, Excuse me, what I intended to say or should have said, so I am aware that I'm not perfect, yeah. But I'm also aware that when I am in my classroom, in my office, in my educational, designated spaces, I am working in hyper-awareness. In my day to day, I do try to pay much closer attention. But I am human.

Her sentiments on the scenario align with the sociocultural framework and embody the themes of limited resources in teaching and learning with ethical decision-making, and the need for greater expansion into other classes, including a multidisciplinary approach. This directly ties into the themes of relationships, getting outside of the books, and understanding humanized decision-making. It's not just a dramatic representation of an impersonal scenario, but another human being who is affected by the decisions at hand.

Conclusion on Findings

One thing to take away from the interviews is the commonalities of the respondents' experiences. While the backgrounds of the criminal justice ethics educators are not homogenous, the experiences they have in the classroom show that they share similar connections in their

teaching practices. Ramon's final statement resonated personally with me as a fellow ethics educator in criminal justice. He said:

> I've learned that teaching ethics and criminal justice just isn't for any educator… And the reason why I say that is because I've seen how a lot of educators who teach ethics, kind of just teach straight out of the book. And they don't really incorporate a lot of the current events, a lot of the real-life scenarios, and actual professionals' experiences who deal with this on a daily basis.

Ramon's statement describes a classroom that requires constant attention on the part of the educator–for themselves, for the classroom, for the students, and for the curriculum–in order to stay current and engaging. Ramon continued with his analysis:

> In dealing with that, I mean, I would like to definitely design a course that incorporates these different guest speaker series, that incorporate ride-alongs that incorporates these real-life experiences to train our students and our younger generations who are going to be in these professional fields. And most importantly, I would definitely like to create a course or combine the courses of ethics and issues, where we present students a problem, they analyze it, they use the steps, they apply it, and then they actually get to go out in the real world and incorporate a lot of these solutions and apply what they learned. Because teaching straight out of a book and quiz quizzes, anybody could do that. But to actually have that hands-on service-learning, having the opportunities where diverse perspectives and ethical resolutions are presented allows students to see how different professionals handle their situations where they can take this into consideration, put it in their toolbox for the future and apply it.

The themes collectively show that the foundational concepts of this dissertation as described in the literature review and theoretical framework are being used in the classroom but to different extents and in different ways depending on context and the individual's teaching. Renea described how the reaction to a real-life "personal project" could be used authentically in the classroom when she stated, "I would use this as a scenario and say, you know, what, I was working with somebody who was working on their dissertation. And this happened, and you know, what I did? I immediately thought, Mom, why did I think that? What happened? How did I get there?" These responses show that the discipline, just teaching ethics and ethical decision-making systems, does not do the "human-first" nature of criminal justice. Renea captures this sentiment well, in her concluding thoughts and they are worth quoting at length:

> Because it goes back to what I said at the beginning… humans. And when I said that
> earlier, that part of what I do is I model behavior. And that means acknowledgment of my
> mistakes, kind of where I was going had something to do with this. I had a student who
> is… who was a trans male student, but in the system, they use the dead name, which is
> their female given name. And when I was writing my comments I was using his dead
> name. But when I had him on my [learning management] site, I was using his preferred
> name. He wrote to me and said, 'I really appreciate that you refer to me by my name, but
> when you give me feedback in the system, you're still using my dead name, and I really
> appreciate it if you'd stop.' And when I wrote back, I apologized. And again, I apologize
> for any harm that I caused. I didn't make the apology about me, I made it, it was all about
> how that student felt. And I said, I will not do this again, I will make sure that this does
> not happen. And I put a post-it [note] on my computer screen because that's where I'm
> looking when I'm making my comments. It was about me acknowledging to change my

behavior and acknowledgment of my mistake. Without it being about how

accommodating I was going to be it was about acknowledging the harm to my student.

And to this day, that student feels safe with me, because they understood me… I made a

mistake. I admitted it. See, I fixed it. And I was genuine in my apology.

Renea's final statement is an example of the humanistic decision-making processes that should

be embodied in the classroom, not about perfection, but about realistic relationships and how

they are handled in, and outside, of the classroom… and how that relates to humanistic behavior

in the future profession. The interview analysis illuminates spaces in criminal justice ethics

education for relational, caring, and authentic components to thrive to further build a more

holistic education for the realistic, diverse, and multicultural society that many will end up

publicly serving.

Chapter 5: Discussion

Overview

Chapter 4 drew on substantial, selected excerpts from the qualitative interviews and provided a thematic analysis and discussion around connections between the criminal justice classroom and its societal impact. The respondents spoke both about themselves and their professional organization as well as their relationship with their community, students, and wider society. Chapter 5 connects this prior work to a discussion that focuses mostly on RQ3, "What perceived future implications do these concepts provide to the community and culture for criminal justice professionals?" In what follows, I consider RQ3, paying particular attention to its connection to the literature and the initial framework I created at the start of this project. Next, a discussion will center around the limitations of this research design and dissertation. Finally, I make recommendations for future research and conclude this dissertation with parting thoughts.

Significance of Study Findings

It is clear from the discussions with the eight respondents that humanization is a central and necessary component of ethics classrooms in criminal justice. Humanization needs to be present before discussions can be had and decisions can be made. This is a key finding in the research that was not explicitly prevalent in the literature. Recall Sam's statement about humanity and ethics: "I think that would be a very interesting avenue for the future of ethics education is really honing in on no matter what decision you're making, recognize the humanity in the person standing in front of you." Her statement displays the significance of conceptual framework in this dissertation to the classroom, to decision-making, and to future society. From Sam's quotation and also from other discussions with the respondents, it became evident that culture and background are intrinsically rooted in ethical decision-making, not removed from it.

Culture and background bookend the classroom (i.e., what is brought into the learning environment and then social and organizational cultures that students will apprentice into) and influence education in profound ways.

The scenario/vignette in the interview protocol (See Appendix B) does powerful work by highlighting the ability to use an ethic of justice (traditional) with an ethic of care/cultural responsiveness to produce richer dialogue about the human dynamics of realistic decision-making. Specifically, to ask the question to educators, students, and practitioners alike; "what else can this decision-making vignette do?" In my experience, the traditional focus in criminal justice education would be a solution ground in universal fairness while adhering to the legal and procedural duties. The basic work would be completed once the "single parent traffic stop" was dealt with according to law and civic duty. Expanding on the humanistic, community/cultural, and relational aspects of this scenario is "what else it can do" and how the work can be done with an ethic of care, cultural care, care for identity, or cultural responsiveness in ethical decision-making in criminal justice education. Imagine a discussion not only centered around an ethic of justice about "what to do" but also a discussion around "who" am I doing this for and "what factors" can I recognize to equitably and fairly promote an ethic of care. Asking a student who projects onto the scenario that the driver is a woman (mother) could elicit a discussion around implicit bias and gender roles. Asking a student who projects onto the scenario that the driver is a specific skin color or nationality, is in a specific neighborhood, or is a specific make/model/condition of the vehicle could elicit a discussion around racial bias and prejudicial socioeconomic factors. Not only can this further the work of the traditional ethical decision-making mission, but it incorporates the relational, situational, and human-first factors that students and professionals will realistically face in their careers.

Recall from Chapter 2 that Holsinger and Sexton (2017) contend that ethics education in criminal justice can address a key facet of the ethical dimension of future professionals. That facet is what happens in the classroom but does not address ongoing and in-service training as well as systems of accountability that must be nurtured in the same multidimensional, multidisciplinary focus as the classroom. Can academic coursework help them anticipate and create tools for protecting and nurturing their learning and new ethical worldviews upon leaving a well-developed course at the university? A major question that I am considering connected to the themes that were discovered in Chapter 4 is, "Can universally applying ethics from a textbook or from a formal approach ignore, detrimentally, the student's values thus creating a barrier to decision-making through alienation?" Based on the conversations with the respondents, the answer is fairly clearly "Yes." Revisiting Helen's statement from theme two provides evidence for this claim:

> The best part about diversity, culture, language… is, you help people see different things. And then also all of a sudden they recognize common themes or commonalities among people who seem to be different. That is actually a process, in my opinion, that helps foster empathy in the future.

A student's culture and background matter in the context of teaching ethical decision-making in criminal justice, both in the context of the classroom and in its application to future society. Therefore, the universalization and depersonalization of human and cultural factors in decision-making can arguably lead to a lack of empathy and a barrier to justice.

Limitations

As with all empirical research, this project has limitations. First and foremost, the use of Zoom for interviews depersonalized what is, by nature, a very personal discussion about

decision-making, pedagogical approaches, and personal practice. On one hand, Zoom allowed me to contact and interact with educators that would've been geographically inaccessible without the technology and, on the other hand, it provided a digital barrier behind the physical screen where I was unable to act on the small nuances that are identifiable in conversation in person.

One question that I failed to ask before discussing ethics with ethics educators in criminal justice was their personal definition of ethics and what that means to them. Considering that I was researching to find similarities in their work, in hindsight, it would've been helpful to construct a working definition of ethics from the eight respondents as well as look at the differences in their viewpoints. Another lesson learned after the first two interviews was to screen share, as a visual, the vignette/scenario so that the respondent could read along as I described the question and situations instead of relying solely on verbal instruction.

In the original design of this research, there was an intent to connect with a prior student of the respondent. Each respondent was asked to identify a prior student who had specifically taken the ethics in criminal justice course and forward the student-formatted interest email allowable under FERPA regulations. The criteria of the former student that must have been met were that they were now in a professional position in criminal justice that would be affected by the instruction in the course. I did not receive any responses to the solicitations for interviews from any of the former students that the educators who distributed the email. This would've been a potentially powerful and direct way to connect the course to practice. By tackling only the educator's perspective, there is no way to know how the learning is being received and utilized, or if it is even considered important or effective without seeing the impact on the student and their future professions.

This study was only seeking to explore the initial concepts of sociocultural theory, an ethic of care, authentic care, relational ethics, and their intersection with ethics and ethical decision-making in criminal justice education. Many views of the world, prejudice, bias, partiality, and stances on morality are entrenched in students prior to their university enrollment (or employment for that matter). University education is only one aspect of education/training in criminal justice and, in many cases, it is only one course in a vast curriculum. In some programs, it is not a requirement, offered only as an elective, or not offered at all. Many criminal justice professions do not require a university education for employment, although there is a preference given in many cases to those with a college degree. Researching educators is only one piece of the puzzle. Further research could focus on students' growth and perception of ethics education and/or the connection of ethical decision-making with students and educators together.

This design is limited by relying on what the educators say about how they are teaching, not actually observing the courses. An additional observation of the educational practice and the reception of the material would provide a fuller picture but is not logistically feasible, especially given COVID-19 pandemic restrictions. Additionally, there would be an argument that the content of discussions could be limited if the instructor, the students, or both were being videotaped and observed. Interviewees might have been influenced by the protocol questions and said only what they thought I wanted to hear or what would be socially acceptable in a collegiate interview. With only eight participants, 10-15 minutes of small talk, and 45-60 minutes of an interview, there were limits to how deep respondents were able to get into the material. The complexity of this content makes for an almost impossible full measurability of the research. In this research, large-scale generalizability was not sought. I also made an assumption about the

participants' experience and ethical decision-making in criminal justice knowledge based on their position at their respective universities.

Recommendations for Future Research

Future researchers could use this approach as a foundation and could add specific lenses of race, gender, or other intersections to study how decision-making is approached in criminal justice classrooms. More specific studies could explore the racial, gender, sexuality, and/or other sociocultural, socioeconomic, sociopolitical, and/or socio-psychological aspects in depth with the intersection of ethics and ethical decision-making in criminal justice education. Future studies could also be conducted at a specific professional level such as a police training academy classroom or a jail/corrections officer training program for more of an industry-level focus.

Based on findings, humanization and human-centric (or human-first) decision-making instruction should be at the center of curriculum design for ethics education in criminal justice. As posited in Chapter 4, it's possible that utilizing caring and relational concepts is where nurturing can connect humanization to theory, which bridges the theory-to-practice divide. Ramon's statement (revisited from Chapter 4) sketches one possible style of framing for recommending the creation of a future ethical decision-making course utilizing the concepts of this research:

> In dealing with that, I mean, I would like to definitely design a course that incorporates these different guest speaker series, that incorporate ride-alongs that incorporate these real-life experiences to train our students and our younger generations who are going to be in these professional fields. And most importantly, I would definitely like to create a course or combine the courses of ethics and issues, where we present students a problem, they analyze it, they use the steps, they apply it, and then they actually get to go out in the

real world and incorporate a lot of these solutions and apply what they learned. Because

teaching straight out of a book and quiz quizzes, anybody could do that. But to actually

have that hands-on service-learning, having the opportunities where diverse perspectives

and ethical resolutions are presented allows students to see how different professionals

handle their situations where they can take this into consideration, put it in their toolbox

for the future and apply it.

Foundationally, an ethic of care can assist with this practice. Future research into courses like

this could elicit promising ways in which humanization is applicable in the contexts of the

classroom and future, societal implications.

Recognition became apparent as an important portion of the ethical decision-making

learning and development in the criminal justice classroom. There is an avenue for research in

the future that could study the impact of recognition as a component of humanization, capacity to

care, or ability to even "recognize" the full extent of the ethical dilemma. Perhaps, recognition is

demonstrated through empathy. Alternatively, empathy might be more developed if the ability to

recognize is expanded, nurtured, and humanized. Recognition could be a precursor to behaving

in an ethically responsible way. This type of research might have an impact not only on the

situational–or in-situation making–decision, but also on the pre-recognition, pre-formalized

thinking of decision-making in criminal justice education. Not just if one is recognizing an

ethical dilemma, but who one recognizes, how one recognizes, and what they recognize could

have major implications in this discipline.

More widely, the ideas in this dissertation do not focus on organizational culture and the

cynicism and jadedness that can develop with forward-facing public servants like justice

professionals (e.g, nurses, doctors, firefighters, teachers, and social workers) once they are in the

field. The work in this dissertation is focused on the pre-service, university classroom but could be recommended for the professional training and in-service/continual learning aspects of public service. A complete analysis of the criminal justice system as a whole, from individuality to professional identity is a complex undertaking.

The research findings pave a path forward for ethics education in criminal justice to improve by recognizing the humanity of the person standing in front of you through concepts of nurturing, care, empathy, and humanization. Understanding that cultural aspects can help expose students to what people from different cultures believe, and how background and culture matter. By utilizing multidisciplinary approaches and understanding that relationships influence success, criminal justice educators in ethics education can help students understand real, challenging, and complex perspectives to decision-making so that they can apply them effectively. The traditional curriculum does not provide all of the methods for powerful decision-making education, so educators must create valuable opportunities for students to get outside of the books and the abstract ideas so often presented in the textbooks. This work is not just limited to just a single ethical decision-making course and can be incorporated into many parts of the coursework for students in criminal justice.

Revisiting the Venn diagram in Chapter 1 (Figure 1), by doing the work to uplift the ethic of care, criminal justice education–which effects the practice of future professionals–can move towards a world-view where both justice and care can co-exist in the forefront of decision-making as opposed to a tension towards a specific side. Imagery of the scales of lady justice with blindfolded eyes invokes a dehumanized process that isn't emotional, relational, or situational and that only looks at the fairness of the facts of the matter. As if one's eyes must be shielded from the reality of community and society in order to make a fair decision. This

imagery relates to the ethic of justice on the left side of the diagram. The scales of her eyes freed from blindfolding, but equipped with conscience and developed ability to decide with an ethic of care equibalanced allows seeing of the humanization of decisions without devaluing established principles of justice. This modified version of lady justice describes what might lie in the shared region of the Venn diagram, as it depicts the interaction of the ethics of justice and care. While the Venn diagram might not be the perfect illustration of an ideal, dynamic, and complex depiction of this concept, there is power in the simplicity of the model. Future research could seek to add complexity to this model by developing dynamic, interactive alternative models that allow for flexibility and the illumination of other aspects of the care-justice merger.

Connection to the Literature

One theory that I did not explicitly include in the literature review or conceptual framework was the concept of "humanization." During the interviews, the idea of humanization emerged as a central component of the discussion on decision-making, in the criminal justice context, as well as the general context. Humans, as communicative beings, enter into relationships with one another and create a social world (Freire, 1972; Roberts 2000). Human-first decisions are not solely universalizable and systematically solved following prescriptive procedures. According to Freire (1972), one can not talk of pursuing one's humanization in isolation from others. We humanize ourselves through dialogue with others and this goes "to the heart" of what it means to be human (Roberts, 2000). Noddings (2005) rejects the premise of universalizability with an ethic of care. If care is a core premise to decision-making about, with, and for humans, then the recognition that "moral justification" is not "something that anyone else in a similar situation is obligated to do." Borrowing from Noddings (2005), this conceptual reframing of ethics education in criminal justice uplifts an ethic

of care which she describes as "a needs- and response-based ethic–challenges many premises of traditional ethics and moral education" (p.21) It combines an ethic of care with fundamental concepts of cultural competence, culturally responsive teaching, utilization of community cultural wealth, authentic and genuine care that nurtures the relationships in the classroom. This framework suggests the opposite of universalizability and recognizes the differences that realistic situations present with human decision-making. Who we are, to whom we are related, and how we are situated should have something to do with our decision-making (Noddings, 2005), especially with consideration to justice and peace in society. With this, there is hope that modeling and exposure in the classroom can lend themselves to more just and person-centric decision-making for future application in professional practice. The focus on relationships emphasizes that care is not something that is forced onto the other (Fisher and Tronto, 1990). Fisher and Tronto (1990) define care as "a species activity that includes everything that we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web" (p. 40). As such, the caring context discussed in this dissertation aligns well with this conceptual definition of care in the context of decision-making. Care and decision-making are interconnected, not separate from realistic issues surrounding the complex communities that exist. In line with the findings of Grason (2020) in ethics and nursing, it is apparent that there is a lack of prior preparation for both students and faculty in criminal justice.

Hay (2019) made recommendations with her ethic of care research in social work that are comparative to what was found in this dissertation. Hay stated that:

> While social workers did consider the care needs of their clients, most did this informally. Becoming conversant with the literature on an ethic of care theory could assist social

work students and experienced social workers to reflect on the role of care in ethical

decision-making. This could add a new dimension to their frameworks for practice and

provide an adjunct to codes of ethics. Observing students' practices of care on field

placement, followed up by the critical reflection on caring practice and feedback from

fieldwork supervisors could be a useful addition to placement learning outcomes and

assessment. The inclusion of an ethic of care theory in curriculum content for all

university social work programs could assist students to reflect on care and consider how

it informs their frameworks for practice early in their training (p.373).

The similarities between the nature of social work and criminal justice allow for a multifocal

view that, at the center, deals with caring for people from a just perspective.

Conclusion: Synthesis & Revision

This dissertation started with a thought, grounded in practice, about how ethical

decision-making education was serving criminal justice students and professionals, both in the

classroom and in its application to future practice. What was discovered was the real and

practical need for humanization to be included in ethics classrooms and in field-based

decision-making.

In speaking on humanization, Roberts (2000) states, "if human beings have created social

structures, living conditions, and modes of thinking and acting that are oppressive, it follows that

humans can also change these circumstances" (p.45). If our ethical decision-making education in

criminal justice has been created by humans, then it follows that it, too, can be changed. Too

often, we draw on ethics that seek to remove humanity from decision-making. Real-world,

human problems are not universalized and cleansed of societal implications, but in fact, are rich

in differences that are relationally and situationally unique. The one caring, the one cared for, and

the relational components of ethical decision-making in criminal justice can both be temporal between the actors and/or have a broader impact on community well-being and longevity. The concepts of authenticity, relationships, and care are present in the classroom in many different forms, as described in the sub-themes in Chapter 4. In terms of this dissertation, they also embody concepts of empathy, compassion, genuineness, and humanization as found in the conversations with the respondents. As such, they should be included in the foundations of curriculum, academic resources, and forethought of purposeful development of ethical decision-making education in criminal justice.

My engagement with criminal justice educators during the interview process has made clear that a revision to this project's original conceptual framework is in order. I now posit humanization as the overarching umbrella that encompasses the criminal justice ethical-decision making classroom. The pursuit of humanization is not an isolated, individualistic activity, as humans are communicative beings entering into relationships with one another thus creating a social world (Roberts, 2000). One can never, in the Freirean view, become fully human–one can, at best, become more fully human (Friere, 1972; Roberts, 2000). Just as it makes no sense to talk of pursuing one's humanization in isolation from others, it is also nonsensical to think of having sole responsibility for one's dehumanization; we humanize ourselves, in part, through dialogue with others (Roberts, 2000). I now fully believe that an ethics educator must include a focus on the human and on the humanity of all in the classroom. Scenarios and the development of decision-making in order to make a whole decision about, to, or for another human being have a context that will extend into future applications. If a student (wittingly or unwittingly) sees the person on the other side of the decision as something other than a human, or less than a human,

dehumanization can occur which will be disadvantageous for the entire process and those included in the relationship.

The findings in this dissertation have implications for learning goals, design, and pedagogy all under the umbrella of humanization. From working with the interview data throughout the interview process, a clearer way of looking at the dissertation emerged. An ethic of care was present in how the educators designed and carefully constructed scenarios and managed discussions in the classroom that allowed for students to have proper time to process the material. In order to construct opportunities and nurture student growth, the educators interviewed use deliberate care in selecting the dilemmas and scenarios that allow for productive challenges to reasoning behind decisions that allow students to learn from each other's perspectives. While keeping in mind the overarching goal to humanize decision-making, educators can design curriculum that 1) builds rational and affective empathy in the students' processes, 2) expands their ability to hold two or more perspectives simultaneously, even if contradicting each other, and 3) moves their view of ethical decision-making from a simplistic to a more nuanced perspective that holds complexity in multiple considerations.

A "signature" pedagogical approach to ethical decision-making classrooms in criminal justice education surfaced as a result of this dissertation. The ethical dilemma scenario appears to be a hallmark of central learning in this course. In order to use this signature pedagogy in a humanizing manner, educators should carefully design ethical scenarios to get students to consider their personal judgments, gain self-awareness, consider different perspectives, and expand their awareness of important societal factors rooted in cultural, gender, sexuality, and many other differences in the community. This thoroughly humanized learning can flourish inside the classroom with extensive use of sociocultural learning and discussions.

As a note on personal growth from conception to conclusion, "humanity first" has become a mantra for my own teaching style because of this dissertation process. I now consider the human-first concept as a necessary frame of the decision-making process through which to view any ethics education in criminal justice. It is now a concrete opinion, due in part to this research, that an ethic of care, centered around society and humanity, can help make a more relational, more connected, and more individualized decision-making education for criminal justice professionals.

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Appendix A

SAMPLE RECRUITMENT EMAIL

Good morning/afternoon,

My name is Brad Lehmann. I am an ethics educator in criminal justice and a doctoral candidate at Virginia Commonwealth University. I am conducting research for a doctoral dissertation to learn more about ethics educators in criminal justice and their pedagogical methods and/or processes. The goal of this study is to examine procedures and practices being used in the criminal justice classroom to teach ethical decision-making.

Your school has been identified that meets the following criteria:
- Four-year university
- Offers an ethics or ethical decision-making course in criminal justice
- In a 300-400 level (senior, undergraduate) or 500-600 level (graduate, master's) program.
- Core curriculum requirement
- Average enrollment of 30 or less students
- Mid-Atlantic or East Coast vicinity

This study involves the participation in an individual interview with the possibility of a follow-up interview. The sessions will last approximately 45 minutes to an hour. With your permission the interview will be recorded and pseudonyms for the interview. After the interview, the audio recording will be transcribed and participants will have the opportunity to review the transcript to ensure accuracy.

You may not get any direct benefit from this study, but, the information learned from ethics educators, may help us to develop more effective supports and training for ethics education in criminal justice. There are no costs for participating in this study other than the time you will spend in the interview session. There are no payments for participating in this study.

Since you have been identified as an instructor of the course meeting the criteria above, I would like to speak with you about participating in the interview session(s).

Thank you in advance,

Brad Lehmann, MSCJ
Doctoral Candidate
Virginia Commonwealth University
lehmannrb@vcu.edu

Appendix B

SEMI-STRUCTURED INTERVIEW PROTOCOL

I. INTRODUCTION:
Good morning/afternoon and thank you for taking the time to be interviewed today. My name is Brad Lehmann and I am conducting qualitative research for a doctoral dissertation to learn more about the ethics educators in criminal justice. What is learned from this discussion with you may be used in conjunction with a doctoral dissertation research project. This interview will last approximately 45 minutes.

II. INTERVIEW SESSION:
I am interested in your experiences in providing ethics education in the criminal justice classroom. Before we begin, I would like to review some guidelines that will help the interview run smoothly. I will be recording the session so that I can accurately capture all of your comments; it is helpful if you silence and put away your cell phone. Also, I want to assure you of complete confidentiality, so please only use your first name or a pseudonym during today's session. In the written summaries of the session no full names will be attached to specific comments. Do you have any questions before we begin? Let's get started. (Start recording).

III. INTERVIEW QUESTIONS:
1. How do you approach the teaching of ethical decision-making (EDM) in criminal justice?
2. Can you tell me about a scenario or activity in the classroom that you use or have seen work that is effective in ethical decision-making skill-building? Why did it work?
3. Can you tell me about a scenario or activity in the classroom that you used that is ineffective in ethical decision-making skill-building? Why did it not work?

   a. Probe (for Question 2 or 3) – Do you introduce any concepts/theories from other disciplines or similar professions in your teaching?

   b. Probe (for Question 2 or 3) - Are any other approaches needed to help students apply these skills in practice with the aim of serving all members of society?

   c. Probe (for Question 2 or 3) - How do you help students build genuineness in their decisions? Their future roles? Themselves? *(RQ1 & RQ2)*

   d. Probe (for Question 2 or 3) - How do scenarios or activities help with building compassion and care with their decisions? Their future roles? Themselves? *(RQ1 & RQ2)*

   e. Probe (for Question 2 or 3) - How do scenarios or activities help with building relationships in criminal justice? Understanding the relationship between profession and community? In their own agencies? *(RQ1 & RQ2)*

4. How does a student's prior knowledge and cultural background affect their learning in the EDM classroom?

   a. Probe – How can you use this in a beneficial way to teach? ****ZPD/Vygotsky*

   b. Probe – How can this be a barrier to learning? Or can it be a barrier? ****ZPD/Vygotsky*

5. What improvements do you think are needed in ethics education in order to meet the needs of current and future society in criminal justice education?

        a. Probe – Do you see a role for utilizing care/caring as a component of CJ EDM? Why/How? Why not? *(RQ3)*

        b. Probe – Do you see a role for stressing the importance of relationships as a component of CJ EDM? *(RQ3)*

        c. Probe – Do you see a role for stressing the genuineness/authenticity as a component of CJ EDM? *(RQ3)*

6. How do you educate ethics and decision-making in a way that does not make for simplistic application?

        a. Probe – How do you make it fit the individual needs of the learner?

        b. Probe – What can make them feel like they can see themselves in the ethical decision-making context?

7. What limitations or challenges have you experienced that make it difficult to teach ethical decision-making to students in criminal justice?

8. I would like to share with you a scenario/vignette and have you assess how you would approach having a discussion in the EDM classroom about the vignette. Please consider what barriers or limitations would be involved in its practical application as a scenario. Also please consider what knowledge or approach(es) would be beneficial to effectively present this to the classroom.

        Traffic Stop - Busy Single Parent

        You are a police officer who has initiated a traffic stop for a vehicle with expired registration. Upon approach to the vehicle, you notice that there are two young children in the back that are not in safety restraint seats or buckled in seat belts. In talking with the driver of the vehicle, you find that the driver is aware that their registration is expired and you find that they do not currently have insurance on the vehicle either. The driver regrettably informs you that they are a single parent, working two jobs, and can barely afford to pay rent and put food on the table for their children. The driver also informs you that they were only heading to drop off their kids at a relative's so they could work an extra shift at their second job.

        1) *What would you do and why would you do it?*

        2) *What situational factors would you consider in your decision-making?*

        3) *What professional factors would you consider in your decision-making?*

9. What (if anything) else would like to share about teaching ethical decision-making in criminal justice?

Thank you for your time and participation. (Stop Recording)

RESEARCH SUBJECT INFORMATION AND CONSENT FORM

TITLE: AUTHENTICITY, CARE, AND RELATIONSHIPS: ETHICAL DECISION-MAKING IN CRIMINAL JUSTICE EDUCATION

VCU IRB NO: HM20024238

PRINCIPLE INVESTIGATOR: Brad Lehmann, MSCJ

PURPOSE OF THE STUDY
The purpose of the study is to examine ethics educators in criminal justice and their procedures in teaching this topic. The goal of this study is to examine procedures and practices being used in the criminal justice classroom to teach ethics. You are being asked to participate in this study because you have been identified as an educator of ethics in criminal justice.

DESCRIPTION OF THE STUDY AND YOUR INVOLVEMENT
If you decide to be in this research study, you will be asked to sign this consent form after you have had all your questions answered and understand what will happen to you. This study involves the participation in an individual interview with the possibility of a follow-up interview. These sessions will last approximately one hour. With your permission the interview will be recorded, but no names will be recorded. After the interview, the audio recording will be transcribed and participants may be asked to review the transcript to ensure accuracy.

RISKS AND DISCOMFORTS
This study involves minimal risks. The primary risk of participation is an unanticipated breach in confidentiality. Several procedures have been put in place to minimize this risk and to protect participants' identities and the information provided during the data collection. These procedures include the use of unique numerical ID codes instead of participants' names, systematically storing study documents in separate areas so data collection material cannot be associated with signed consent forms, the secure storage of study materials, and the reporting of results in summary or aggregate form. There should be few discomforts associated with participation in this study; however, sometimes talking about our professional expertise and experiences can be uncomfortable. You do not have to talk about any subjects you do not want to discuss, and you may leave the interview session at any time.

BENEFITS TO YOU AND OTHERS
You may not get any direct benefit from this study, but, the information learned from ethics educators, may help us to develop more effective supports and training for ethics education in criminal justice.

COSTS / PAYMENT FOR PARTICIPATION

There are no costs for participating in this study other than the time you will spend in the interview session. There are no payments for participating in this study.

ALTERNATIVES

The alternative is to not participate in the study.

CONFIDENTIALITY

Potentially identifiable information about you will consist of interview notes and recordings, audiotapes of the interview or focus group. Data is being collected only for research purposes. Each interview transcript will be identified by a unique code to manage and analyze the data collection. Individuals who participate in the interviews will be identified by a unique ID number, not names. All data will be stored separately from research data in a locked research area. All personal identifying information will be kept in password protected files and these files will be deleted five years after the completion of the study. Access to all data will be limited to study personnel. Interview sessions will be audio taped, but no names will be recorded. At the beginning of the session, all members will be asked to use initials only so that no names are recorded. The tapes and the notes will be stored in a locked cabinet. After the information from the tapes is transcribed, the tapes will be destroyed. We will not tell anyone the information you provide; however, information from the study and the consent form signed by you may be looked at or copied for research or legal purposes by Virginia Commonwealth University. What we find from this study may be presented at meetings or published in papers, but your name, school, or school division will not ever be used in these presentations or papers.

VOLUNTARY PARTICIPATION AND WITHDRAWAL

You do not have to participate in this study. If you choose to participate, you may stop at any time without any penalty. If you decided to withdraw from the study, please contact the study PI. If you decided to withdraw from the study and would also like your data withdrawn we will be able to remove individual interview transcripts from the data analyses and reporting. However, it will not be possible to remove comments made during focus group sessions as these are anonymous and it will not be possible to connect specific comments to a single individual, school, or organization. You may also choose not to answer particular questions that are asked in the interview sessions. Your participation in this study may be stopped at any time by the study staff or the sponsor.

The reasons might include:
- the study staff thinks it necessary for your health or safety;
- you have not followed study instructions;
- the sponsor has stopped the study; or
- administrative reasons require your withdrawal.

QUESTIONS

If you have any questions, complaints, or concerns about your participation in this research, contact:

Brad Lehmann
Doctoral Student
School of Education
Virginia Commonwealth University
lehmannrb@vcu.edu

The researcher/study staff named above is the best person to call for questions about your participation in this study. If you have any general questions about your rights as a participant in this or any other research, you may contact:

Office of Research
Virginia Commonwealth University
800 East Leigh Street, Suite 3000 P.O. Box 980568 Richmond, VA 23298
Telephone: (804) 827-2157

Contact this number to ask general questions, to obtain information or offer input, and to express concerns or complaints about research. You may also call this number if you cannot reach the research team or if you wish to talk with someone else. General information about participation in research studies can be found at http://www.research.vcu.edu/irb/volunteers.htm

CONSENT

I have been given the chance to read this consent form. I understand the information about this study. Questions that I wanted to ask about the study have been answered. My signature says that I am willing to participate in this study . I will receive a copy of the consent form once I have agreed to participate.

Participant name printed Participant signature Date

_____ _____
Signature of Person Conducting Informed Consent   Date Discussion / Witness

_____ _____
Principal Investigator Signature (if different from above)   Date

Appendix D

Group Coding

Nurturing, Care, Empathy, Humanization	23 Instances
Only Lecturing Doesn't Work/Get Outside of the Books	14 Instances
Establishing Relationships	18 Instances
Bias, Managing Expectations	2 Instances
Authenticity, Genuineness	17 Instances
Realistic Experiences, Scenarios	16 Instances
Understanding Multiple Options, Two Things Can Be True	9 Instances
Backgrounds, Culture	13 Instances
Lack of Resources/More Resources Needs	10 Instances
Interdisciplinary Focus/Correlation	9 Instances

Example of Handwritten Reflexive Memos/Notes (48 pages)

Visualize a docter

See the humanity in others
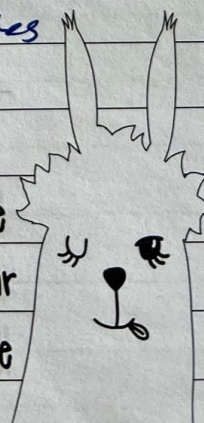
10) - I can hear the students answering this
- barriers - If everyone agreed on the solution
   (group minded / thinking)
   (group other factors
   "Demonizing the parent"
- Could you empathize with that parent?
- Role Reversal
- for student's who were raised in
   a single parent household - Could see it
- What can we do
- Students don't come in as empty slates
   - Students would project
   - I can talk about a perspective
      pre - motherhood / post - motherhood
   - Pre - Employment / Post - Employment
   - My perspectives / Their perspectives

"I can see the others Choices"

                                                    llive
Another human's Conveyance   Your
"How do you Convey different perspectives"   llife

Vita

Robert B. Lehmann (Brad) is originally from Richmond, VA. He graduated from Manchester High School in 2001 and with a Bachelor of Science from Virginia Commonwealth University in 2005. At VCU, he was a Criminal Justice major. He later graduated from VCU's L. Douglas Wilder School of Government and Public Affairs in 2011 with a Master of Science in Criminal Justice. Formerly a police sergeant in Henrico County, VA, and an instructor of Criminal Justice at John Tyler Community College, he is currently a faculty member at Virginia Commonwealth University teaching Criminal Justice at his alma mater.