

Examining Ethics from a Moral Point of View Framework: A Longitudinal Analysis

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Abstract

By use of interview data, this thesis investigates how two moral points of view, the Conventional and Radical, held by study participants relate to: 1) factors that influence ethics; 2) role models of a self-defined well-lived life; 3) factors that help and hinder participants from living their well-lived life; and, 4) experience of pressures to compromise and freedom to live out their ideals within organizations. A longitudinal analysis is applied comparing participant moral point of view as students, to participant perceptions since entering the workforce as university graduates. The results show differences and similarities within the four areas of interest based on moral point of view. The implications of finding differences in participant perceptions based on moral point of view are discussed, and areas for future research are offered.

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Table of Contents

Abstract	ii
Acknowledgments	iii
Table of Contents	iv
List of Tables	vii
List of Figures	viii
Chapter 1: Introduction and Thesis Objectives	1
Introduction.....	1
Thesis purpose and objectives.....	3
Chapter 2: Background, Literature Review, and Hypotheses	7
The complexity of ethics.....	7
Different ways to be ethical.....	9
Utilitarianism and the virtue theory.....	10
Utilitarianism.....	10
Virtue theory.....	11
Similarities between the two moral points of view.....	12
Longitudinal dimension.....	14
Hypothesis 1: Factors that influence ethics.....	16
Hypothesis 1a: Managers.....	16
Hypothesis 1b: University education.....	20
Hypothesis 1c: Ethics codes, company policies and industry norms.....	22
Hypothesis 1d: Training.....	26
Hypothesis 1e: Practical experience.....	28
Hypothesis 1f: Religion.....	30
Hypothesis 1g: Family.....	33
Hypothesis 1h: Friends.....	35
Hypothesis 2: Role models.....	36
Hypothesis 2a: Role models from a Conventional moral point of view.....	37
Hypothesis 2b: Role models from a Radical moral point of view.....	38
Hypothesis 3: Factors helping and hindering a well-lived life.....	40
Hypothesis 3a and 3b: Helping a well-lived life.....	41
Hypothesis 3c and 3d: Hindering a well-lived life.....	42
Hypothesis 4: Felt pressure and constraint.....	44
Hypothesis 4a: Felt pressure to compromise ideals.....	45
Hypothesis 4b: More constrained or more opportunities.....	46
Summary of the Literature.....	47
Chapter 3: Research Design and Methodology	49
Research design.....	49
Welch as an exemplar of the Conventional moral point of view.....	50

Longitudinal analysis: Using student papers.....	53
Study Participants.....	54
Telephone interviews.....	54
Sex.....	55
Instrumentation.....	56
Ethical considerations.....	57
Data analysis procedures.....	57
Hypothesis 1.....	59
Hypothesis 2.....	61
Hypothesis 3.....	62
Hypothesis 4.....	62
Chapter 4: Results.....	64
Hypothesis 1: Factors that influence ethics.....	64
Hypothesis 1a: Managers.....	68
Hypothesis 1b: University education.....	69
Hypothesis 1c: Ethics codes, company policies and industry norms.....	69
Hypothesis 1d: Training.....	70
Hypothesis 1e: Practical experience.....	71
Hypothesis 1f: Religion.....	72
Hypothesis 1g: Family.....	73
Hypothesis 1h: Friends.....	73
Hypothesis 2: Role models.....	74
Hypothesis 2a: A manager/boss as a role model.....	75
Hypothesis 2b: A family member or friend as a role model.....	76
Hypothesis 3: Factors helping and hindering a well-lived life.....	76
Hypothesis 3a: Helping a Conventional well-lived life.....	78
Hypothesis 3b: Helping a Radical well-lived life.....	79
Hypothesis 3c: Hindering a Conventional well-lived.....	80
Hypothesis 3d: Hindering a Radical well-lived life.....	80
Hypothesis 4: Felt pressure and constraint.....	81
Hypothesis 4a: Felt pressure to compromise ideals.....	82
Hypothesis 4b: More constrained or more opportunities.....	83
Summary.....	84
Chapter 5: Discussion.....	87
Hypothesis 1: Factors that influence ethics.....	87
Education.....	87
Training.....	89
Practical experience.....	90
Religion.....	92
Family.....	93
Friends.....	94
Hypothesis 2: Role models.....	94
Hypothesis 3: Factors helping and hindering a well-lived life.....	95
Hypothesis 4: Felt pressure and constraint.....	97

Study limitations.....	99
Small non-representative sample.....	99
Categorization of moral point of view.....	100
Social desirability bias.....	101
Only two moral points of view examined.....	102
Perceptions not behaviors.....	102
Conclusion.....	102
References.....	105
Appendix A: Interview Questionnaire.....	120
Appendix B: Consent Form.....	122

List of Tables

Table 1. The Conventional and Radical Moral Points of View.....	14
Table 2. Factors that Influence Ethics.....	16
Table 3. Role Models of a Well-Lived Life.....	37
Table 4. Factors Helping and Hindering a Well-Lived Life.....	41
Table 5. Felt Pressure and Constraint.....	45
Table 6. Outline for Areas Examined and How They Were Measured.....	58
Table 7. Factors that Influence Ethics: Hypothesized and Actual Results.....	65
Table 8. Factors that Influence Ethics: Results.....	67
Table 9. Role Models: Hypothesized and Actual Results.....	74
Table 10. Role Models of a Well-Lived Life: Results.....	75
Table 11. A Well-Lived Life: Hypothesized and Actual Results.....	77
Table 12. Factors Helping and Hindering a Well-Lived Life: Results.....	78
Table 13. Felt Pressure and Constraint: Hypothesized and Actual Results.....	81
Table 14. Felt Pressure and Constraint: Results.....	82
Table 15. Overview of Findings.....	86

List of Figures

Figure 1. Overall Framework.....	4
Figure 2. The Conventional and Radical Moral Points of View.....	5

CHAPTER 1: INTRODUCTION AND THESIS OBJECTIVE

Introduction

The past decade has seen a surge of interest in managerial ethics. Business schools have begun to make courses in “Business Ethics” compulsory for all students. According to “Beyond Grey Pinstripes: Preparing M.B.A.’s for Social and Environmental Stewardship,” 54 percent of institutions surveyed required one or more courses in ethics, corporate social responsibility, sustainability, or business and society (2005). This represents an increase of almost 60 percent since 2001.

This emphasis on ethics can be related to at least three factors (Dyck, 2005). First, factors like globalization and rapid technological change have made the world of management more complicated. For example, while it is clear in some countries that bribing government officials is considered unethical, in other countries it is considered a normal part of doing business and is an expected supplement to the low pay of government officials. Second, while there is debate about whether or not unethical business behavior has increased, there has unquestionably been an increase in awareness of unethical decisions made by managers (Dyck, 2005). Recent high-profile examples include Enron and Worldcom. Third, the emphasis on managerial ethics is changing to keep pace with changing social values. As people increasingly question our society’s emphasis on materialism and individualism, they are more interested in managers who can strike a balance between people and profit (Margolis and Walsh, 2003).

As managerial ethics are changing to keep pace with changing social values, ethics have become increasingly difficult to categorize and as a result difficult to comprehend. If you consider that the “right” or “wrong” decision in an ethical dilemma

depends on the perspective of the person making the decision, it is considerably more problematic to form an opinion on whether or not that person behaved ethically. The question “did that person behave in an ethical or unethical matter?” expands in complexity to become “ethical according to whom?” Or as it relates to this study, “ethical according to which moral point of view?”

There are many opinions on what managers and businesses should do in specific ethical situations or dilemmas, and not everyone agrees on what constitutes ethical behavior (Cullen, Victor, and Stephens, 1989). Indeed, attempts at defining ethics have been so varied and problematic that Lewis (1985) compared defining business ethics to attempting to nail Jell-O to a wall. In a laborious and comprehensive study Lewis (1985) examined 208 documents (textbooks and articles) and 185 questionnaires from white-collar executives and blue-collar workers. After a synthesis of definitions, he obtained the following: “Business ethics is rules, standards, codes, or principles which provide guidelines for morally right behaviour and truthfulness in specific situations” (1985:381).

This definition is comprised of two major components; the first of which is: “Business ethics is rules, standards, codes, or principles which provide guidelines. . .” Not only can “rules, standards, codes, or principles” all vary according to countries, industries, particular organizations, specific managers and individual employees, but they serve only as “guidelines” to behavior. Lewis’ use of the term guidelines implies that the “rules, standards, codes, or principles” set by an organization are open to interpretation.

The second portion of the definition for business ethics states: “morally right behaviour and truthfulness in specific situations.” There is no doubt that what some people might consider to be morally right or the truth, can be significantly different from

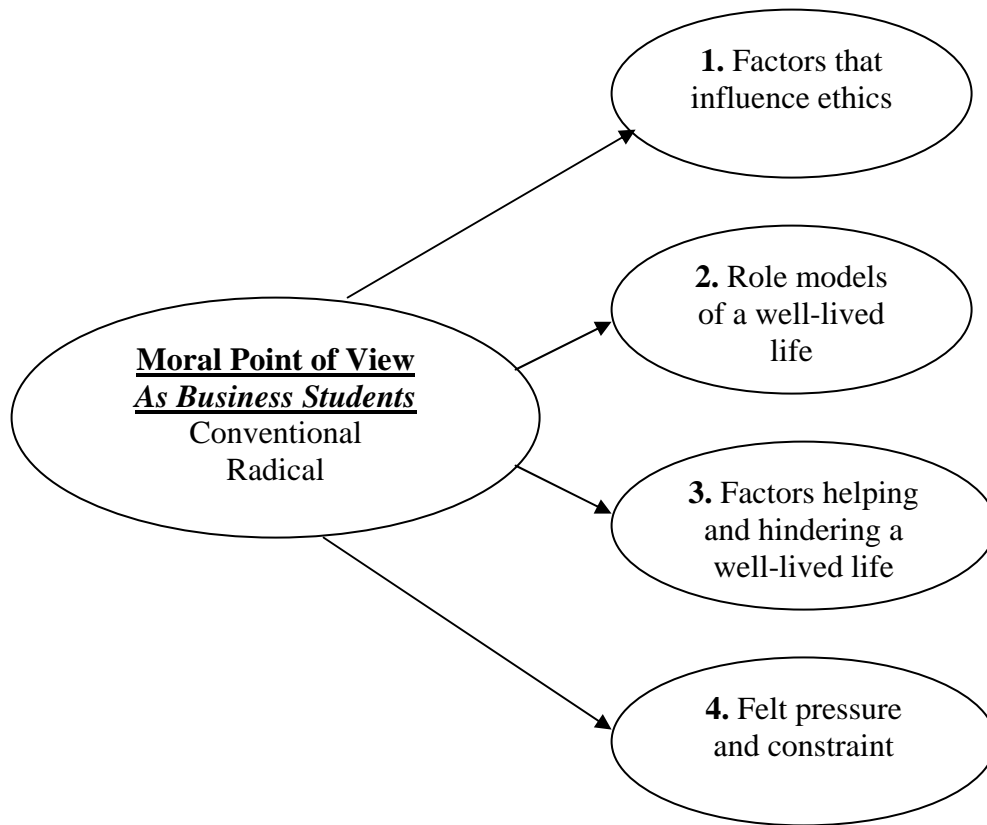
what many other people might consider morally right or the truth. Therefore the definition of business ethics as supplied by Lewis (and accepted as the standard definition by many scholars), which was a large amalgamation of many definitions of business ethics, tells us that ethics are *guidelines* subject to *interpretation*, based on *differing beliefs* on what may be *considered* morally right and truth. Like nailing Jell-O to a wall indeed.

Thesis purpose and objectives

The purpose of this thesis is to examine two moral points of view (MPVs) and whether they help to understand: 1) the relative importance of specific factors that influence ethics; 2) role models of a self-defined well-lived life; 3) factors that help and hinder a well-lived life; and, 4) experienced pressure and constraint within organizations.

Figure 1 presents the overall framework of this thesis. This thesis includes a longitudinal dimension where MPVs are examined over time, That is, MPV was determined when participants were business students, and its influence on the four main areas of interest in this study was investigated when these same students were in the workforce as business graduates.

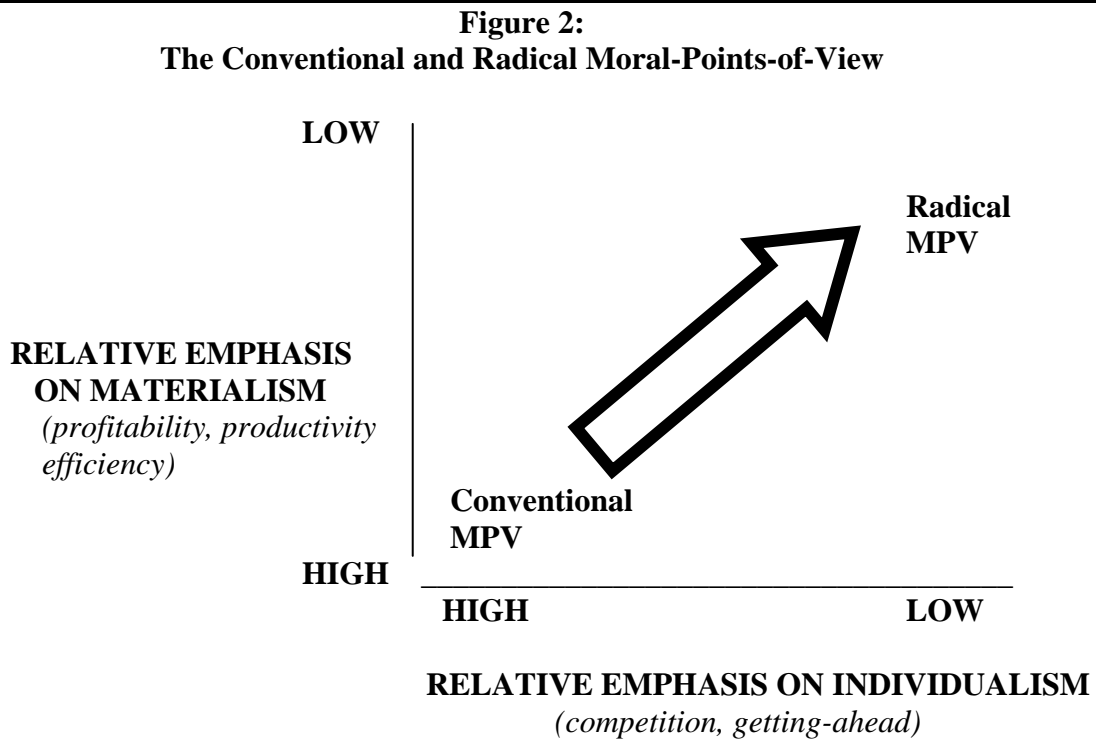
Figure 1:
Overall Framework
Perceptions as Business Graduates



What this study does not do is examine how MPV relates to what constitutes ethical or unethical behavior, how MPV relates to ethical dilemmas, or observe actual organizational behavior. The data for this study were collected via interviews, and therefore deal with participant perceptions and not actual behaviors.

Figure 2 illustrates and explains the two MPVs used in this study: the Conventional and Radical (Dyck and Schroeder, 2005). The Conventional MPV is characterized by a relatively high emphasis on materialism (profitability, productivity, efficiency) and individualism (competition, getting-ahead). The Radical MPV is characterized by a relatively low emphasis on materialism and individualism. The

Conventional MPV focuses on profit-maximization, whereas the Radical MPV focuses on nurturing the community and obtaining a balance in life.



Neither MPV is considered superior nor inferior to the other. As pointed out by Dyck and Schroeder:

We cannot judge one managerial ideal-type as more “moral” than another. . . if we impose our moral-point-of view on others, than we deny their fundamental nature as moral persons, and thus render a fundamental disservice to the institution of management. (2005: 729)

Rather than viewing ethics as a uni-dimensional construct, findings derived from this research will demonstrate the importance of one’s MPV, and the impact MPV and its underlying values have on the four areas of interest in this study (as outlined in Figure 1). As it relates to ethics, if it is shown that different MPVs relate to differences in personal ethics, this study questions how research related to ethics is done, and how ethics is taught at a university and business level. At minimum, it is hoped that the ideas presented

in this study will motivate readers to think about their MPV, and how it affects their teaching or practice of ethics or managerial style.

BACKGROUND, LITERATURE REVIEW, AND HYPOTHESES

The complexity of ethics

In many ways it is surprising that MPV and its relation to ethics has not been examined more extensively in the literature. In the academic literature and business world, there appears to be an often unspoken understanding that people with different backgrounds or values interpret ethics differently. Despite this implicit understanding, both academics and practitioners generally apply a “right/wrong” or “ethical/unethical” label to behaviors without consideration to individual differences. Think of the ethical dilemmas you have faced in your life; are your decisions usually as simple as choosing a right or wrong response? There are many situations where it would be extremely difficult to label one response as the right or wrong one. Consider the following: Potential solutions may conflict with each other, particularly if a manager is taking all stakeholders into account. For example, most automakers love to sell sport-utility-vehicles (SUVs) as the profit margins on these automobiles are high. Managers equally concerned with environmental impact as with profits, would find themselves in a dilemma if their boss demanded that they increase SUV sales.

Other problematic situations include scenarios where a decision may not be considered the right or ethical choice, but making the so called wrong or unethical choice may in fact benefit a greater number of people. For example, if an organization is in financial trouble and the CEO decides to lay-off 1,000 employees in the hopes of keeping her other 100,000 employees employed, was the CEO’s decision ethical? Ask an employee who was laid off compared to one who now maintains their job and you are

likely to get different responses. Ask the CEO of the company and a community member and you may get different responses.

Additionally, our ethical viewpoints may be situation dependent, therefore what we consider right or wrong may not be related to universal ethical principles applied similarly in all situations (Axinn, Blair, Heorhiadi, and Thach, 2004; Butterfield, Trevino, and Weaver, 2000). Consider the following quote from a businessman in the book The Corporation (Bakan, 2004), which became a multiple award winning movie documentary by the same title:

I can go and pick the pocket of some executive . . .so badly that I know his company's going to be out of business in six months, and I can go home and sleep like a baby, and it's no big deal, you know, because it's business. (Bakan, 2004: 54).

In this example Barry "believes he is a decent person because he can draw the line at his personal life" (Bakan, 2004: 54). Therefore depending on the situation (whether he is at home or at work), Barry will behave differently. Yet as the first quote demonstrates he considers different behaviors to be ethical in different situations.

Also, individual cultures and societies have different, and sometimes even opposing views on what is considered the "right or wrong" decision. Relativism is a rejection of universal moral truths, and a belief that ethical or moral propositions are relative to social, cultural, or personal references. A particular type of relativism called cultural relativism (Carson and Moser, 2001), holds that culture is a prime factor in the development and difference between people's ethical viewpoints. For example, collectivist cultures such as the Malaysian culture which has a greater concern for harm done to others, may have different ethical standards than those from individualistic cultures such as the United States (Axin, Blair, Heorhiadi, and Thach, 2004).

More specifically to organizations, organizational culture may dictate what is considered the right or wrong response which can be completely independent of an individual's morals or ethics. For example, some managers may not agree with laying off employees for shareholder wealth maximization while a company is still profitable. Yet in order to maintain their job within a particular organization, the organizational culture may dictate that they must do so if they wish to remain employed.

Are there then degrees of ethicality? Is one person's opinion on what is considered ethical or unethical more correct than another person's opinion? Or is it perhaps best to say that ethics is much more complicated than choosing a "right or wrong" answer. By examining how different MPVs relate to ethics this study will add another level of understanding to the complexity of ethics.

Different ways to be ethical. Depending on individual MPV, it is entirely possible that there may be different ways to be ethical. Graaf (2005: 1), for example, in discussing the difficulties managers face in knowing "what the right thing to do is" and the difficulty they encounter due to a lack of "moral guidance," states: "What seems morally good from one perspective, may seem morally bad from another angle."

A manager may sincerely believe that the Conventional MPV is the only way to behave ethically in the workplace. In contrast, a manager who adopts the Radical MPV may believe that their type of management style is the only method by which to behave ethically. If a manager follows a Conventional MPV, at its most extreme form, maximizing profit to the detriment of the environment would be the ethical choice. If a manager follows a Radical MPV, sacrificing a certain degree of profits for the benefit of the environment would be the ethical choice. Although the final decisions made by these

two managers may be different, both managers would consider themselves to be equally ethical. Knowing the MPV of each manager, an objective observer should also consider each manager to be equally ethical even though their final decisions differ.

While people generally try to identify the “right or wrong” response, or the more or less ethical response, the reality may be that the final decision may be both right and wrong, depending on the MPV of the decision-maker.

Utilitarianism and the virtue theory

The theoretical underpinning of the Conventional MPV comes from utilitarianism. The theoretical underpinning of the Radical MPV comes from the virtue theory. Both theories are discussed below, as well as how they came to represent the theoretical background of the Conventional and Radical MPVs. Only a brief overview of the two theories is provided (for a more detailed review see Dyck and Schroeder, 2005, and Dyck and Weber, 2006).

Utilitarianism. The utilitarian approach proposed by Jeremy Bentham and John Stuart Mill bases decisions on consequences, and emphasizes decision making that maximizes total utility, i.e., the “greatest good for the greatest number.” Managers who adopt this approach are meant to consider the consequences of their decisions on all affected parties, and make decisions that benefit the greatest number of people.

Wong (2006; working paper) argues that utilitarianism has come to provide the theoretical backing for the Conventional MPV. Historically, utilitarianism was designed as an alternative to the viewpoint that social benefits should only advantage a select few (Wong, 2006). Under its current Conventional interpretation however, the so called “social benefits” generally refer to short-term financial gain, and those that benefit are

generally limited to shareholders and owners. Dyck (2005: 92) notes that “From a [Conventional] perspective, utilitarianism suggests that to be an ethical manager requires producing the greatest wealth for the owners and stockholders” (Dyck, 2005: 92). Furthermore, as explained by Wong (2006: 17) “Utilitarianism is particularly attractive in managerial settings because it is ‘formulaic’ in nature and thus fits well with other decision-making ‘tools’ such as cost-benefit analysis.”

Virtue theory. In contrast to utilitarianism, Aristotle’s virtue theory focuses on nurturing the community. The community encompasses things such as fostering meaningful work to practicing environmental stewardship (Dyck, 2005). Managers who adopt this approach consider all stakeholders in their decisions (e.g., suppliers, customers, competitors, employees, the environment) and make decisions that nurture the community. Dyck and Schroeder (2005) link the virtue theory with the Radical approach to management.

The range of Radical ethics is much broader than its Conventional utilitarian counterpart, as it includes underlying questions of purpose and community well-being. Furthermore: “from a Radical view, reducing ethics to the scope of quandaries and resolving them via formulaic analysis may be too narrow” (Wong, 2006: 19). Shareholders and owners are important stakeholders to Radical managers, but the key is to achieve a balance between profits and a meaningful life. Radical managers have goals that are more communal, less materialistic, and more sustainable in the long-term. Furthermore, they strive to attain and increase mutual beneficial interdependencies (even among competitors), and their goals are more oriented toward nurturing the community

and moving toward self-actualization, and not simply maximizing productivity and profitability (Dyck, 2005; Dyck and Schroeder, 2005).

Similarities between the two moral points of view. Despite the differences between the Conventional and Radical MPVs, there are certainly similarities between the two. For example, while the value placed on certain aspects of business such as financial gain or the environment may differ, financial gain and the environment are likely still important to both Conventional and Radical managers. As described by Neubert:

In many ways the traits that characterize Radical leaders are similar to those that have been identified for Conventional leaders: the desire to lead, drive, self-confidence, honesty and integrity, intelligence and job-relevant knowledge (Yukl, 2002). However the way that these traits are put into practice by Radical leaders is very different. (2006: 11; working paper).

It is important to recognize that the Radical MPV represents a balanced perspective, and would include the main values of the Conventional MPV: individualism and materialism, but would not overemphasize these two values (recall Figure 2).

As it relates to a balanced perspective, the Radical MPV can be associated with the well-known communitarian paradigm developed by Etzioni (2004). Communitarianism was developed as a blend of the ideals from the “West” and the “East” where the “West” typifies a social design of individualism, autonomy, and liberty, and the “East” typifies a social design of social order, the common good, and authority (Etzioni, 2005). According to Etzioni, blending the two leads to a “sound normative synthesis” balanced between “autonomy and social order, [and] between liberty and the common good” (2005: 1657). So called extreme societies outside the balance of communitarianism would include both societies that overemphasize individuality and those that overemphasize community. The same is the case with a Radical MPV; extreme

management styles outside the balance of the Radical MPV would include both those that overemphasize profits and those that overemphasize nurturing the community.

Table 1 compares the Conventional and Radical MPVs.**asdongaskgnasdg**

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TABLE 1: The Conventional and Radical Moral Points of View

MPV	<i>Conventional</i>	<i>Radical</i>
Theoretical Approach	<i>Utilitarianism</i>	<i>Virtue Theory</i>
Primary Consideration Given to:	<i>Shareholders and Owners</i>	<i>All Stakeholders</i>
Primary Drive and Values	<i>Profit Maximization</i> -Individualism -Materialism	<i>Nurturing the Community</i> -Seek to obtain a balance between many values such as: environmental, physical, intellectual, spiritual and other forms of wealth.
Nature/Content of Dilemmas	<i>Bottom-line Driven</i> <i>Limited Complexity</i> The idea of trade-offs between the natural environment and the bottom-line would not be perceived as an ethical dilemma because the ethical choice is obviously the bottom-line. Therefore no dilemma exists.	<i>Stakeholder Driven</i> <i>High Complexity</i> The idea of trade-offs between the natural environment and the bottom-line would be a complex ethical dilemma not limited to the natural environment and the bottom-line. For example employees would have to be considered: Would employees benefit and/or lose more from an increase in the bottom-line or the protection in the environment?
Frequency	Primary consideration given to shareholders and owners only. Limited range of issues which could be classified as ethical dilemmas: <i>Low frequency</i>	Consideration given to all stakeholders. Sensitive to a wide range of issues which could be classified as ethical dilemmas: <i>High frequency</i>

Longitudinal dimension

This study provides a longitudinal examination of whether there is a relationship between (a) the MPVs that business students espouse in coursework and (b) their perceptions several years later as graduates about i) the relative importance of various factors potentially influencing their ethics; ii) their role models; iii) factors helping and hindering a well-lived life; and iv) their experience of pressures to compromise and freedom to live out their ideals. Thus, this study permits analysis of how (or if) the MPV of business students is still evident once they have entered the workforce as business school graduates.

Badaracco and Webb (1995) conducted a similar study, where they interviewed Harvard MBA graduates who had previously taken an elective business ethics course. Their interviews revealed “several disturbing patterns” where, among other things, their participants “felt strong organizational pressure to do things that they believed were sleazy, unethical, or sometimes illegal” (1995: 8). However, their study did not look at whether there was any relationship between what students said in the classroom and how they experienced the work world as business graduates.

In particular, an area of interest in this study is whether or not participants who indicated a Radical MPV as students can maintain their MPV in a presumably predominant Conventional MPV business world. That is, can a participant whose values extend beyond individualism and materialism, which are not centered on shareholder wealth maximization, retain their ideals and values in corporate North America? The longitudinal dimension of this study permits this level of analysis.

We will now examine the first area of investigation in this study: factors that influence ethics.

Hypothesis 1: Factors that influence ethics

This section contains hypotheses 1a-1h, all of which examine factors that influence ethics. The first column in Table 2 indicates which factors this study examines. The second column indicates the MPV each factor is hypothesized to be of greater influence for.

TABLE 2: Factors that Influence Ethics

<u>Factors that Influence Ethics</u>	<u>Hypothesized to be of greater influence for people whose MPV is:</u>
1a: Managers	<i>Conventional</i>
1b: University Education	<i>Conventional</i>
1c: Ethics Codes, Company Policies and Industry Norms	<i>Conventional</i>
1d: Training	<i>Conventional</i>
1e: Practical Experience	<i>Conventional</i>
1f: Religion	<i>Radical</i>
1g: Family	<i>Radical</i>
1h: Friends	<i>Radical</i>

Hypothesis 1a: Managers. Some theorists believe that the behavior of management is the most important factor in determining how people deal with ethical dilemmas (Appelbaum, Deguire, and Lay, 2005; Sims, 1992). Managers are in a unique position to punish or reinforce the types of behavior they are looking for in their organizations, and to act as role models. For example, Trevino and Brown (2004) believe that most people are followers, and if an authority figure tells them to behave in a manner which they consider unethical, they will do so.

When we consider the influence managers have on their employees, and that in North America illegal organizational behavior is usually considered unethical behavior regardless of MPV, it is disconcerting to know that managerial values may not be aligned with legal behavior: “Some organizations have a culture that reinforces illegal behavior. In addition, some firms are known to selectively recruit and promote employees who have personal values consistent with illegal behavior” (Sims, 1992: 510; citing Conklin, 1977).

On the other hand however, while not taking account for differences in MPVs, the National Business Ethics Survey (2003) reported that when managers emphasize ethics, keep promises, and represent models of ethical behavior, misconduct by other organizational members is much lower than when management does not exemplify ethical behavior. This encouraging finding, however, loses some of its value if we bear in mind the ambiguity surrounding what can be considered ethical behavior based on MPV.

The fact that managers have such a large influence can be particularly problematic as different managers have their own MPVs, and these different MPVs determine what can be considered ethical or unethical behavior within a particular organization (Baumhart, 1968; Schuette, 1965). Dyck (2005: 92) offers a particularly poignant example of the latter point. Considered to be one of the best-known ethical principles in the world and a reoccurring theme in many of the world’s religions (and brought up numerous times by participants in their interviews for this thesis), the “Golden Rule” states: “Treat other people like you would like to be treated.” While the phrase appears direct enough, the problem lies in the fact that people have different MPVs. Some managers may consider the marketplace a dog-eat-dog world and do not expect or believe

that people should be treated with much kindness. Thus while the majority of us may believe that the Golden Rule implies that all people should be treated with kindness and respect, this is not necessarily how everyone would interpret it and correspondingly not how everyone would act on it. While it may not be surprising that people would interpret and act on the “Golden Rule” differently, it should be somewhat troubling that regardless of how someone interprets it, they are likely to consider their own behavior ethical.

In North America, people in management positions are typically associated with the more widespread Conventional MPV. Consider the number of companies that value shareholder wealth maximization and emphasize efficiency, productivity, and competition, compared to the number of companies that value community well-being. For example, in his study examining ethical theory and management behavior, Premeaux (2004) found that when managers were presented with an ethical dilemma, their rationale for their behavior was predominantly of a utilitarian nature. Ghoshal (2005: 79), referencing the dictum of Milton Friedman, states: “that few managers today can publicly question that their job is to maximize shareholder value.” Lastly, consider the landmark 1919 *Dodge v. Ford* Michigan State Supreme Court decision where Henry Ford wanted to stop declaring dividends for investors and reduce the price of his cars while at the same time increasing the number of people he employed. The court notoriously stated “A business organization is organized and carried on primarily for the profit of stockholders” (*Dodge Brothers v. Ford Motor Company*, 1919: 170 N.W. 668). This court decision is still very much relevant today and legally, organizations have to make the profit of stockholders their number one priority.

Due to the pressure and expectations placed on managers (usually financial and short-term), and the value-laden business education they likely received (Bernstein, 2001; Ghoshal, 2005; Kuttner, 1996; Pfeffer, 2005), managers are presumed to have MPVs that are aligned with a high value on individualism and materialism. As Figure 2 showed, a high value placed on individualism and materialism corresponds to the value structure of the Conventional MPV (Dyck and Schroeder, 2005; Dyck and Weber, 2006). Therefore when we consider the pressures experienced by managers where typically quarterly, quantifiable, shareholder wealth maximization results are demanded, as well as their value-laden education steeped in the individualist-materialist paradigm (Dyck et al., 2006; Ghoshal, 2005; Pfeffer, 2005), managers, in North America at least, are much more likely to hold a Conventional MPV.

If most managers hold a Conventional MPV, it is hypothesized that they are likely to have a greater influence on like-minded employees (employees with a Conventional MPV). For example, knowing that most managers place their primary emphasis on materialism and individualism, for an employee with a Radical MPV, managers are less likely to represent an important ethical influence. Simply because the value structure (individualism and materialism) of Conventional managers is less likely to include other values of equal importance to Radical employees, such as ecological, intellectual, spiritual, social, and aesthetic well-being (Burch, 2000)

Additionally, with values that exceed (but still include) individualism and materialism, participants with a Radical MPV may have fewer managers whose MPV is aligned with their own (particularly in North America). As such, it is hypothesized that:

Hypothesis 1a: *Managers will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Conventional MPV.*

Hypothesis 1b: University education. Considering that many post-secondary schools have made business ethics courses mandatory, it is believed that education has an impact on ethics. Research on the relationship between university education and ethics, however, is inconclusive (Arlow and Ulrich, 1983; Boyd, 1981-1982; Martin, 1981-1982; Stead and Miller, 1988; Weber, 1990). According to Art Wolfe, professor of Business Law at Michigan State University, ethics courses are “way too little, way too late” (1993: 7). McCabe, Dukerich, and Dutton (1994) concluded that the impact of ethics courses is short-lived and minimal. Baetz and Sharp (2004) examined the teaching tools available to university professors who teach ethics and concluded that: “a sample of the leading textbooks provides only very superficial coverage of ethical issues,” and “teaching notes in many cases provide little guidance for instructors unfamiliar with teaching ethics” (2004: 53). Maybe the most apt and still applicable summary of existing research on the impact of business courses on ethical opinions was provided by McCabe et al. (1994: 700): “we have not found the answer to effectively addressing the issue of business ethics and additional work is needed.”

Perhaps the message students are receiving with regard to ethics is not clear. If university deans in business schools are willing to engage in questionable behavior, how can we expect students to act differently? Guelcher and Cahalane (1999) found that nearly 50 percent of business school deans admitted that they would accept a one million dollar gift even if it meant that they would have to admit an unqualified applicant. For

deans with Conventional MPVs that follow the utilitarian approach, this behavior would be perfectly ethical. After all, they are only admitting one unqualified applicant while gaining money for potentially hundreds of students. For deans with Radical MPVs this behavior is less likely to be considered ethical.

While business ethics courses themselves may not have a substantial, long-lasting influence on students, longitudinal research does support the notion that college and university education does contribute to moral development (Rest, 1993; Rest and Deemer, 1986; Rest and Thoma, 1985; Tomlinson, 1974). Post-secondary education does represent a time in people's lives where significant moral development occurs (McCabe et al., 1996), however the direct influences and antecedents to this development are still somewhat ambiguous. For example, a business ethics course may not have a major or even minor impact on a student's ethics, but the behavior and influence of other students could.

What about the MPV of business schools, and how does this relate to what students are taught? Researchers are increasingly pointing out that the large majority of management courses are not value-free (Dyck et al., 2006; Ghoshal, 2005; Pfeffer, 2005), and argue for approaches other than the typical Conventional approach (Dyck et al., 2006; Donaldson, 2005; Ghosal, 2005; Mintzberg, 2005). Ghosal (2005) questions the role academics have played in propagating value-laden business courses, which teach students that a manager's job is to maximize shareholder wealth. Business schools are increasingly teaching management courses from an economics viewpoint (Bernstein, 2001; Ghosal, 2005; Kuttner, 1996), and the values attached to economics are affecting students. As stated by Pfeffer (2005: 97):

Consider first the effects of business schools on student values and behavior. An Aspen Institute study (2001) found that student values changed during their two years in the MBA program. Not surprisingly, over the time they were in business school, enhancing shareholder value became more important and customers and employees became less important for the students.

Correspondingly, Krishnan (2003) pointed out that business students tend to become more materialistic and individualistic over time. Even more dramatic, Ghoshal (2005: 76) suggests “that by propagating ideologically inspired amoral theories, business schools have actively freed their students from any sense of moral responsibility.”

Knowing that the majority of management courses are taught from a Conventional MPV, it is predicted that for participants with a Conventional MPV, education will be more likely to have an influence on their ethics than it would on someone whose MPV is not aligned with what most management courses teach. That is, education is more aligned with a Conventional MPV than it is with a Radical MPV. As such, education would tend to back up the Conventional MPV and those who hold this MPV. Therefore, participants with a Radical MPV are less likely to agree with the Conventional approach they have been taught in university business courses (all participants were commerce graduates). Correspondingly, education is less likely to have an influence on their ethics.

Hypothesis 1b: Education will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Conventional MPV.

Hypothesis 1c: Ethics codes, company policies and industry norms. After post-secondary education or perhaps directly from high school, young adults enter the workforce where they begin to assume roles of increasing importance and responsibility.

How well do work organizations prepare their workers for the inevitable ethical dilemmas they will encounter?

Most large organizations have implemented ethics codes and programs in an attempt to manage ethics in the workplace (Dyck, 2005), and their adoption is increasing (Arjoon, 2000). According to Dyck (2005), over 90 percent of corporations have a formal code of ethics. Most research suggests that formal ethics and legal compliance programs have what researchers have referred to as a “positive”¹ influence (Somers, 2001; Trevino and Brown, 2004). However, creating such programs in no way guarantees a “positive” influence. According to the Ethics Resource Center’s National Business Ethics Survey (2003), organizations that contained four program elements - standards, training, advice lines, and reporting systems - had a 78 percent greater likelihood that employees would report unethical² conduct to management. In organizations without formal programs, 50 percent less people said they would report “unethical” behavior to management. Similarly, McCabe, Trevino, and Butterfield (1996: 461) found that “self-reported unethical behavior was lower for respondents who work in an organization with a corporate code of conduct and was inversely associated with corporate code implementation strength and embeddedness.”

Consistent with what was discussed in the influence of managers section in this study (hypothesis 1a), a frequent theme in studies that examine formal ethics and legal compliance programs and their impact on employees, is the dependence on the behavior

¹ A positive influence presumably means organizational behavior that is consistent with the espoused MPV of the organization.

² Many of the studies referenced in this paper apply a uni-dimensional meaning to the words ethical or unethical. In order to properly reference these papers their use of the terms must be applied in this paper as well, although the reader should recall that what people consider ethical or unethical is dependent on their MPV.

of management (Frique, Lin, and Kolb, 2004; Trevino and Brown, 2004; Weaver, 1999). When management does not obey the codes or programs outlined, it gives employees the perception that the program is only there for show.

While not examining MPV, organizational culture can help explain the values behind a company's formal ethics codes or company policies. Organizational culture can be defined as "the set of shared values, norms, standards for behaviour, and expectations that influence the ways in which individuals, teams and groups interact with each other and cooperate to achieve company goals" (Dyck, 2005: 98). Organizational culture helps to inform employees which behaviors are rewarded or punished. While a positive culture can bring out the best in people, a culture that permits the rationalization of behavior regardless of one's MPV with the saying "everyone else is doing it", serves to permeate questionable behavior throughout the organization (Dyck, 2005).

Beyond what the organizational culture research can contribute, little research has explored the underpinning value structure behind ethics codes, company policies and industry norms, and how the underpinning values affect such programs and employees. This thesis examines the values associated with the Conventional and Radical MPVs, and how these two MPVs relate to the influence ethics codes, company policies and industry norms have on the ethics of employees.

The literature suggests that existing ethic codes, company policies and industry norms are steeped in the Conventional MPV (Ghoshal, 20005, Pfeffer, 2005). In his article titled "Bad Management Theories are Destroying Good Management Practices," Ghoshal (2005) asserts that the existing management paradigm based on the maximization of shareholder wealth that has helped create the Enrons of the world, has

affected not only management education, but also executive training and is “generally shaping the intellectual and normative order within which all day-to-day decisions are made” (2005: 75).

The Conventional MPV places a high value on individualism and materialism. With a high value on individualism and materialism, and less of a value on other aspects such as social well-being and the environment, as well as placing value on a smaller number of aspects overall, existing ethics codes, company policies and industry norms are likely sufficient for participants with a Conventional MPV. The Radical MPV, however, seeks to obtain a balance between many competing values including: physical, social, spiritual, aesthetic, and intellectual wealth (Burch, 2000). With a balanced MPV that includes many different values, ethics codes, company policies and industry norms are less likely to be broad enough to cover all that an individual with a Radical MPV is concerned about. This is particularly true if the codes, policies and norms have not been updated in years.

Therefore, it is predicted that participants with a Conventional MPV are more likely to see ethics codes, company policies and industry norms as an important influence on their ethics, as such policies and norms are more likely to be aligned with their values (individualism and materialism). Participants with a Radical MPV, however, are less likely to see ethics codes, company policies and industry norms as an important influence on their ethics. To these participants, ethics codes, company policies and industry norms are likely not broad enough to encompass all that is important and of value to them, as their ethics go above and beyond what is included in most ethics codes, company policies and industry norms.

Hypothesis 1c: *Ethics codes, company policies and industry norms will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Conventional MPV.*

Hypothesis 1d: Training. Closely associated with ethics codes, company policies and industry norms, is the ethics training provided by companies. In the 2001 Industry Report, 1652 companies were polled and it was found that only “24 percent provided ethics training on a regular basis, 17 percent provided ethics training on an as needed basis, and 38 percent did not provide ethics training at all” (as cited by Frisque, Lin, and Kolb, 2004, referencing Galvin, 2004). Similarly, based on data from 1073 business school graduates, Delaney and Sockell (1992) found that ethics training programs are not the norm in business. In all but one of the seven industries they collected data for (the one industry being public administration), less than 40 percent of participants stated their company had an ethics training program. This is the case despite the fact that at least 62 percent of individuals in companies that did not have ethics training programs, indicated that they would like to have such a program. That being said, however, some researchers have pointed out that ethics training programs are becoming increasingly prevalent in today’s organizations (Weaver, Trevino, and Cochran, 1999).

While offering ethics training programs may not be the norm in business, generally, studies show that there is a limited benefit for companies that do so (Delaney and Sockell, 1992). As with ethics codes, company policies and industry norms, researchers have pointed out that the influence of an ethics training program may have more to do with management than with the programs themselves (consistent with the “influence of managers” section already discussed). If management places emphasis on

ethics training *and* leads by example, the influence of ethics training is much more profound (Frisque et al., 2004; Kelly, Skinner, and Ferrell, 1989; Weaver, 1999).

Researchers have typically focused on instrumental means to improve the “effectiveness” of ethics training programs (Blodgett and Carlson, 1997; Leclair and Ferrell, 2000; Jennings, 2004; Kuratko and Goldsby, 2004; Stevens, Steensma, Harrison and Coleman, 2005; Kubal, Baker and Coleman, 2006). Reynolds and Bowie (2004: 275) indicate that the scholarly discussions surrounding ethics programs “have typically been rooted in social scientific approaches to this phenomenon.” For example, Kubal et al. (2006: 5) list seven steps for “leaders who wish to build an ethical organization: 1. Implement training programs. 2. Apply key principles. 3. Make ethics a part of your business strategy. 4. Measure ethics performance. 5. Invest resources. 6. Communicate regularly. 7. Tap into your company's grapevine.” While such instrumental steps are no doubt practical and useful, research has not looked at how the success of ethics training programs relate to differences in MPVs.

Research that does examine this would question how ethics training is taught, how it is implemented, and how it influences and affects different employees. Although this paper does not examine the success or effectiveness of an ethics training program (in fact the differing MPV framework of this paper would make it difficult to define a “successful” or “effective” ethics training program), it does provide a stepping stone for further research examining MPV and ethics training, by examining the importance employees place on ethics training depending on their personal MPV.

Training programs are just as value-laden as a university education in business (Ghoshal, 2005). While the theories behind the dominance of the individualist-materialist

paradigm may not be as explicitly explained to executives or managerial employees, they are taught the same lessons (Ghosal, 2005: 75). As with ethics codes, company policies and industry norms, while the training received by individuals may have been sufficient for those with a Conventional MPV, it is likely not broad enough for those with a Radical MPV. Therefore:

Hypothesis 1d: *Training will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Conventional MPV.*

Hypothesis 1e: Practical experience. Similar to most research on business ethics, the findings on the influence of practical or work experience on ethics is inconclusive. Kidwell et al. (1987) found that work experience was related to higher ethical beliefs. Reiss and Mitra (1998), while examining ethical behavior and not ethical beliefs, found the opposite of Kidwell et al. (1987). Specifically, they found that individuals with work experience were more likely to see “behaviors of an uncertain ethical nature as more acceptable than individuals without work experience” (1998: 1589).

Practical experience is an important aspect of managerial ethics. It is unique compared to other influences in that it can place people in situations where they find themselves making decisions that, as outside observers, they had not imagined possible. For example, when hearing how certain members of Enron behaved, outside observers are quick to say they would never have behaved in such a manner. However, if they are placed in a similar situation they realize they must consider factors such as: a mortgage

that must be paid, kids in expensive schools, and a boss that informs you that your job depends on completing a certain task which you feel is unethical for example.

In a course titled “Contemporary Social Issues in Business” taken by all participants in this thesis, when students were first asked if they could see themselves behaving in a similar fashion as the egregious Enron employees, almost the entire class said no. Once situational and personal factors were brought to the attention of the students and they were asked the same question again, the majority of the class changed their mind and said they could see themselves behaving in a similar fashion (taken from an interview conducted for this thesis). In fact, researchers have noted that our ethical viewpoints may not necessarily have an established base, but may be related more to the current situation and context (Axinn et al., 2004; Butterfield, Trevino, and Weaver, 2000).

Based on social cognition research, Butterfield, Trevino and Weaver (2000) found that moral awareness was related more to issue factors, such as the magnitude of the potential consequences, and social context related factors; such as competitive context. This corresponds with a “Situationalist” ethical ideology (Axinn et al., 2004), which looks for the best possible outcome in a given situation (Forsyth, 1992). Correspondingly, a situationalist utilizes a utilitarian perspective (Axinn et al., 2004), which as already explained, is consistent with the Conventional MPV.

For this hypothesis, practical experiences are believed to be value-laden in the Conventional MPV (Ghoshal, 2005; Pfeffer, 2005). This belief is partly based on Badaracco and Webb’s (1995) study that found that the large majority of their participants believed that “sleazy” people progressed faster through an organization’s

ranks. Additionally, when Badaracco and Webb asked participants: “Did fear of punishment motivate you to do the right thing?” They were “astounded” when more than half turned the question upside down and said “they feared the repercussions for doing what they saw as “the right thing”” (1995: 13).

Similar to the reasoning applied to the previous hypotheses in this section, if the large majority of practical experiences come from a business world laden in the Conventional MPV, these experiences are likely to have a larger influence on individuals holding the equivalent MPV, than they are on individuals with a different MPV.

Therefore:

Hypothesis 1e: Practical experience will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Conventional MPV.

The five factors which were just reviewed were all hypothesized to be of greater influence on the ethics of individuals with a Conventional MPV. The remaining three factors—religion, family and friends—are hypothesized to be of greater influence on the ethics of individuals with a Radical MPV. As Blaha and Amstutz (2006) suggest in their book review there is some reason to speculate that religion, family, and friends will be of greater influence on the ethics of individuals with a Radical MPV as compared to those with a Conventional MPV. They quote Montgomery Burns who is certainly focused on individualism and materialism to make their point: “family, friendship, and religion are the three demons that must be overcome in order to succeed in business” (2006: 500).

Hypothesis 1f: Religion. While the academic attention given to the study of business ethics and religion has increased (Dyck, Starke and Dueck, 2005), researchers

have noted that its focus has narrowed. For example, Calkin believes that business ethics has moved away from religion and that “western business ethics has become increasingly less theological and more philosophical, social scientific, and issues-driven in the last two decades” (2000: 339). Jackson believes business ethics is “a discipline that is fast becoming dominated and narrowed in its focus by social science, managerial theory, and analytical philosophy” (1999: 61). Fort (1997), by contrast, boldly states that business ethics has excluded and is scared of religion, and that religion should be included in the study and practice of business ethics. Yet what in fact does the empirical research say with regard to the arbitrary relationship between religion and business ethics?

According to Weaver and Agle (2002), empirical research on religion and business ethics is limited and mixed. While some studies have found no relationship between religious orientation and business ethics (Hegarty and Sims, 1978, 1979; Kidwell, Stevens, and Bethke, 1987; Tse and Alan, 1997), some have found significant negative relationships (Clark and Dawson, 1996), and some have found significant positive relationships; meaning that the more religious the person the less willing they will be to behave in unethical ways (Kennedy and Lawton, 1998; Conroy and Emerson, 2004; Perry, Nixon, Duffy and Robinson, 2005).

In Singhapakdi, Marta, Rallapalli, and Rao’s (2000) study of marketing, they found that religiosity does influence ethics. Specifically, they found that “religiousness is generally a factor of a marketer’s personal moral philosophies, perception of an ethical problem, and ethical intentions,” and that “less religious marketers tend to reject universal moral principles when evaluating ethical actions and base their decisions more on the nature of the situation and the consequences resulting from the action” (2000:

313). Longenecker, McKinney, and Moore, (2004) looked at the relationship between religion and business ethics at a more complex level and found that when religion was broadly defined, there was “little relationship between religious commitment and ethical judgment” (2004: 373). They did, however, find that religiosity was related to a lower acceptance of unethical decisions³ by participants who rated their religious interests with a high to moderate level of importance.

A possible reason for such mixed results could be the generic application of religion without consideration to different religions and their underlying MPVs. By examining the different MPVs that underlie religions, we can gain a greater understanding on the influence religion may or may not have on organizational ethics.

The Conventional MPV is consistent with Weber and his notion of the Protestant Ethic (Weber, 1958), which is grounded in the two hallmarks: individualism and materialism (Dyck and Schroeder, 2005; Frey, 1998). However, placing a high value on individualism and materialism may not be aligned with what most religions are teaching today (Collins, 2000). Calkins argues that “religion offers an alternative methodology that challenges highly individualistic, mundane, and transient thinking” (2000: 348). Rawwas, Swaidan, and Al-Khatib (2006: 70) refer to the theory of the sacred canopy, which “argues that major religions have lost their influence over many aspects of our lives because of the increasing materialism of our modern society (Berger, 1967; Gorski, 2000).”

Dyck and Schroeder (2005: 705) show how the Radical MPV can be grounded in an Anabaptist-Mennonite MPV, characterized by “servant leadership, stakeholding, job

³ These particular decisions were deemed unethical by the researchers. From a differing MPV framework, we can speculate that it may have been the case that some participants did not view these decisions as unethical.

crafting and sustaincentrism.” Today’s religions often seem to point out the negative aspects associated with materialism and the need for community. As stated by Dyck et al. (2006: 4): “We speculate that there may be a relationship between the growing interest in religion and spirituality and the growing discontent with the materialist-individualist emphasis that characterizes conventional management theory and practice.” Given that individualism and materialism are generally not valued highly in most religions today (Calkin, 2000; Rawwas et al., 2006), people who value these two hallmarks of the Conventional MPV may be less likely to view religion as an influence on their ethics. In contrast, people with a Radical MPV that seek a balance in values which include individualism and materialism but also spiritual values, may be more likely to view religion as an influence on their ethics.

Dyck and Weber (2006: 436) found empirical support for their hypothesis that stated: “Radical managers will place greater emphasis on personal spiritual virtues than will conventional managers,” where personal spiritual virtues included prayerfulness and spirituality-at-work. Correspondingly in this study it is expected that:

Hypothesis 1f: Religion will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Radical MPV.

Hypothesis 1g: Family. Typically, our ethics education starts at home (Perry et al., 2005), and it would therefore seem reasonable to suspect that ethics is influenced by family upbringing. Farnsworth and Kleiner (2003) believe that early education and family influence have the greatest impact on future business leaders’ integrity and values. Indeed, a part of this study included examining student papers written for an ethics

course. In these papers numerous students pointed to their family upbringing as the foundation of their ethics and values. In a study conducted by Devitt and Hise (2002), 75 percent of their respondents stated that their families were an influence on their decisions when facing an ethical issue.

However the moral lessons we learn at home may not be applicable in the workplace. Some researchers have noted that while we learn our moral education from our families or church, professional codes are developed through education and norms of conduct (Davis, 1993; Frique et al., 2004). Furthermore, researchers have concluded that the large majority of adults have not fully formed their MPV (Rest, 1986; Trevino and Brown, 2004); and correspondingly the development of MPV continues well into adulthood (Trevino and Brown, 2004). For example, Sanford (1964) found that college students were quick to abandon their own beliefs in favor of the opinions and values of their fellow students.

People tend to like the idea that ethics are taught at home and what was taught at home sticks with you for the rest of your life. This represents a downplay in the gray area of ethics where the so called “ethical” and “unethical” decisions blur, and situational factors are a much larger factor than outside observers expect.

While researchers have debated the influence of family on personal ethics, one area that has not been explored is how a particular MPV relates to the influence of family on personal ethics. Could it be that the influence family has on your ethics is different depending on which MPV you hold?

People with a Conventional MPV place a high emphasis on materialism (e.g., efficiency, productivity, profitability) and individualism (e.g., competitiveness, getting

ahead) (Dyck et al., 2006). Consequently, they are more likely to achieve individualism and particularly materialism by emphasizing work and career at the expense of family. This is not to say that family is not an important value to people with a Conventional MPV; it simply plays a smaller role in their ability to satisfy their values. Furthermore, with individualism and materialism as the main values, there is less time for family, and therefore family would have less of an impact on personal ethics. People with a Radical MPV however, believe that financial wealth does not trump other needs such as physical, social, spiritual, aesthetic, and intellectual wealth (Burch, 2000), aspects of life that are more likely than individualism and materialism, to come from your family. Therefore:

Hypothesis 1g: Family will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Radical MPV.

Hypothesis 1h: Friends. According to McDonald and Zepp: “Peers can exert a strong influence on the ethical behavior of colleagues” (1989: 55). In fact, some researchers have found peer behavior and expectations to be better predictors of unethical behavior⁴ for managers than personal values or beliefs, or those of upper management (Zey-Ferrell, Weaver, and Ferrell, 1979; Zey-Ferrell, and Ferrell 1982). Similarly Jones and Kavanagh state: “Peers set the standards and serve as referents for behavior” (1996: 512). In their study they found that participants reported higher unethical behavioral intentions if their peer group was perceived to regularly engage in unethical behavior. In their examination of potential advertising firm employees, Keith, Pettijohn, and Burnett (2003), found that peer ethical behavior exerted a strong influence on the ethical

⁴ Again these studies used “unethical” behavior as a uni-dimensional term, and in order to properly reference these papers the same uni-dimensional term is used here.

behavioral intentions of their respondents. While these studies have found friends to be an important influence on personal ethics, they have not examined the importance of this influence based on MPV.

Recall from the family section of this study, that family was hypothesized to be of greater influence on the ethics of participants with a Radical MPV, as family generally represents a value beyond individualism and materialism. The same reasoning applies to the hypothesis for the influence of friends on ethics:

Hypothesis 1h: Friends will be perceived to have a greater influence on the ethics of business school graduates who as students indicated that they had a Radical MPV.

In sum, hypothesis 1 makes predictions for eight factors that influence ethics. Five are hypothesized to be of greater influence on the ethics of participants with a Conventional MPV, and three for participants with a Radical MPV. The next hypothesis examines how MPV relates to selecting role models.

Hypothesis 2: Role models.

This section extends beyond ethics, and examines individuals' role models of a self-labeled well-lived life. The interest in this section is in who (e.g. managers, family, and friends) individuals identify as a role model(s) of their well-lived life, depending on MPV.

A role model is simply a person we choose to model ourselves after (Fisher, 1985). Research is still unclear on how role models influence people (Hackett, Esposito, and O'Halloran, 1989; Jung, 1986), and the degree to which they influence people (Kantor and Weisberg, 2002; Perry and Nixon, 2005). Such investigations, however, are

beyond the scope of this study. Although there are a considerable number of studies which have examined business role models (e.g., Kantor and Weisberg; Karunanayake and Nauta, 2004; Perry and Nixon, 2005), what these studies have not done, is examine who is selected as a role model based on MPV.

Table 3 indicates which role model(s) individuals with particular MPVs are hypothesized to mention. Column one indicates which role models it is anticipated individuals will mention. Column two indicates which MPV individuals who mention a given role model, are likely to have. For example, in column one the first role model is a manager/boss. In column two we see that it is hypothesized that participants with a Conventional MPV are more likely to mention a manager/boss as a role model.

TABLE 3: Role Models of a Well-Lived Life

<u>Role Models of a Well-Lived Life</u>	<u>Hypothesized to be Role Models for:</u>
2a: Manager/Boss	<i>Conventional</i>
2b: Family	<i>Radical</i>
2b: Friends	<i>Radical</i>

Hypothesis 2a: Role models from a Conventional moral point of view. In the “factors that influence ethics” section of this study, it was argued that managers with their typically individualistic-materialistic values were more likely to be an ethical influence on participants with a Conventional MPV. Similarly, in this section it is hypothesized that managers with their individualistic-materialistic values are more likely to be role models for participants with a Conventional MPV. This is consistent with research that has argued that people seek role models who they perceive as similar to themselves (Bandura, 1977; 1986; Gottfredson, 1981; Hackett and Byars, 1996). Karunanayake and Nauta

(2004) refer to this tendency as the similarity hypothesis. They posit that “a role model will be inspirational only to the degree that a person is able to identify with that model,” (2004: 226). With respect to sex (Basow and Howe, 1979; Erkut and Mokros, 1984; Gilbert, 1985), and race (Karunanayake and Nauta, 2004), the similarity hypothesis has been well supported by empirical data.

Correspondingly, in this study and its examination of MPV, it is hypothesized that an individual with a Conventional MPV is more likely to identify with a role model who has the same MPV. As argued in the “influence of managers on ethics” section of this study, business managers in general are more likely to have a Conventional MPV than a Radical MPV. Hence:

Hypothesis 2a: A manager/boss is more likely to be identified as a role model by business school graduates who as students indicated that they had a Conventional MPV.

Hypothesis 2b: Role models from a Radical moral point of view. The hypothesis for individuals with a Radical MPV and who they will list as a role model(s), is a combination of two findings in the literature. The first is the similarity hypothesis. Again, based on the similarity hypothesis and its empirical support (Basow and Howe, 1979; Erkut and Mokros, 1984; Gilbert, 1985; Karunanayake and Nauta, 2004), it is hypothesized that a participant with a Radical MPV is more likely to identify with a role model that has a similar MPV.

The second finding in the literature is that existing role model research has demonstrated that participants frequently list multiple people and specific characteristics of these people as role models (Filstad, 2004; Fisher, 1998; Gibson, 1995), and that total

role models are rare (Shapiro, Haseltine, and Rowe, 1978). That is, people pick and choose the characteristics they admire in people, and choose role models based on those specific characteristics and not on the person as a whole. For example, I admire my manager's ambition to succeed in the business world, but do not agree with the limited amount of time she commits to her family.

Combining these two findings, just as family and friends were hypothesized to represent more important ethical influences for participants with a Radical MPV, they are also hypothesized to be more likely to be listed as role models by participants with a Radical MPV. This is hypothesized because it is believed that a family member or friend is more likely than a manager, to demonstrate characteristics consistent with a Radical MPV. This is not to say that family members and friends are more likely to have a Radical MPV, just that they are more likely than managers to have characteristics consistent with a Radical MPV. Recall that past research that shows that people select characteristics of their role models, and not the person as a whole (Filstad, 2004; Fisher, 1998; Gibson, 1995; Shapiro et al, 1978).

Furthermore, the hypotheses in this "role models" section only include as categories of role models, managers, family members, and friends. Of these three categories, family members and friends are more likely to have characteristics consistent with a Radical MPV than managers (who it has been argued are more likely to have a Conventional MPV). Therefore:

Hypothesis 2b: Family members or friends are more likely to be identified as role models by business school graduates, who as students indicated that they had a Radical MPV.

Hypotheses have now been made on how MPV relates to selecting role models (H2), and to the influence of certain factors on personal ethics (H1). Hypothesis 3 will examine how MPV relates to what factors participants list as helping or hindering them from living their self-labeled well-lived life.

Hypothesis 3: Factors helping and hindering a well-lived life

This section examines more exploratory research and as such, there is little relevant literature to incorporate. However the hypotheses in this section are consistent with the arguments made for the previous hypotheses, and relate to the individualist and materialist values of the Conventional MPV (Dyck and Schroeder, 2005; Frey, 1998), and the balanced and community values of the Radical MPV (Dyck and Schroeder, 2005; Dyck et al, 2006).

Table 4 indicates which factors individuals with particular MPVs are hypothesized to mention as helping or hindering their well-lived life. Column one indicates which factors it is anticipated individuals will mention. Column two indicates which MPV individuals who mention a given factor, are likely to have. For example, in column one the first factor under the “Helping a Well-Lived Life” heading is work. In column two we see that it is hypothesized that individuals with a Conventional MPV are more likely to mention work as helping them live their well-lived life.

TABLE 4: Factors Helping and Hindering a Well-Lived Life

Factors Helping or Hindering a Well-Lived Life	Hypothesized to be Helping or Hindering the Well-Lived Life of:
<u>Helping A Well-Lived Life</u>	
3a: Work	<i>Conventional</i>
3a: Education	<i>Conventional</i>
3a: Money and Material Possessions	<i>Conventional</i>
3b: Religion	<i>Radical</i>
3b: Family	<i>Radical</i>
3b: Friends	<i>Radical</i>
<u>Hindering A Well-Lived Life</u>	
3c: Other People	<i>Conventional</i>
3d: Work	<i>Radical</i>
3d: Lack of Time	<i>Radical</i>

Hypothesis 3a and 3b: Helping a well-lived life. The Conventional MPV emphasizes materialism, and tends to downplay other forms of well-being (e.g., social, physical, spiritual, aesthetic, ecological, intellectual) (Dyck et al., 2006). Combining this value on material well-being with what was already discussed in the influence of practical experience and education sections of this study (hypothesis 1b and 1e respectively), it is predicted that:

Hypothesis 3a: *Work, education, money, and material possessions are more likely to be identified as helping a well-lived life by business school graduates who as students indicated that they had a Conventional MPV.*

In the discussion for the hypotheses on the influence of religion, family, and friends on individual ethics, arguments were presented for why these potential ethical influences should be of greater influence to individuals with a Radical MPV. While having a greater ethical influence does not necessarily relate to helping what individuals have labeled as their well-lived life, it seems reasonable to speculate that the influence of religion, family, and friends will extend to helping the well-lived life of individuals with a Radical MPV.

A Radical MPV emphasizes a balance between different values, such as material and spiritual well-being; and achieving a work-life equilibrium. With this emphasis on symmetry, sources that help satisfy values beyond individualism and materialism are anticipated to be mentioned more often by individuals with a Radical MPV.

Hypothesis 3b: *Family, friends, and religion are more likely to be identified as helping a well-lived life by business school graduates who as students indicated that they had a Radical MPV.*

Hypothesis 3c and 3d: Hindering a well-lived life. With a primary focus on individualism, the Conventional MPV tends to downplay other levels of analysis (e.g., community-building, cooperation, the merits of deference) (Dyck et al., 2006). In contrast, people with a Radical MPV seek to increase “mutually beneficial interdependence” as opposed to decreasing rivalry intensity (Dyck, 2005). As such, whereas the Radical MPV is associated with cooperation, the Conventional MPV is

associated with competition (Dyck, 2005). A Conventional MPV is associated with individualistic tendencies such as “I can do this on my own; I am not part of the larger community who helps me.” A Radical MPV, however, is associated with a more cooperative, collegial environment. People with a Conventional MPV are more likely to see other people as competition, and less likely as allies working toward a common goal. On the other hand, people with a Radical MPV are more likely to value community-building and cooperation, and as such less likely to see other people as a hindrance.

Hypothesis 3c: “Other people” are more likely to be identified as hindering a well-lived life by business school graduates, who as students indicated they had a Conventional MPV.

From a Radical perspective, hindrances are more likely to be related to work with its typically imbalanced prioritization of materialism and individualism, and to the competing demands experienced by participants who are concerned with numerous values which often vie with each other.

As mentioned numerous times in this study, a Radical MPV values various forms of well-being. As managers, for participants in this study it is reasonable to say that work represents a large demand on their lives, in terms of time and effort for example. For a Conventional manager in North America, this demand is consistent with attaining their values: individualism and materialism. For a Radical manager, however, this large demand is inconsistent with attaining the balance in values they are striving to obtain. A large demand from work does not allow Radical managers to obtain a balance in values because work is overemphasized. As such, it is hypothesized that Radical managers will be more likely to identify work as a hindrance on their self-labeled well-lived life.

Furthermore, because a Radical MPV places value on many different forms of well-being, it is inevitable that individuals with this MPV experience competing demands for their time and effort. While individuals with a Conventional MPV no doubt also experience competing demands for their time and effort, it is hypothesized that this experience will be greater for individuals with a Radical MPV.

Hypothesis 3d: Work and competing demands are more likely to be identified as hindering a well-lived life by business school graduates who as students indicated they had a Radical MPV.

Having examined how MPV relates to: 1) factors that help or hinder a well-lived life (H3); 2) role models of a well-lived life (H2), and; 3) various factors that influence ethics (H1), we now look at how MPV relates to pressure and constraint on ideals.

Hypothesis 4: Felt pressure and constraint

Table 5 provides an outline of the hypotheses in this section. The first column looks at whether or not individuals have felt pressure to compromise their ideals in their current organization, and whether individuals are currently feeling constrained or if they see more opportunities to live out their ideals. The second column shows the hypothesized responses based on MPV. For example, the first question in the table looks at felt pressure to compromise ideals. It is hypothesized that individuals with a Conventional MPV compared to individuals with a Radical MPV, will be less likely to say that they have felt pressure to compromise their ideals.

TABLE 5: Felt Pressure and Constraint

<u>Question</u>	<u>Hypothesized Response by MPV:</u>
4a: Felt Pressure to Compromise Ideals	Radical more likely to say - <i>Yes</i>
4b: Feel Constrained or See More Opportunities	Radical more likely to say - <i>Constrained</i>

Hypothesis 4a: Felt pressure to compromise ideals. Table 1 (page 14) was produced to clearly display the differences between the Conventional and Radical MPV. The last 2 rows of the table however, help explain the argument behind the hypotheses in this section.

As shown in Table 1, the nature/content of dilemmas from a Conventional MPV are of limited complexity. For a manager with a Conventional MPV, dilemmas are resolved by making the decision that benefits the bottom-line. Decisions are driven by shareholder wealth maximization. With consideration given to one group only, there is a limited range of issues for a Conventional manager that would be classified as a dilemma, and therefore there is a low frequency of dilemmas.

For a manager with a Radical MPV, by contrast, all stakeholders are considered before a decision is made. Simply by considering all stakeholders, the decision of a Radical manager is more complex. Furthermore, because Radical managers consider all stakeholders, they are sensitive to a wider range of issues which could be classified as dilemmas, and therefore they experience a higher frequency of dilemmas.

With more frequent dilemmas that are also more complex, it is hypothesized that individuals with a Radical MPV will be more likely to report having felt pressure to compromise their ideals.

Hypothesis 4a: *Feeling pressure to compromise ideals is more likely to be reported by business school graduates who as students indicated that they had a Radical MPV.*

Hypothesis 4b: More constrained or more opportunities. If individuals with a Radical MPV are more likely to report feeling pressure to compromise their ideals, they are also more likely to report feeling constrained, and less likely to report seeing more opportunities to live out their ideals.

Furthermore, as previously discussed, Conventional organizations are more common and widespread than Radical organizations (in North America at least). Recall the landmark 1919 *Dodge v. Ford* Michigan State Supreme Court, and Ghoshal (2005: 79) referencing the dictum of Milton Friedman that states: “that few managers today can publicly question that their job is to maximize shareholder value.”

Because there are so few Radical organizations available in North America for potential (Radical) employees to work, many people with a Radical MPV no doubt find themselves working for Conventional organizations. An employee in an organization whose MPV does not align with their own, is likely to report feeling constrained and less likely to report seeing opportunities to live out their ideals, as compared to an employee whose MPV aligns with that of their organization.

Consider the scenario of a Conventional organization where the number one goal is sales. Higher sales represent higher profits for the company, higher profits for the company equal higher pay for employees. Employees in this company make the majority of their money on commission, and therefore the higher the individual sales, the higher the individual payouts. With such a high value placed on sales, there may be pressure on

employees to do what it takes to close a sale, which may, but certainly not necessarily, result in questionable business practices. For example, top managers at General Electric repeatedly stressed that they did not condone unethical behavior (which was frequently illegal behavior). However, they created an environment where only departments that held the number one or two position in their respective industries were permitted to stay in business (Griffin, 2002: 197; Jones and George, 2003: 340). In such an environment it is not surprising that there were numerous cases of questionable and illegal business practices (O'Boyle, 1999).

An employee of our fictional firm who has a Conventional MPV that emphasizes materialism (which corresponds with the company paying based on individual performance), is less likely to report feeling pressure to do what it takes to close a sale and achieve the highest amount of sales possible. For an employee with a Conventional MPV, their goals for materialism and individualism match those of this company, and achieving the highest amount of sales possible is less likely to place pressure on their ideals. By contrast, for an employee with a Radical MPV which emphasizes community (cooperation) and overall community well-being (Dyck, 2005), where materialism does not trump other forms of well-being (Burch, 2000), what is required in order to close a high number of sales is more likely to confront them with pressure to compromise their ideals. Therefore:

Hypothesis 4b: Feeling constrained and seeing fewer opportunities are more likely to be reported by business school graduates who as students indicated they had a Radical MPV.

Summary of the literature

The literature reviewed in this thesis demonstrates the difficulty in nailing down (Lewis, 1985), and understanding business ethics. By examining how two different MPVs relate to factors that influence ethics, role models, factors that help or hinder a self-labeled well-lived life, and how they relate to pressures and constraints on ideals, this study hopes to add another level of understanding to the literature. While the majority of the literature on business ethics does portray ethics as a uni-dimensional construct where everyone can be categorized on a presumably universal, often unspecified scale, there does appear to be a sometimes ambiguous and ill-defined recognition, that ethics can be and are, different for different people. The uniqueness of this study accounts for some of this difference by examining two different MPVs.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

The purpose of this study is to examine two MPVs and whether they help to understand: 1) the relative importance of specific factors that influence ethics; 2) role models of a self-defined well-lived life; 3) factors that help and hinder a well-lived life, and; 4) experienced pressure and constraint within organizations. We will now examine the research design and methodology utilized to study these areas.

Research design

This was a longitudinal, qualitative study which used tape recorded interviews to collect the data. The research design was as follows:

- 1.** Participants were former students of the University of Manitoba who took a course entitled “Contemporary Social Issues in Business” in the fall of 2000 and 2002, and who agreed to be interviewed. All participants had graduated from the undergraduate commerce program at the University of Manitoba, and were thus uniquely familiar with the practice of management and business. They were a purposeful sample of convenience in that they were familiar to a professor involved in the study (Dr. Reg Litz), and having taken the “Contemporary Social Issues in Business” course they were distinctively familiar with business ethics.

- 2.** Participants were contacted by Dr. Reg Litz, the professor of the elective business ethics course. As the course instructor, he attempted to make telephone or e-mail contact with each of the 80 students who were enrolled in the two offerings of the course. Dr. Litz made three attempts to contact all former students. In the end, he was able to get in touch with 38 former students, 31 of which agreed to participate in an interview.

3. Of the 31 interviews which were conducted, 22 were used in the current study⁵. In-person interviews were conducted by myself (N=23) while all telephone interviews were conducted by Dr. Fred Starke (N=8).

4. Interview data was transcribed and a near-verbatim transcript was produced and analyzed.

Welch as an exemplar of the Conventional moral point of view.

At the end of the “Contemporary Social Issues in Business” course which all participants in this study took, students completed a final paper where among other questions they were asked if they could work for a manager like Jack Welch, who was a central figure in the course.

A willingness or unwillingness to work for Jack Welch was used to categorize students into either the Conventional or Radical MPV group. While students in the “Contemporary Social Issues in Business” course were not explicitly taught about the Conventional or Radical MPVs, they were taught both the positive and negative aspects of a style of management like that of Jack Welch. Therefore, for this thesis, participants who as students indicated a willingness to work for Jack Welch were identified as having a Conventional MPV. Those who indicated an unwillingness to work for Jack Welch were identified as having a Radical MPV.

⁵ The additional nine interviews were for another study beyond the scope of this thesis. While the nine additional participants were also part of the same participant base, they were not classifiable into one of the two groups used in this study. Some of these participants did not have papers on file that could be used to categorize them as having a Conventional or Radical MPV; and the remaining students either did not answer the “could you work for Jack Welch” question in their papers, or did not make a conclusive decision. For example one student stated he could work for Jack Welch, but only if he did not report directly to him. The additional nine interviews, as well as some of the questions on the interview questionnaire (Appendix A), are not discussed in this study as they pertain to a different related study.

Jack Welch represents the epitome of the Conventional style of management. In a review of six management textbooks (Dyck et al, 2006), Jack Welch was the most frequently cited practitioner (Daft, 2003; Griffin, 2002; Hellriegel, Jackson, and Slocum, 2002; Jones and George, 2003; Robbins and Coulter, 2003; Schmerhorn, 2000). Under his leadership, General Electric (GE) shareholders experienced an investor's dream in increased shareholder value between 1982 and 1997. Some have estimated the increased value to be 1,155 percent (O'Boyle, 1998), and others as high as 4,000 percent (Hegele and Kieser, 2001). Under Jack Welch GE posted an incredible "twenty-two consecutive years of dividend increases, [and] a near perfect record of ever-higher profits (Dyck et al, 2006: 9). Jack Welch has been described as a "hero and a modern saint" (Hegele and Kieser, 2001: 299), and was given the title "manager of the century" by Fortune. Business Week elected him the "gold standard against which other CEOs are measured" (Lowe, 1998), and under his leadership GE has been described as the "corporate success story of the century" (Greiner, 2002: 343).

While Welch impressively served the interests of shareholders and became a role model for countless aspiring managers, another side to his leadership which is rarely mentioned in management textbooks earned him the nickname "Neutron Jack". General Electric under the leadership of Jack Welch was the first company to lay off thousands of workers while still posting a profit (O'Boyle, 1998). Until then, lay-offs were only performed out of necessity to avoid bankruptcy. Now lay-offs were being performed to increase shareholder wealth without consideration to long-time employees who now found themselves jobless. Welch reduced GE's workforce from 402,000 to 270,000 by closing 83 percent of their production sites in the United States that existed in 1980

(Hegele and Kieser, 2001). “Neutron Jack” would close divisions that were still profitable, but did not rank in the number 1 or 2 positions in their respective industries. In an effort to remain first or second in their industry, many GE employees acted illegally.

Under Jack Welch, GE had a terrible reputation with regard to the environment (e.g., dumping industrial waste into the Hudson River and refusing to clean it up despite the lethal side-effects experienced by locals, the environment, and numerous fish and animals), workplace safety (e.g., deadly exposure to radiation in the workplace), and illegal behavior (e.g., “GE was involved in more instances of Pentagon fraud than any other military contractor, with fifteen criminal convictions and civil judgments between 1985 and 1992” (O’Boyle, 1998: 13)).

In teaching his ethics course Dr. Litz tried not to present one side of Jack Welch as superior or inferior to another, but simply to offer students two sides to the Conventional managerial style in its most extreme form (although he did not classify it as such or explicitly present the Radical alternative to students). Therefore students were able to form their own opinion of Jack Welch and his managerial approach. The fact that the participant base used in this study was divided between those who as students indicated a willingness to work for Jack Welch and those that indicated an unwillingness (N=8 for the Conventional MPV group and N=14 for the Radical MPV group), speaks to the success of Dr. Litz in conveying a relatively unbiased course perspective.

It should be noted in this section that the classification of participants into a Conventional or Radical MPV group based on old student papers, was a proxy to a scale or measurement which could definitively label participants with a Conventional or Radical MPV. As this thesis is largely exploratory, there are no existing scales that could

provide a valid classification of participants into one of the two groups used in this study. Perhaps in the future this thesis could help in the creation of such a measurement.

Although the classification of participants into the Conventional or Radical MPV groups, based on a willingness, or unwillingness, to work for Jack Welch does not at this point have much validity, there are two reasons why this classification was still appropriate. First, students took a three-month course that taught the positive and negative aspects of a style of leadership like that of Jack Welch. If after the course students still indicated they could work for a manager like Jack Welch, despite learning all the negatives aspects of a Conventional MPV approach to management (e.g., environmental degradation), this does give an indication of a Conventional MPV. Second, in their interviews, participants with particular MPVs frequently made statements consistent with the MPV they were classified as having. For example, many Conventional MPV participants frequently made comments on the importance of shareholders above all other stakeholders.

Therefore, without an empirically valid measure of either a Conventional or Radical MPV, using student papers where participants indicated a willingness, or unwillingness, to work for Jack Welch was considered an adequate proxy.

Longitudinal analysis: Using student papers

By using student papers to classify participants into one of two groups based on MPV (Conventional or Radical), this study was able to add a longitudinal dimension to the analysis. This longitudinal analysis is a key contribution of this thesis. For example, one question asked students if they saw more opportunities now to live out their ideals, or if they felt more constrained than they used to be. This thesis was able to examine if

participants having been in the workforce for one to three years as university graduates, saw more opportunities now to live out their ideals or felt more constrained than when they were students. If a participant indicated a Radical MPV as a student, an area of interest was whether or not this same participant could maintain their MPV in the predominantly Conventional business world. That is, could a participant whose values extend beyond individualism and materialism, which are not centered on shareholder wealth maximization, retain their ideals and values in corporate North America?

Study participants

Interviews ranged from 30 minutes to just over an hour, with the average interview taking approximately 45 minutes. Participants were given the option of having the interview conducted at their work, the university, their house, or the researcher's house. Only two in-person interviews were conducted at participants' houses, none at the researcher's house, and the remaining split between the university and the participants' work environment. Half of the telephone interviews were done at participants' homes and half at their work.

The 22 interviews were broken down as follows: 17 in-person interviews; four telephone interviews; and one email response to the interview questionnaire from a participant living in India. Looking at the two groups separately, three interviews from the Radical MPV group were done via telephone while the remaining 11 were done in person. One interview from the Conventional MPV group was done via telephone and one via email, while the remaining seven were done in person.

Telephone interviews. According to Sturges and Hanrahan: "the use of telephone interviews in qualitative research is uncommon, due largely to concern about whether

telephone interviews are well suited to the task” (2004: 108). However, in their study they used a semi-structured interview format and concluded, with some qualifications, that there were no significant differences in interview data and correspondingly that “telephone interviews can be used successfully in qualitative research” (2004:108). This is consistent with other researchers who have not found a significant difference in responses between in-person and telephone interviews (Weissman, Steer and Lipton, 1987; Tausig and Freeman, 1988; Sobin, Weissman, Goldstein, Adams, Wickramaratne, Warner and Lish, 1993; Miller, 1995; Greenfield, Midanik, and Rogers, 2000). As stated by Sturges and Hanrahan: “Telephone interviews can yield good quality data with maximized response rate (Tausig and Freeman, 1988) and thus can be an effective means of data collection (Harvey, 1988)” (2004: 115).

Furthermore, conducting telephone interviews increased the heterogeneity of the sample by interviewing people who no longer lived in Winnipeg, Manitoba. All participants who were interviewed over the telephone lived outside of Winnipeg. Had telephone interviews not been used we would not have obtained data from anyone who had decided to move from Winnipeg, thus we would have been limiting the views represented in our sample (Miller, 1995).

Sex. Fourteen males and eight females were interviewed. In the Conventional MPV group there were five males and three females, and in the Radical MPV group there were nine males and five females.

With such a small sample size already divided by MPV, sex was not examined as any findings would be questionable and even more difficult to generalize. However, research on sex and business ethics was examined to see if the sex difference in this study

should be considered a problem. Research in the area however is inconclusive. Ford and Richardson (1994) reviewed 14 papers that examined sex and ethics. Seven papers reported that women were more likely to act ethically (as classified by the researchers) than males, and seven found no difference between males and females. In general, researchers who believe that sex differences exist have concluded that men are more likely to behave unethically, and women are more likely to have a broader range of what they would classify as unethical (Beu, Buckley and Harvey, 2003; Dawson, 1997; Mason and Mudrack, 1996; Ruegger and King, 1992; Smith and Oakley, 1997). Other researchers have found no difference between men and women, and their ethics (Robin and Babin, 1997; Roxas and Stoneback, 2004). In their empirical analysis, McCabe, Ingram, and Dato-on (2006) predicted and found no difference in the ethical perceptions of men and women based on sex alone. They argue and demonstrate that sex alone does not predict ethical perceptions, but sex as it relates to differences in social, personal, individual, and situational variables can lead to differences. As such, the slightly higher proportion of males to females in this study was not considered a major limitation.

Instrumentation

A semi-structured interview approach was used (a copy of which is provided in Appendix A). According to Miles and Huberman (1994) an unstructured approach is useful for experienced researchers with plenty of time. They point out that a structured interview helps you pre-sort your data, saving time as you narrow your focus and simplify the analytical work required. Thus a semi-structured interview format was particularly suited to this study.

The questionnaire was designed in collaboration with three professors at the University of Manitoba in the I. H. Asper School of Business: Dr. Bruno Dyck, Dr. Reg Litz, and Dr. Fred Starke. These professors took part in the design of the questionnaire as they were interested in utilizing the data and analysis for other scholarly research.

Ethical considerations

Prior to beginning this study, formal ethics approval from the University of Manitoba Joint-Faculty Research Ethics Board was obtained. Participation was strictly voluntary and participants were provided with information about the study including its purpose, objectives, and methodology. All study participants were required to sign an informed consent form (Appendix B) and advised of their right to withdraw from the study at any time without penalty. Students were assured anonymity and confidentiality during the initial contact, and immediately before the interview. All transcripts and consent forms are in a secure location and locked in a filing cabinet.

Data analysis procedures

To ensure accurate data collection, I taped and transcribed all in-person interviews and always transcribed the interviews within one day of the actual interviews (Coffey & Atkinson, 1996; Maxwell, 2005). Telephone interviews were all taped and transcribed immediately after they were conducted.

Table 6 outlines how the areas examined in this study were operationalized. For example, for the “factors that influence ethics” section of this study (shown in column 1), the related hypotheses were 1a, 1b, 1c, 1d, 1e, 1f, 1g, and 1h (shown in column 2); the interview question (see Appendix A) that measured these hypotheses was #2 (shown in column 3); and they were measured by having participants rate each potential influence

on a 4-point scale ranging from Very Important to Not Important, as well as by use of the nonparametric statistical procedure: the Mann-Whitney test (shown in column 4).

TABLE 6: Outline for Areas Examined and How They Were Measured

Areas Examined	Related Hypotheses	Relevant Interview Question:	Measured by:
Factors that influence ethics	1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h	Question #2	Importance rating on a 4-point scale ranging from Very Important to Not Important. <i>Nonparametric test: Mann-Whitney</i>
Role models	2a, 2b	Question #7	Open ended question where participants were not limited in their responses. <i>Nonparametric test not applicable</i>
Perceptions of a well-lived life	Helping: 3a, 3b Hindering: 3c, 3d	Question #7	Open ended question where participants were not limited in their responses. <i>Nonparametric test not applicable</i>
Pressure to compromise ideals	4a	Question #6	Yes or No <i>Nonparametric test: Binomial Test</i>
Feeling constrained or seeing more opportunities	4b	Question #6	More constrained or More opportunities <i>Nonparametric test: Binomial Test</i>

Hypothesis 1. This hypothesis was measured by question number 2 from the interview questionnaire which is shown below:

2. Research shows that managers' ethics are influenced by a variety of factors. How important have each of the following been in influencing your ethics? Please elaborate where appropriate.
 - a. managers
 - b. university education
 - c. training
 - d. friends
 - e. family
 - f. religious beliefs
 - g. ethics codes, company policies and industry norms
 - h. practical experiences
 - i. other (please specify)

Participants were asked to rate the importance of each factor on their ethics using a 4-point scale that included: "Very Important" (coded as 1), "Important" (coded as 2), "Somewhat Important" (coded as 3), "Not Important" (coded as 4). Thus the closer the results are to 1, the higher the rating and the greater the importance as an influence on personal ethics. Correspondingly, the closer the results are to 4, the lower the rating and the less important the influence on personal ethics. It should also be noted that participants were given an "Other" category where they could include an influence on ethics that may not have been included in the questionnaire. However, none of the participants in this study offered an additional influence.

Three different methods were used to analyze the data in this section. The first was the mean difference between groups. The mean enabled a quick comparison to see where the average participant response per group was on the given 4-point scale.

The second method used was to calculate the percentage response for each factor, within each area of the 4-point scale of importance. For example, 75 percent of

participants with a Conventional MPV rated “managers” as Very Important. Percentage calculations, as compared to mean calculations, permitted a more detailed examination of the differences between the groups. As will be shown in the results section, simply utilizing the mean which gave an indication of the similarity or difference between the groups, sometimes hid significant differences that were only detected by calculating percentages. The frequency percentages represent the number of individuals who selected each response alternative (frequency) divided by the number of participants in the group. Calculating percentages essentially standardizes response frequencies as though there were one-hundred responses in each category of the independent variable (Connor-Linton, 2003). However, this is a broad generalization considering the low amount of raw data (N =8 for the Conventional MPV group and N=14 for the Radical MPV group). Therefore as suggested by Connor-Linton (2003), the total N is included in the tables for each of the independent variables “for replicability and to enable the reader to access [the] interpretation of the table’s meaning.”

The final method used in this section was the Mann-Whitney nonparametric test, which looks for statistically significant differences between medians. As responses in this section were measured on an ordinal scale (rating of importance), the Mann-Whitney nonparametric test was appropriate (Hollander and Wolfe, 1973; Gibbons, 1976). With the small and unequal sample sizes, the necessary assumptions for a valid parametric test could not be met (e.g., normal distribution), and therefore nonparametric methods were used (Gibbons, 1976). The nonparametric procedures chosen were developed after meeting with a statistician⁶ familiar with nonparametric measures. They represent approximate solutions to the types of questions in the interview questionnaire, and were

⁶ Dr. Kenneth Mount, associate professor of statistics at the University of Manitoba, May 01/06.

deemed adequate considering the small sample size and the inability to meet certain assumptions required for parametric tests.

The use of a nonparametric test gave meaning to the difference between the groups by providing information on statistical significance. For example, looking at the mean difference for the influence of family, a 0.51 difference between the groups occurred. Yet this 0.51 difference has little meaning, and we do not know if this represents a significant or negligible difference. Only by use of a statistical test can meaning be ascribed to the difference between the groups. By use of the Mann-Whitney test we know that the difference in medians between the groups was not statistically significant.

Hypothesis 2. Hypotheses 2a and 2b made predictions for the likelihood that one group would mention a particular role model versus the other group. To test these hypotheses participants were asked the final part of question 7 (Appendix A): “Who are the role models that exemplify your well-lived life?” The question was purposely left open-ended and placed no limits on participant responses.

In this section only one method was appropriate to analyze the data, and that was to calculate the percentage of participants per group, who gave a specific response. For example, 0 percent of participants with a Conventional MPV gave a manager/boss as a role model.

Nonparametric tests could not be used due to the wide range of answers. It is important to note that participants may have had multiple answers for this question. For example participants may have provided three role models such as: “My mom, my manager, and my spouse.” With such a variety of responses which were not always

recurring, nonparametric statistical procedures or a simple descriptive statistic such as the mean were not appropriate or applicable, and therefore the results were restricted to percentage calculations. The use of an open ended question allowed for numerous responses without restricting participants, but it also meant that the analysis of results would not permit any statistical interpretation. However, percentage calculations were well suited to this question as it indicated what percentage of respondents said my mom, what percentage said my manager, and what percentage said my spouse (using the example response just given).

Hypothesis 3. The data for hypotheses 3a-3d were collected from part of question 7 (Appendix A), which asked: “What specific factors are helping or hindering you from living your well-lived life?”

Similar to hypothesis 2 which examined role models, only one method was appropriate to analyze the data for this hypothesis: calculating the percentage of participants per group, who gave a specific response. Nonparametric tests could not be used due to the wide range of answers, and with such a variety of responses which were not always recurring, a descriptive statistic would not have been useful.

Hypothesis 4. The data for hypotheses 4a and 4b was collected from question 6 (Appendix A) which stated: “Often people who have worked as a manager for a while find that there are occasions where they feel some pressure to compromise their ideals. To what extent has this been your experience? Do you see more opportunities now to live out your ideals, or do you feel that you are more constrained than you used to be?” Responses were coded based on those who said they had felt pressure to compromise their ideals (measured by a Yes response) versus those who had not (measured by a No

response), and those who saw more opportunities now to live out their ideals versus those who felt more constrained.

Two methods were used to analyze the data in this section, percentage of participants per group who gave a specific response, and the Binomial non-parametric test. The Binomial test is only appropriate for data that can be classified into a two by two table (Gibbons, 1976), which was the case for the two hypotheses in this section. As was the case with the Mann-Whitney test, this nonparametric test represents an approximate solution, and after meeting with a statistician (Dr. Ken Mount) the test was deemed adequate considering the small and unequal sample size, and the inability to meet certain assumptions required for a parametric test.

CHAPTER 4: RESULTS

As in most qualitative studies, not all the data could be presented in one paper and some restrictions on the available data were implemented. As Dyck and Starke (1999: 801) commented in their study: “as with any qualitative study, we were confronted with far more pertinent data than we could succinctly present.” As such, the results presented in this section focus on the differences and similarities between the Conventional MPV and the Radical MPV groups.

Quotes from interviews with participants will be provided periodically to help illustrate the obtained results. The quotes are illustrative of common sentiments expressed by participants.

Hypothesis 1: Factors that influence ethics

Table 7 provides the results for hypothesis 1 and each of its 8 subcomponents: 1a-1h. It compares what was hypothesized to the actual result. For example, as indicated in the first row, managers were hypothesized to be of greater importance to participants with a Conventional MPV, this was what was found, and the hypothesis was supported.

TABLE 7: Factors that Influence Ethics: Hypothesized and Actual Results

Factors Influencing Ethics	Hypothesized to be of Greater Importance for:	Actual Findings:	Hypothesis Supported
1a: Managers	Conventional	Conventional	Yes
1b: University Education	Conventional	No Difference	No
1c: Ethics Codes, Company Policies and Industry Norms	Conventional	Conventional	Yes
1d: Training	Conventional	No Difference	No
1e: Practical Experience	Conventional	No Difference	No
1f: Religion	Radical	No Difference	No
1g: Family	Radical	No Difference	No
1h: Friends	Radical	No Difference	No

The results for hypothesis 1 pertain to question 2 of the interview questionnaire where participants were asked to rate the influence specific factors have had on their ethics.

While Table 7 provides an overview of the hypotheses and findings, Table 8 provides numerical data on the results. The first column represents all the factors that may, or may not, have influenced the ethics of participants. The second column separates participants into their respective groups: Conventional or Radical. The third column gives the mean response for each of the two groups. For example, the mean response of the influence of managers on the ethics of participants with a Conventional MPV was 1.38. This indicates that participants with a Conventional MPV on average rated the importance of managers on their ethics between Very Important and Important. For participants with a Radical MPV, however, the average rating was between Important and

Somewhat Important (Mean = 2.21). The fourth column is simply the difference between the means; that is $2.21 - 1.38 = 0.83$. A positive difference indicates that the difference occurred in the hypothesized direction, and a negative difference indicates that the difference occurred in the opposite direction than was hypothesized. An asterisk indicates statistical significance as per the Mann-Whitney test.

The next four columns in the table represent the percentage response for each item on the 4-point scale of importance. Looking at the influence of managers for participants with a Conventional MPV for example, we see that 75 percent rated the importance of managers on their ethics as Very Important (VI), 12.50 percent as Important (I), 12.50 percent as Somewhat Important (SI), and 0 percent as Not Important (NI). Finally, the last column indicates which hypothesis was related to each factor, and whether or not the hypothesis was supported.

Table 8: Factors that Influence Ethics: Results

Factor	Group	Mean	Mean Difference	VI	I	SI	NI	Hypothesis Supported
1a: Managers	Con	1.38		75.00	12.50	12.50	0	1a: Yes*
	Rad	2.21	0.83	21.43	42.86	28.57	7.14	
1b: University Education	Con	2.25		25.00	37.50	25.00	12.50	1b: No
	Rad	2.29	0.04	21.43	42.86	21.43	14.29	
1c: Ethics Codes, CP/IN	Con	2.38		37.50	0	50.00	12.50	1c: Yes*
	Rad	3.43	1.05	7.14	14.29	7.14	71.43	
1d: Training	Con	3.13		0	12.50	62.50	25.00	1d: Yes/No
	Rad	3.21	0.08	7.14	28.57	0	64.29	
1e: Practical Experience	Con	2.25		50.00	12.50	0	37.50	1e: No
	Rad	2.07	0.18	28.57	50.00	7.14	14.29	
1f: Religion	Con	3.00		0	37.50	25.00	37.50	1f: No
	Rad	2.57	0.43	21.43	28.57	21.43	28.57	
1g: Family	Con	1.13		87.50	12.50	0	0	1g: No
	Rad	1.64	0.51	64.29	14.29	14.29	7.14	
1h: Friends	Con	2.38		25.00	25.00	37.50	12.50	1h: No
	Rad	2.64	0.26	21.43	7.14	57.14	14.29	

VI –Very Important; I –Important; SI –Somewhat Important; NI- Not Important
 Con=Conventional; Rad=Radical; CP/IN =Company policy/ Industry norms
 Numbers in the VI, I, SI, NI columns are percentages
 For the Con group N=8; for the Rad group N=14
 * $p < .05$ as per Mann-Whitney test of medians

Hypothesis 1a: Managers. It was hypothesized that participants with a Conventional MPV would perceive managers to be of greater influence on their ethics. The data supported this hypothesis.

Mean calculations show the average Conventional MPV participant response was Very Important (1.38), versus the average Radical MPV participant response of Important (2.21). For example one participant with a Conventional MPV said: “Other managers, very important. These are people that you need to aspire to. They’re where you want to be so you need to take their cues as the way to get there.”

A positive difference in means of 0.83 indicates that the difference was in the hypothesized direction. Use of the Mann-Whitney test indicated that the difference in medians (Mann-Whitney compares the difference in medians not means) between the groups was statistically significant ($p < .05$). Percentage calculations show that the large majority (75 percent) of participants with a Conventional MPV rated other managers as Very Important, whereas participants with a Radical MPV were much more spread out in their ratings with the majority (42.86 percent) giving a rating of Important.

One participant expressed a common view that related the importance of managers on ethics to a lack of experience: “Coming out of university you’re pretty green so you’re not really sure who you are, and other managers have shone a light.”

Another participant when answering this question saw her boss more as an ethical role model who had an important influence on her: “My current boss certainly considers the community with his decision making, I see that pretty much everyday with his philanthropy and that sort of thing. That’s something that I’d like to emulate as well.”

Hypothesis 1b: University education. It was hypothesized that participants with a Conventional MPV would perceive education to be of greater influence on their ethics. The data did not support this hypothesis.

The mean rating for each group was Important (2.25 for Conventional; 2.29 for Radical), and the mean difference was very minimal (0.04). Not surprisingly the Mann-Whitney test used to compare the medians between the groups was not statistically significant. The percentage calculations show a clear similarity between the two groups.

Therefore, no difference in the ratings of the influence of education on personal ethics between the two groups was found. What was found was that regardless of MPV the influence of education was seen as important. This will be examined in more detail in the discussion.

The following two quotes demonstrate common themes expressed by participants from both groups who rated Education as Important: “Education, I think that education is important in sort of expanding someone’s overall sort of consciousness and opening their eyes to a variety of issues,” “Education I think is important ... in terms of developing critical thinking and learning how to think about ethical situations.”

Hypothesis 1c: Ethics codes, company policies and industry norms. It was hypothesized that participants with a Conventional MPV would perceive ethics codes, company policies and industry norms to be of greater influence on their ethics. The data supported this hypothesis.

Of all the “factors that influence ethics” that were included in this section, this factor had the largest difference between the two groups. Mean calculations show the average Conventional MPV participant response was Important (2.38), compared to the

average Radical MPV participant response of Somewhat Important (3.43), with a mean difference of 1.05 in the hypothesized direction. Use of the Mann-Whitney test indicated that the difference in medians between the groups was statistically significant ($p < .05$).

The percentage calculations show that 71.43 percent of participants with a Radical MPV rated this influence as Not Important on their ethics, whereas participants with a Conventional MPV were concentrated on a Very Important (37.50 percent) or a Somewhat Important (50 percent) rating.

One participant with a Conventional MPV summed up his high rating of the influence of industry norms on his ethics by saying: “I suppose it comes in handy that the industry norms the company practices come above and beyond where my personal morals are.” In contrast a participant with a Radical MPV said: “Industry norms are very lax.”

Hypothesis 1d: Training. It was hypothesized that participants with a Conventional MPV would perceive training to be of greater influence on their ethics. The data for this hypothesis are not as clear as for the other hypotheses.

With a mean rating of 3.13 for participants with a Conventional MPV and 3.21 for participants with a Radical MPV, along with a mean difference of 0.08, there appears to be little difference between the groups. Not surprisingly the Mann-Whitney test used to compare the medians between the groups was not statistically significant, and according to this test, the hypothesis was not supported.

However, the percentage calculations tell a more detailed story and lend some support to the hypothesis, with participants with a Conventional MPV rating training as a more important influence on their ethics than participants with a Radical MPV.

Specifically, only 25 percent of participants with a Conventional MPV rated training as Not Important, compared to 64.29 percent of participants with a Radical MPV.

One participant summed up how many participants felt about training regardless of MPV: “With regard to training, policies don’t really teach you ethics, they’re just rules that you live by because you have to.”

Hypothesis 1e: Practical experience. It was hypothesized that participants with a Conventional MPV would perceive practical experience to be of greater influence on their ethics. The data did not support this hypothesis.

With a mean rating of 2.25 for participants with a Conventional MPV and 2.07 for participants with a Radical MPV, along with a mean difference of -0.18, and a non-significant difference in medians as per the Mann-Whitney test, there appears to be little difference between the groups. Furthermore the minimal difference that did occur was not in the hypothesized direction. Similar to the findings on the influence of training however, the percentage calculations tell a more detailed story.

From Table 8 we see that the Conventional MPV group is very polarized, with the largest percentages concentrated in the Very Important (50 percent) and the Not Important (37.50 percent) areas. This compared to almost 80 percent of the Radical MPV group between Important (50 percent) and Very Important (28.57 percent). As one participant put it: “An individual is only a collection of experiences right, so you make mistakes and you learn from them, so I would say very important.” Therefore, the percentage calculations do show a difference between the two groups. However the difference that did occur between the groups was not in the hypothesized direction.

Therefore, no matter which method is used to analyze the results, the hypothesis is not supported.

What was found was little mean difference between the two groups, a non-significant difference in medians as per the Mann-Whitney test, but with almost 80 percent of participants with a Radical MPV giving a rating of Important or Very Important, and almost 90 percent of participants with a Conventional MPV polarized on either a Very Important or a Not Important rating.

Hypothesis 1f: Religion. It was hypothesized that participants with a Radical MPV would perceive religion to be of greater influence on their ethics. The data provide partial support for this hypothesis.

Mean calculations show the average Conventional MPV participant response was Somewhat Important (3.00), as compared with the average Radical MPV participant response between Important and Somewhat Important (2.57). A positive difference in means of 0.43 indicates that the difference was in the hypothesized direction. However, use of the Mann-Whitney test indicated that the difference in medians between the groups was not statistically significant.

Although the findings for this factor were not statistically significant, the percentage calculations were consistent with the hypothesis. Radical MPV participants were more likely to rate religion as Very Important (21.43 percent) as compared with Conventional MPV participants (0 percent). One participant with a Radical MPV who rated religion as Very Important stated: “That’s where I got the morals and ethics that I was analyzing in university and later on trying to play out in my workplace and other areas of my life as well.”

Furthermore, participants with a Conventional MPV were more likely to rate religion as Not Important (37.50 percent), as compared to participants with a Radical MPV (28.57 percent). For example: “Religious beliefs haven’t come into play for me at all, not important.”

Hypothesis 1g: Family. It was hypothesized that participants with a Radical MPV would perceive family to be of greater influence on their ethics. The data did not support this hypothesis.

Mean calculations show the average Conventional MPV participant response was Very Important (1.13), compared to the average Radical MPV participant response of Important (1.64). A difference in means of -0.51 indicates that the difference that did occur was not in the hypothesized direction. Use of the Mann-Whitney test indicated that the difference in medians between the groups was not statistically significant.

Percentage calculations show the majority of both groups localized on a Very Important rating (87.50 percent for Conventional vs. 64.29 percent for Radical). As one participant put it: “I think that your family is basically your base for any beliefs of anything ... friends or education or training that kind of stuff is all secondary in my view, the most important thing is your family and the way that you’re raised.”

Hypothesis 1h: Friends. It was hypothesized that participants with a Radical MPV would perceive friends to be of greater influence on their ethics. The data did not support this hypothesis.

The mean response for each group was similar (2.38 for Conventional vs. 2.64 for Radical) with a minimal mean difference of -0.26. The difference that did occur between the groups was not in the hypothesized direction. Use of the Mann-Whitney test indicated

that the difference in medians was not statistically significant. Likewise, percentage calculations show similar ratings between the two groups.

The following quote from a participant with a Conventional MPV demonstrates the Important rating this group gave to the influence of friends: “Friends are the ones that you gel with the most, and good friends should always challenge you to be better than you are.” Similarly, another participant from the same group stated: “Friends, they’re important just because they’re the people that you’re going to be around all the time.”

Hypothesis 2: Role models

Hypothesis 2 examined who participants named as role models depending on MPV. Table 9 outlines each hypothesis in this section and compares what was hypothesized to the actual result. For example, a manager/boss was hypothesized to be a role model for participants with a Conventional MPV, this was not found, and the hypothesis was not supported.

TABLE 9: Role Models: Hypothesized and Actual Results

Role Models of a Well-Lived Life	Hypothesized to be Role Models for:	Actual Findings:	Hypothesis Supported
2a: Manager/Boss	Conventional	Radical	Opposite
2b: Family	Radical	Conventional	Opposite
2b: Friend	Radical	Conventional	Opposite

This section pertains to question 7 from the interview questionnaire (Appendix A) with asked participants: “Who are the role models that exemplify your well-lived life?”

Recall from the methods section that percentage calculations alone were used to analyze the results in this section. Table 10 provides these results.

TABLE 10: Role Models of a Well-Lived Life: Results

Question	Hypothesized Response	Conventional Percentage Response N=7	Radical Percentage Response N=14	Hypothesis Supported
Role Models of a Well-Lived Life	H2a Manager/Boss	0	28.57	H2a Opposite
	H2b Family members Friends	85.71 57.14	50 35.71	H2b Opposite Opposite

All numbers are in percentages

Hypothesis 2a: A manager/boss as a role model. It was hypothesized that participants with a Conventional MPV would be more likely to name a manager/boss as a role model. The data did not support this hypothesis. In fact the opposite was found.

Contrary to the hypothesis, 28.57 percent of participants with a Radical MPV said their manager/boss was a role model compared with none of the participants with a Conventional MPV. As one participant with a Radical MPV stated: “My boss would be [a role model] in his ethical behavior, his behavior toward family [and] other people.” Therefore, the opposite of what was hypothesized was found; specifically, participants with a Radical MPV were more likely to name a manager/boss as a role model than participants with a Conventional MPV.

Consider this quote from a participant with a Radical MPV:

My boss is definitely one of my role models. He could work at better jobs. He could move to New York. He could make \$300,000 - \$400, 000 a year, but he’s happy with his life. He volunteers for the Winnipeg Human Society ... he volunteers to teach Sunday school for church ... he is an excellent manager, he is an excellent role model.

This unexpected finding will be examined in the Discussion.

Hypothesis 2b: A family member or a friend as a role model. It was hypothesized that participants with a Radical MPV would be more likely to name a family member or friend as a role model. The data did not support this hypothesis. In fact, the opposite of what was hypothesized was found.

While only half (50 percent) of the participants with a Radical MPV listed a family member as a role model, the overwhelming majority (85.71 percent) of participants with a Conventional MPV did. Similarly with regard to friends, in contrast to what was predicted, only 35.71 percent of participants with a Radical MPV listed a friend as a role model compared to 57.14 percent of participants with a Conventional MPV. We will return to these unanticipated findings in the Discussion section.

While the hypothesis in this section was not supported the following quote from a participant with a Radical MPV demonstrates what was hypothesized to be more common among participants with this MPV:

One friend of mine, when I think of the things that I respect of him, was that he had a well paying job that took him away from his family for a week at a time. He was a truck driver, and he would be away from home for long stretches. And he took a job where he could be with his family all the time for about half the pay. And that was a hardship for that family. And I look at that and like to think that I could make the same decision if I had to make it. I'm very glad that I don't at this point at least.

Hypothesis 3: Factors helping and hindering a well-lived life

Hypothesis 3 examined what factors were helping and hindering a well-lived life depending on MPV. Table 11 outlines each hypothesis in this section and compares what was hypothesized to the actual result. The table is divided between factors that were hypothesized to be helping or hindering the well-lived life of participants. As an example of how to read the table, the first factor under the "Helping a Well-Lived Life" heading is

work (column 1). Work was hypothesized to be helping the well-lived life of participants with a Conventional MPV (column 2), the findings indicated that the two groups were equally likely to include work as helping them live their well-lived life (column 3), and the hypothesis was not supported (column 4).

TABLE 11: A Well-Lived Life: Hypothesized and Actual Results

Factors Helping and Hindering a Well-Lived Life	Hypothesized to be Helping or Hindering the Well-Lived Life of:	Actual Findings:	Hypothesis Supported
<u>Helping A Well-Lived Life</u>			
3a: Work	Conventional	No Difference	No
3a: Education	Conventional	No Difference	No
3a: Money and Material Possessions	Conventional	Not mentioned by either group	No
3b: Religion	Radical	Not mentioned by either group	No
3b: Family	Radical	Radical	Yes
3b: Friends	Radical	Radical	Yes
<u>Hindering A Well-Lived Life</u>			
3c: Other People	Conventional	Conventional	Yes
3d: Work	Radical	Radical	Yes
3d: Lack of Time	Radical	Radical	Yes

This section pertains to question number 7 from the interview questionnaire (Appendix A) which asked: “What specific factors are helping or hindering you from living your well-lived life?”

Recall from the methods section that percentage calculations alone were used to analyze the results in this section. Table 12 provides these results.

TABLE 12: Factors Helping and Hindering a Well-Lived Life: Results

Question	Hypothesized Response	Conventional Percentage Response N=7*	Radical Percentage Response N=14	Hypothesis Supported
Helping a Well-Lived Life	<u>H3a</u> Work	28.57	28.57	<u>H3a</u> No
	Education	14.29	14.29	No
	Money and material possessions	0	0	No
	<u>H3b</u> Religion	0	0	<u>H3b</u> No
	Family	0	28.57	Yes
	Friends	14.29	28.57	Yes
Hindering a Well-Lived Life	<u>H3c</u> Other People	28.57	14.29	<u>H3c</u> Yes
	<u>H3d</u> Work	0	21.43	<u>H3d</u> Yes
	Lack of Time	0	21.43	Yes

All numbers are in percentages.

**N=7 as the participant who was in India at the time the data was collected chose not to respond to this question.*

Hypothesis 3a: Helping a Conventional well-lived life. It was hypothesized that participants with a Conventional MPV would be more likely to list work, education, money, and material possessions as helping them live their well-lived life. The data did not support this hypothesis....Specifically, no difference was found between the groups

with 28.57 percent of each group stating that work was helping them live their well-lived life. Similarly, 14.29 percent of each group said education was helping them live their well-lived life. This is consistent with the findings already discussed where both groups were virtually identical in their ratings of the influence of education on their ethics. Finally, while hypothesis 3a also included predictions with regard to money and material possessions, neither group listed either of these items in their answer of what was helping them live their well-lived life.

An example of a participant who mentioned work as helping her live her well-lived life is: "I think this job is helping me live this life. Like I said I am the luckiest person imaginable to have gotten this job." An example of a participant who included education is: "I have the education and the tools to analyze my surroundings and how I relate to people and situations."

Hypothesis 3b: Helping a Radical well-lived life. It was hypothesized that participants with a Radical MPV would be more likely to list religion, family and friends as helping them live their well-lived life. The data mostly supported this hypothesis.

Contrary to what was hypothesized, no participants from either group mentioned religion as helping them live their well-lived life. In support of the hypothesis however, 28.57 percent of participants with a Radical MPV said family was helping them live their well-lived life compared to none of the participants with a Conventional MPV. For example: "My family is such a great support system so they're always a help."

Additionally, 28.57 percent of participants with a Radical MPV said friends were helping them live their well-lived life compared to 14.29 percent of participants with a

Conventional MPV. For example: “Friends are important, they keep you seeing things from a different perspective, I value them.”

Although this hypothesis was mostly supported, it is important to recall that this section was restricted to percentage calculations and did not involve any tests of statistical significance.

Hypothesis 3c: Hindering a Conventional well-lived life. It was hypothesized that participants with a Conventional MPV would be more likely to list other people as hindering their well-lived life. The data supported this hypothesis.

Specifically, 28.57 percent of participants with a Conventional MPV listed other people as hindering their well-lived life compared to 14.29 percent of participants with a Radical MPV. An example from a participant with a Conventional MPV is: “Hindering is getting caught up in other people’s noise, other people’s expectations.”

Hypothesis 3d: Hindering a Radical well-lived life. It was hypothesized that participants with a Radical MPV would be more likely to list work and competing demands on their time as hindering them from living their well-lived life. The data supported this hypothesis.

Specifically, no participants with a Conventional MPV listed either work or a lack of time as a hindrance to their well-lived life, whereas 21.43 percent of participants with a Radical MPV listed work, and 21.43 percent listed a lack of time as a hindrance. For example: “hindering, lack of free time to pursue community involvement ... this role that I have doesn’t have much of an impact on people’s lives; it just doesn’t jibe; the connection is not there,” and: “I’m somewhat hindered by the industry that I’m in, there’s an acceptance toward a great deal of unethical behavior.”

Hypothesis 4: Felt pressure and constraint

Hypothesis 4 examined the feeling of pressure or constraint participants have felt in their current organizations depending on MPV.

Table 13 outlines both hypotheses in this section and compares what was hypothesized to the actual result, and indicates whether or not the hypotheses were supported. As the hypotheses in this section were made based on a Radical MPV, the hypothesized responses pertain to a Radical MPV.

TABLE 13: Felt Pressure and Constraint: Hypothesized and Actual Results

Question	Hypothesized Response:	Actual Findings:	Hypothesis Supported
4a: Felt Pressure to Compromise Ideals	Radical more likely to say <i>-Yes</i>	Groups equally likely to say <i>-No</i>	No
4b: Feel Constrained or See More Opportunities	Radical more likely to say <i>-Constrained</i>	Groups equally likely to say <i>- Opportunities</i>	No

This section pertains to question 6 from the interview questionnaire (Appendix A) which asked participants: “Often people who have worked as a manager for a while find that there are occasions where they feel some pressure to compromise their ideals. To what extent has this been your experience? Do you see more opportunities now to live out your ideals, or do you feel that you are more constrained than you used to be?”

Table 14 shows the results for this section.

TABLE 14: Felt Pressure and Constraint: Results

Question	Hypothesized Responses	Conventional Percentage Response (N=8)	Radical Percentage Response (N=14)	Hypothesis Supported
Felt Pressure to Compromise Ideals	<u>H4a</u> Radical more likely to say - <i>Yes</i>	<i>No</i> -50.00 <i>Yes</i> -50.00	<i>No</i> -64.29 <i>Yes</i> -35.71	<u>H4a</u> No
Feel Constrained or See More Opportunities	<u>H4b*</u> Radical more likely to say - <i>Constrained</i>	<i>Cons</i> -25.00 <i>Opp</i> -75.00	<i>Cons</i> -30.77 <i>Opp</i> -69.23	<u>H4b</u> No

All numbers are in percentages; Opp=Opportunities; Cons=Constrained

**N=13 for Radical MPV group as one participant answered both, therefore their response was not included.*

Hypothesis 4a: Felt pressure to compromise ideals. It was hypothesized that participants with a Radical MPV would be more likely to have felt pressure to compromise their ideals. The data did not support this hypothesis.

While half (50 percent) of participants with a Conventional MPV said they had felt pressure to compromise their ideals, only 35.71 percent of participants with a Radical MPV said they had. Conversely, the majority (64.29 percent) of participants with a Radical MPV versus the remaining half (50 percent) of participants with a Conventional MPV, said they had not felt any pressure to compromise their ideals. Therefore, we do not find support for the hypothesis and the data indicates that participants with a Conventional MPV are equally likely to say they have felt pressure to compromise their ideals, as they are to say they have not felt any pressure.

While a percentage difference occurred between the groups, it was not in the hypothesized direction. A binomial test however determined that this difference was not statistically significant.

Often participants would say they had not compromised their ideals because they had refused to compromise on “large” issues. Yet they would admit that they had compromised on “small” issues. For example: “If it’s a smaller issue you compromise that, if it’s a major issue you don’t compromise that.” And:

. . . things that matter to me I wouldn’t break or fudge, but there have been little things that I thought, “Jeez I never thought I’d do that,” and I kind of laughed about it and thought that this really isn’t a bad thing. And the guidelines that are set are to keep people in line and I think I’ve stayed in line, and at some point gone a little bit outside but not gone anywhere near where I could’ve. I don’t think I’ve jeopardized any values or ethics or trust. I guess things aren’t always as black and white as they seem to be.

These two quotes demonstrate that even though participants may have in fact compromised their ideals, to them they had not, simply because they had compromised on “smaller” issues only.

One participant with a Radical MPV who said they did not feel constrained did somewhat qualify this response by saying: “I don’t believe that anyone can live an ideal life in a world that is not ideal.”

Hypothesis 4b: More constrained or more opportunities. It was hypothesized that participants with a Radical MPV would be more likely to report feeling more constrained and seeing fewer opportunities to live out their ideals. The data did not support this hypothesis.

As shown in Table 14, there was little difference between the two groups for this question. Regardless of which group participants belonged to, they were more likely to

report seeing more opportunities now to live out their ideals (75 percent for Conventional vs. 64.29 percent for Radical), than they were to report feeling more constrained than they used to be (25 percent for Conventional vs. 35.71 percent for Radical). While there was a slight percentage difference between the two groups in the hypothesized direction, the difference was not statistically significant as per a binomial test.

One participant with a Radical MPV expressed an uncommon pessimism not felt by the majority of participants regardless of MPV: “I just don’t think that work-life balance can be found here or anywhere else that’s like here. I don’t think there’s an accounting firm out there where you can have that work-life balance.”

Two examples where participants felt constrained include: “I’m definitely more constrained here because it’s much more difficult in this industry to stick to an ethical standard because there are so many acts of unethical behavior paying off,” and: “I feel very constrained to live up to the ideal life because my ideal isn’t to work all the time and get promoted as fast as I possibly can. It’s more I want to live my life and be happy kind of thing.”

The following quote demonstrates why one participant has not felt constrained with regard to ethics: “People always say I can either be ethical or I can make money; I can be ethical or I can be pragmatic. I don’t believe in those dichotomies, I honestly believe that you can have both.”

Summary

Table 15 summarizes the findings of this study. It is an overview of the findings that were broken down into smaller and more elaborate tables throughout the results section. The first column in Table 15 represents the specific areas examined in this study.

The second column gives the actual findings as they pertain to a Conventional MPV. For example, in the “factors that influence ethics” area, each hypothesis and corresponding factor is listed, as well as the importance rating given by participants. We also see that only two factors had a statistically significant difference between the two groups: managers and ethics codes, company policies and industry norms. The final column pertains to participants with a Radical MPV and their responses. For hypothesis 2 we see who each group was more likely to mention as a role model. For hypothesis 3 we see what factors were helping and hindering the well-lived life of participants from each group. Finally, for hypothesis 4 we see the most common responses for participants in each group.

TABLE 15: Overview of Findings

Areas Examined	Conventional MPV	Radical MPV
H1: Factors that influence ethics	<p>*H1a: Managers –VI H1b: Education -I *H1c: Ethics codes, company policies and industry norms –I H1d: Training –SI H1e: Practical Experience –I H1f: Religion -SI H1g: Family -VI H1h: Friends –I</p>	<p>H1a: Managers –I H1b: Education -I H1c: Ethics codes, company policies and industry norms –SI H1d: Training –SI H1e: Practical Experience –I H1f: Religion -SI H1g: Family -I H1h: Friends -SI</p>
H2: Role models of a well-lived life	H2b: Family Members -Grandparents	H2a: Manager/Boss
H3: Perceptions of a well-lived life	<p>H3a: Helping: -Work -Education</p> <p>H3c: Hindering: -Other People</p>	<p>H3b: Helping: -Work -Education -Family -Friends</p> <p>H3d: Hindering: -Work -Lack of Time</p>
H4: Pressure to compromise ideals	H4a: Yes and No	H4a: No
Feel constrained or see more opportunities	H4b: More Opportunities	H4b: More Opportunities

VI –Very Important; I –Important; SI –Somewhat Important; NI- Not Important

* $p < .05$ as per Mann-Whitney test

CHAPTER 5: DISCUSSION

This study investigated how two different MPVs were different and similar in terms of: 1) factors that influence ethics; 2) role models of a well-lived life; 3) factors helping and hindering a well-lived life; and, 4) felt pressure and constraint.

In total seven hypotheses were supported and fifteen were not. In this section we will examine all hypotheses that were not supported, and highlight the implications of some of the findings and directions for future research. The limitations in this study will be discussed followed by a conclusion that sums up all of the findings.

Hypothesis 1: Factors that influences ethics

The first hypothesis examined factors that influence ethics, and how the influence of these factors differed depending on MPV. Factors that related to work and university education were thought to be of greater influence for participants with a Conventional MPV (2 of 5 hypotheses were supported), whereas factors that influence people outside of work were thought to be of greater influence for participants with a Radical MPV (0 of 3 hypotheses were supported). Each of the non-supported hypotheses will be examined in more detail.

Education. The first non-supported hypothesis was the influence of university education (hypothesis 1b). The median response rating for both groups was “Important”, and as such the findings for this factor do not lend support to the literature which has found a minimal influence of education on ethics (McCabe et al., 1996; Wolfe, 1993).

This “Important” rating may be related to the fact that this study used as participants students who chose to take an elective business ethics course. The course itself focused on Jack Welch and both the positive and negative effects of his approach to

management. That is, while not identified as such, students were taught both the positive and negative effects of a Conventional style of management. It could be that instructors who bring non-conventional approaches to class, serve to reduce the value-laden (individualism and materialism) impact that students receive throughout their business education.

Recall the Aspen Institute study (2001, as referenced by Pfeffer, 2005) that found that as MBA students progressed through their program they increased the importance given to shareholder value and decreased the importance given to customers and employees. What would happen if students were taught an approach to management other than the dominant Conventional approach? This study found that if students were taught both the positive and negative effects of the Conventional approach, the influence of education on ethics was similar. Furthermore, they rated the influence of education on their ethics as “Important” compared to other studies which have not found university education to be an important influence on student ethics (McCabe et al., 1996; Wolfe, 1993).

Considering that researchers are increasingly pointing out that business education is value-laden from a Conventional MPV (Dyck and Schroeder, 2005; Dyck and Weber, 2006; Ghoshal, 2005; Pfeffer, 2005), future research could examine the impact on students and their ethics when more than one approach to management is taught, and when an approach that is sensitive to different values and MPVs is taught. For example Dyck et al. (2006) talk about an introductory management course where students were taught both MPVs covered in this paper. While the relative influence of education on ethics was not directly investigated, with a survey conducted at the end of the course, we

found that students indicated that they would like their management style to be similar to that of a Radical manager, and that they would like their future organization to be more Radical than Conventional. As one student from their study stated: “teaching that there are different types of management is very important. This fosters a sense of growth, because students can start to look beyond even [Radical] vs. Mainstream and start to form their own ideas of what it means to them to be a manager” (Dyck et al., 2006).

Another finding that relates to the influence of education on ethics was that many participants thought that education overall was not an important influence on their ethics, but one or two courses were. For example one participant stated: “Education, I never took it that seriously so for me to say now it’s important I’m not sure that’s fair, but it made a difference, a couple of courses that I remember made a difference. So I would say it’s important.”

This is interesting because it may indicate that only one or two courses on ethics are required to have a lasting impact on the ethics of students. However, future research would have to examine this possibility in more detail before this claim could be made. The same student who provided the quote above was also asked if the ethics course from which participants were recruited for this thesis had a lasting impact. He replied: “Definitely, a lot more than almost any other course I can remember.”

Training. The next non-supported hypothesis was the influence of training (hypothesis 1d). The difference between the groups for both training, and ethics codes, company policies and industry norms differed in the expected direction, but the difference for the influence of training was not statistically significant.

The theory behind both hypotheses was the same: that ethics codes or training may be sufficient for someone with a Conventional MPV with their emphasis on individualism and materialism, but not for someone with a Radical MPV who values many more aspects (e.g., environmental, ecological, intellectual, spiritual, physical, aesthetic). So why the difference in results?

According to Dyck (2005) over 90 percent of corporations have a formal code of ethics. In contrast, Delaney and Sockell (1992) surveyed 1,073 business school graduates and found that in all but one of the seven industries they examined, less than 40 percent of participants stated their company had an ethics training program. The findings from this study may simply reflect the higher percentage of ethics codes compared to ethics training.

Common quotes from participants with regard to ethics training in their organizations regardless of MPV were: “I haven’t personally done any ethics training courses, so I’m going to go with Not Important,” and: “Training, Somewhat Important, with the exception of signing a declaration or a waiver that’s about the extent of training we’ve had,” and: “The training [in their organization] was more like throw you in the water and see if you can swim”, and: “Besides university ethics courses I’ve never been presented with the opportunity in the business world to actually attend a training course on business ethics.”

Practical experience. Practical experiences were hypothesized to have a greater influence on graduates who as students held a Conventional MPV (hypothesis 1e). This belief was consistent with Badaracco and Webb’s (1995) study where participants emphasized that the workplace was ruled by maxims such as: “performance is what really

counts so make your numbers,” “Be loyal and show us that you’re a team player, ” and, “Don’t over-invest in ethical behavior” (1995: 10).

However, there were some clear differences between how the managers in the Badaracco and Webb (1995) study perceived the workplace compared to participants in this study⁷. In short, whereas the practical experiences for the Badaracco and Webb participants pointed to the need to compromise one’s ethics in order to meet Conventional performance criteria in the workplace, the participants in my study had a very different experience. For example, whereas Badaracco and Webb found that the large majority of their participants believed that “sleazy” people progressed faster, in this study participants from both the Conventional and Radical MPV groups indicated that ethical people were more likely to get ahead than unethical people. Additionally, when Badaracco and Webb asked participants: “Did fear of punishment motivate you to do the right thing?” they were “astounded” when more than half turned the question upside down and said “they feared the repercussions for doing what they saw as ‘the right thing’” (1995: 13). In contrast, in the current study the large majority of participants from each group said that they would be punished for unethical behavior.

These findings suggest that the practical experiences of participants in this thesis placed less (or at least different) emphasis on meeting Conventional goals. This is also reflected in the two findings from the “felt pressure or constraint” section of this thesis. These two findings were: 1) contrary to what was predicted, an almost equal percentage of participants from each group said they had either felt or not felt pressure to compromise their ideals; and, 2) about 70 percent of participants from each group said

⁷ Findings discussed in this paragraph were meant for a larger study, but are relevant to this discussion and may help to explain the findings.

they saw more opportunities to live out their ideals now as compared to when they were students.

Taken together, these findings seem to indicate that practical experiences are not of greater importance and reinforcement for people with a Conventional versus a Radical MPV. This may explain why the two groups gave a similar rating to the influence of practical experience. As one participant with a Radical MPV put it: “Practical experiences, certainly on the job experience has given me concrete examples of how to apply my own ethical beliefs in certain situations so I would say that’s Important.” From a Radical MPV this is an encouraging finding, demonstrating that values not solely revolved around individualism and materialism do indeed exist and can survive in the workplace (at least for some participants in this study).

Religion. None of the hypotheses that predicted particular factors would be of greater influence for participants with a Radical MPV were supported. The first such factor was religion (hypothesis 1f). Based on the data, it may be that the only reason this hypothesis was not supported was due to the small sample size.

There was a mean difference between the groups of 0.43 in the hypothesized direction. Furthermore, 21.43 percent of participants with a Radical MPV compared to none of the participants with a Conventional MPV rated religion as a “Very Important” influence on their ethics. Had the sample size been larger, this greater number of participants with a Radical MPV rating religion as “Very Important” may have been more pronounced, and resulted in statistical significance. This would be consistent with the Dyck and Weber (2006: 436) findings already discussed where they found empirical

support for their hypothesis that stated: “Radical managers will place greater emphasis on personal spiritual virtues than will conventional managers,”

Family. Family (hypothesis 1g) was found to be a “Very Important” influence on ethics for both groups. It could be that family represents such an important influence on ethics for people in general, that specific MPVs are not relevant. This is consistent with the study previously discussed conducted by Devitt and Hise (2002), which did not differentiate by MPV, and found that 75 percent of respondents stated that their families were an influence on their decisions when facing an ethical issue. This is also consistent with what many participants in this thesis indicated in their student papers, where they said their family upbringing was the foundation of their ethics and values. One participant who rated the influence of family on his ethics as “Very Important” stated: “You’re born with these people and they kind of build your foundations ... that’s what I feel is Very Important for my source of ethics.”

While the influence of family on ethics based on MPV was not as hypothesized, a finding from the larger study⁸ does lend some support to the theory behind the hypothesis. The theory behind the hypothesis was that people with a Conventional MPV who strive for individualism and materialism, have less time for their families (as compared to people with a Radical MPV), and therefore their families have less of an influence on them. When participants were asked: “What for you would constitute a well-lived life?” 57 percent of participants with a Radical MPV mentioned a well-lived life being a balance between work and family compared to only 12.5 percent of participants with a Conventional MPV. This finding reinforces the idea that a Radical MPV is associated with attempting to find balance between different demands and values,

⁸ The larger future study which incorporates all 31 interviews that were conducted.

whereas the Conventional MPV has a more parochial focus on individualism and materialism.

Friends. Finally, the hypothesis on the influence of friends on ethics was not supported. A possible reason for the non-significant finding on this factor may be that people with Conventional MPVs chose friends who have Conventional MPVs. Similarly, people with Radical MPVs chose friends who have Radical MPVs. Therefore, friends serve to reinforce existing MPVs, regardless of what your MPV may be.

For example, an individual with a Conventional MPV would have friends with Conventional MPVs. Correspondingly, this individual's friends would value individualism and materialism, and therefore their value structure would reinforce that of this individual. Future research could examine the relationship between friends and MPV in more detail, and investigate whether people surround themselves with friends who have a similar MPV.

Hypothesis 2: Role models

Neither of the hypotheses with regard to role models and MPVs were supported. In fact, the opposite was found for both.

In opposition to what was hypothesized in hypothesis 2a, it was found that participants with a Radical MPV were more likely to say that their manager/boss was a role model. For people looking for role models whose values stretch beyond individualism and materialism, this is an encouraging finding. It indicates that there are managers out there that have values consistent with a Radical MPV.

To ensure that this was a fair interpretation of the results, these particular interviews where participants with a Radical MPV said a manager/boss was a role model,

were reexamined. Three of the four participants who had listed a manager as a role model chose traits that were consistent with a Radical MPV (e.g., one manager was helping the poor). The fourth participant chose traits that could be found in either MPV (integrity and honesty). Therefore it is fair to say that for participants in this thesis at least, there are Radical managers out there that can serve as role models for Radical employees.

In opposition to what was hypothesized in hypothesis 2b, it was found that participants with a Conventional MPV were more likely to say that a family member or friend was a role model. Interviews where participants with a Conventional MPV said a family member or friend was a role model, were reexamined. In all but one of these interviews, participants selected a family member or friend as a role model for accomplishments beyond financial or business success. For example: “My grandmother would be my role model for the type of family I want to leave behind,” “I would say ... my mother and father in law ... for not only having a successful business but generally living a good life, they have good values, treat others with respect.”

This finding serves as a reminder of the similarities between the Conventional and Radical MPVs, and that although people with a Conventional MPV place their greatest emphasis on materialism and individualism, it does not mean that they do not value other aspects of life.

Hypothesis 3: Factors helping and hindering a well-lived life

Of the four main hypotheses formed in this thesis, the hypotheses from this section had the most support. Specifically, three out of four hypotheses were either fully supported (hypothesis 3c and 3d), or partially supported (hypothesis 3b). Furthermore, all hypotheses formed with regard to hindering a well-lived life were supported.

Hypothesis 3a predicted that participants with a Conventional MPV would be more likely to include education, work, money and material possessions as helping them live their well-lived life. While neither group mentioned money or material possessions, the two groups were equally likely to include education or work in their response. This is an encouraging finding. It indicates that regardless of MPV, participants in this study have found help from their education and work in obtaining what they define as a well-lived life, even though, based on MPV their definition of a well-lived life is likely not the same.

It is interesting to note that contrary to what was predicted the influence of family or friends on ethics did not represent a point of differentiation between the two groups. However as predicted, participants with a Radical MPV were more likely to name either family members or friends as helping them live their well-lived life. With a focus on individualism (Dyck et al., 2005; Dyck and Weber, 2006) and perhaps as a reflection of the individualistic tendencies of participants with a Conventional MPV, the findings from this thesis tend to indicate that participants with a Conventional MPV are less likely to turn to people outside of themselves for help. This reasoning is consistent with the finding that 6 out of 14 participants with a Radical MPV listed multiple factors that were helping them live their well-lived life, while only 1 of 7 participants with a Conventional MPV listed multiple factors.

Participants with a Radical MPV were also more likely to list multiple hindrances. Specifically, 3 out of 14 participants with a Radical MPV listed more than one hindrance, compared to only 1 out of 7 participants with a Conventional MPV. The multiple factors listed that were helping and hindering a well-lived life for participants with a Radical

MPV, may be related to the higher number of stakeholders they value. Conversely, the smaller number of factors listed that were helping and hindering a well-lived life for participants with a Conventional MPV, may be related to the smaller number of stakeholders they value. This was an interesting non-hypothesized finding that could be explored further in future research.

The individualistic tendencies of participants with a Conventional MPV are also reflected in the finding that 42.86 percent of participants with a Conventional MPV said they themselves (e.g. personal issues, confusion on career path, too headstrong, mistakes) were hindering their well-lived life, compared to 28.57 percent of participants with a Radical MPV. With a focus on themselves, participants with a Conventional MPV may be harsher on themselves, and therefore more likely to see themselves as a hindrance to their well-lived life.

Hypothesis 4: Felt pressure and constraint

There were two hypotheses in this section, neither of which were supported. The fact that they were not supported is another encouraging finding from a Radical MPV. The findings from this section indicate that people can maintain their personal values in the workplace even if these values are not centered on individualism and materialism.

Contrary to hypothesis 4a, participants with a Radical MPV were less likely to report feeling pressure to compromise their ideals. It was hypothesized that participants with a Radical MPV would be more likely to report feeling pressure to compromise their ideals due to the more frequent and more complex dilemmas they were expected to experience. Based on the results, it may be the case that participants with a Conventional MPV experience more frequent and more complex dilemmas.

A possible explanation for this occurrence could be that because Conventional managers typically consider only owners and shareholders in their decisions, they are more likely to encounter dilemmas of increasing complexity later on. A Radical manager, however, by considering all stakeholders in their decisions, may be less likely to encounter dilemmas further on. While the initial decision may be more complex, by examining the impact of their decisions on all stakeholders, future dilemmas may be reduced or avoided. Of course this is only a possible explanation, and one that could be investigated in future research.

Contrary to what was predicted in hypothesis 4b, regardless of MPV, participants were much more likely to say that they saw more opportunities to live out their ideals now that they were in the workforce as university graduates, as compared to when they were students. It is encouraging to know that regardless of individual values and MPV, participants were equally likely to report seeing more opportunities to live out their ideals. Additionally and contrary to what was hypothesized, the findings tend to indicate that employees with Radical MPVs are able to maintain their MPV in the presumably predominant Conventional MPV business world.

Hypothesis 4b was partly based on the belief that participants who expressed a Radical MPV as students, would report having to become more Conventional in the 'real world,' and as such would report feeling more constrained now as compared to when they were students. While this hypothesis was not supported, it should be noted that there were participants with a Radical MPV who did feel this way. For example:

... you go in with this naïve rosy view of everything and how business is done and things are done. And you want to uphold as best you can those ideals that you learnt in social issues and business and your ethics in society classes. And you really want to be that person, and you do your best to uphold that most of the

time. But again there are times when the ends will justify the means and somewhere the means will justify the ends with whatever outcomes or practices that those entail, which is unfortunate.

Another participant with a Radical MPV expressed similar feelings: “I feel very constrained to live up to the ideal life because my ideal isn’t to work all the time and get promoted as fast as I possibly can. It’s more I want to live my life and be happy kind of thing.”

Therefore while hypothesis 4b was not supported, and the fact that it was not supported is encouraging from a Radical MPV, there were examples of participants with a Radical MPV who did feel constrained based on their (Radical) values.

Study limitations

There are five main limitations to this thesis. They are: 1) the small non-representative sample; 2) using a willingness or unwillingness to work for Jack Welch in old student papers to categorize participants with a MPV; 3) a possible social desirability bias, 4) only two MPVs were examined and applied to participants where numerous MPVs may have existed within the participant base; and, 5) only perceptions were investigated not actual participant behaviors. Each of these limitations will be discussed briefly.

Small non-representative sample. While the sample size used in this thesis is consistent with similar studies (e.g. Badaracco and Webb, 1995), a clear limitation would be the small sample size and any generalizability of the results. In addition, of the eight participants with a Conventional MPV, one responded via email and thus this interview had a very limited amount of information and was void of any prompts from an

interviewer. This further reduced the sample size in this group to seven participants for some of the interview questions.

While one of the main contributions of this thesis was its longitudinal analysis, it also limited how representative the sample was. At time 1, as student, participants identified their MPV in their final term papers for the “Contemporary Social Issues in Business” course. At time 2, having been in the workforce for two or more years, participant views on ethics and related issues were explored. While certainly a strength in some ways, this was also a limitation because selective sampling was used. That is, only students who had chosen to take an elective business ethics course were used (which, as discussed, was also a benefit to the thesis as participants were well-versed in business ethics and the Conventional MPV), and then only those who we were able to contact.

Categorization of moral point of view. Using student term papers to classify participants into one of two groups may have presented an additional problem. It did not account for any change in students’ MPVs that may have occurred since having written their papers. With the exception of one participant who in his paper stated he would work for Jack Welch, and subsequently made many Radical-like comments in his interview (but was still left in the Conventional MPV group), for the most part, participant comments coincided with their willingness or unwillingness to work for Jack Welch when they were students. That is, participants in the Conventional MPV group frequently made comments consistent with a Conventional MPV, and participants in the Radical MPV group frequently made comments consistent with a Radical MPV. Therefore, this provided an indication that there was little, if any, change in MPV when participants were

students compared to their current positions in the workforce (with the exception of the one participant already mentioned).

Furthermore, as was mentioned in the methodology section, using student papers where participants indicated a willingness, or unwillingness, to work for Jack Welch as the basis for classifying participants as having either a Conventional or Radical MPV, was a proxy, and had little validity. Once research on the Conventional and Radical MPVs is further developed, a valid measurement could be created for classifying participants as having one of the MPVs. Until then, a proxy for such a measurement was necessary in this thesis.

Social desirability bias. As is the case in many studies in management in general, and in business ethics in particular, the interview data may have been subject to a social desirability bias (Simoni & Cooperman, 2000). Due to the delicate topic of business ethics, participants may have provided what they deemed to be socially acceptable responses to certain questions on the interview questionnaire, in the hopes of portraying themselves and/or their organizations as ethical. While interviewees were assured anonymity and confidentiality to counterbalance this bias, they may have feared potential repercussions, whether they be from their organization, or social repercussions (e.g., the interviewer viewing them in a negative light). Furthermore, since it was their former instructor Dr. Reg Litz who initially contacted participants to take part in this study, and knowing that Dr. Litz may be examining the results (although without the names of participants attached), participants may have wanted to appear ethical to Dr. Litz. However it was hoped that by assuring participants anonymity and confidentiality these biases may have been avoided or at least minimized.

Only two moral points of view examined. Only two MPVs were examined, and subsequently, only two groups were used to classify participants. In reality it may have been possible to classify participants into multiple groups with differing MPVs. However, the grouping method used was based on a firm conceptual grounding (Weber 1958; Dyck and Schroeder, 2005; Dyck and Weber, 2006), and two groups are certainly more than most studies which assume only one MPV.

Perceptions not behaviors. While not necessarily a limitation, this study was limited to participant perceptions. The use of a differing MPV framework could equally be applied to participant behaviors within organizations, and examined in future research.

Conclusion

This thesis was a longitudinal examination to see if there was a relationship between (a) the MPVs that business students espouse in coursework and (b) their perceptions several years later as graduates about i) the relative importance of various factors potentially influencing their ethics; ii) their role models; iii) factors related to a well-lived life; and iv) their experience of pressures to compromise and freedom to live out their ideals. Differences based on MPV were found in all areas except the last, where the two groups experienced a similar feeling of pressure and opportunities to live out their ideals.

While the majority of the literature on business ethics defines ethics as a uni-dimensional construct, this study has shown that doing so is not always appropriate. By examining MPVs, this study has shown the folly in labeling behaviors as simply 'ethical' or 'unethical.' For example, if the influence of ethics codes, company policies and industry norms on ethics is different depending on MPV, with one group rating its

influence as “Important” and the other as “Not Important,” is it not reasonable to speculate that what each group views as ethical may also be different? Knowing that there is a difference in selecting role models and factors helping or hindering a self-labeled well-lived life depending on MPV, should we assume that specific behaviors can be labeled ethical or unethical for everyone?

The finding that differences do indeed exist between people with different MPVs questions the universal, one size fits all teaching of business ethics, organizational training, and ethics codes, company policies and industry norms. For example, knowing that the influence of ethics codes, company policies and industry norms on personal ethics are different depending on MPV, why would an organization implement a one size fits all ethics code?

The findings from this study suggest that businesses and universities need to be sensitive to different MPVs. This sensitivity would include a recognition that education and training (as two examples) may need to include aspects beyond the typical Conventional teachings. By doing so an organization may have a greater influence on employees or students, not only in terms of ethics but in general.

The findings from this study suggest that theories need to be sensitive to different MPVs. A universal theory that is meant to apply to everyone regardless of MPV may not be applicable to everyone, and thus such a theory could be difficult to prove and may not be very helpful. In contrast, a theory that takes different MPVs into account may not only be more appropriate but more applicable. At minimum, if a one size fits all theory is developed, the author should make explicit which MPV is being assumed and defend this assumption. Similarly, if education and training are taught from the one size fits all

assumption, educators should at minimum point out the values behind the MPV they are teaching.

Finally, unlike what was expected from a review of the literature, business graduates with a Radical MPV do not feel particularly constrained in the workplace, and they see more opportunities to live out their ideals now than when they were students. This indicates that for participants in this study at least, in business financial self-interests do not always trump other forms of well-being, and that the corporate world may not be as materialist-individualist as most people and much of the literature assume.

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APPENDIX A

INTERVIEW

Thank you for agreeing to participate in this study. The interview will proceed in four phases. First, we will briefly talk about your current job. Second, we will discuss in more detail how various factors have influenced your views on ethics. Third, we will ask you to give us some examples of how management ethics are evident in practice. Finally, we will ask you to reflect on some of your future aspirations.

Phase #1 Questions (background—5 minutes)

1. Tell me a little bit about yourself and your job (job duties, job title, the number of subordinates that report to you, the amount of discretion you have, etc.)

Phase #2 Questions (influences on ethics)

2. Research shows that managers' ethics are influenced by a variety of factors. How important have each of the following been in influencing your ethics? Please elaborate where appropriate.

- a. managers (positive or negative role models; these managers may or may not be managers in your current organization)
- b. university education (e.g., have university ethics courses made a difference?)
- c. training (e.g., have company ethics training courses made a difference?)
- d. friends
- e. family
- f. religious beliefs
- g. ethics codes, company policies and industry norms
- h. practical experiences (e.g., has your on-the-job experience changed your views on ethics since you graduated from university?)
- i. other (please specify)

Phase #3 Questions (ethics in practice) [Note: Items in this section were not included in this study)

3. Briefly describe a situation where you were impressed by a manager (in your current organization or elsewhere; specific names need not be provided) who demonstrated a strong concern for ethical behavior and for doing the right thing. Why do you think that the person behaved in that way?

4. Briefly describe a situation where you felt that a manager (in your current organization or elsewhere; specific names need not be provided) demonstrated very little

concern for ethical behavior and for doing the right thing. Why do you think the person behaved in that way?

Additional prompt (not to be listed): Was it easier to think of an example for question #3 or for question #4?

5. Briefly describe an incident where you were faced with an ethical dilemma (in your current organization or elsewhere; specific names need not be provided). How did you resolve the dilemma? What factors were important in helping you to decide how to resolve the dilemma? What did you eventually decide to do?

Additional prompts (not to be listed):

1. What kind of people “get ahead” in your organization, ethical or unethical?

2. Would you be punished for unethical behavior in your organization?

Phase #4 (future aspirations)

6. Often people who have worked as a manager for a while find that there are occasions where they feel some pressure to compromise their ideals. To what extent has this been your experience? Do you see more opportunities now to live out your ideals, or do you feel that you are more constrained than you used to be?

7. What, for you, would constitute “a well-lived life?” What specific factors are helping (or hindering) you to live such a life? Who are the role models that exemplify your “well-lived life?”

APPENDIX B CONSENT FORM

Note: This form was printed on institutional letterhead

Research Project Title: Business Ethics and Managerial Style

Researchers: Mr. Kent Walker (M.Sc. student at the University of Manitoba—204-xxx-xxxx);

Dr. Fred Starke (University of Manitoba; 204-474-8510); Dr. Bruno Dyck (University of Manitoba; 204-474-8184); and Dr. Reg Litz (University of Manitoba—204-474-9406).

This consent form explains the basic idea of what our research is about and what your participation will involve. The data are being collected in partial fulfillment of the requirement for the Master's program, as well as for the purpose of publication. If you would like more detail about something described here, or information not included here, feel free to ask. Please take the time to read this over and understand the information provided below.

1. We want to interview you to learn your views about business ethics and managerial styles.
2. You are free to withdraw from the study at any time, and/or refrain from answering any questions you aren't comfortable with, without prejudice or consequence. Feel free to ask for clarification or new information throughout your participation.
3. We would like to tape record the interview so that we have an exact record of what is said. This will be very helpful to us as we develop specific research conclusions.
4. The only people who will have access to the information are the researchers who will listen to the tapes. The data will be stored in a locked cabinet to ensure confidentiality, with the exception of the time required to analyze the data. Quotes from interviewees may be useful in the research articles that will come out of this project. When quotes are included in research reports the participants' names will not be listed. May we have permission to quote you?

 Yes, you may quote me (but without referring to me by name)
 No, you may not quote me
5. Feedback will be provided to you in the form of articles that are published in scholarly and practitioner research journals. If you would like a copy of these articles, please let us know.
6. We appreciate your interest and possible participation in our study.

Your signature below indicates that you understand what is involved in your participation in this research project. In no way does this waive your legal rights nor release the researchers from their legal and professional responsibilities.

This research has been approved by the Joint-Faculty Research Ethics Board of the University of Manitoba in Winnipeg, Manitoba, Canada. If you have any concerns or complaints about this project, you may contact any of the above named researchers or the Human Ethics Secretariat at 204-474-7122. A copy of this consent form will be given to you to keep for your records and reference.

Interviewee's Signature _____ Date _____

Researcher's Signature _____ Date _____