

The Effectiveness of Teaching Ethics, and
How Different Majors Perceive One Another's Ethics

By

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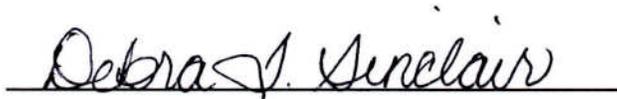
Honors Thesis

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Contents	
Abstract	2
Literature Review	3
Comparison of Business Students to Other Parties	3
Factors Affecting Ethics	9
Effectiveness of Ethics Teaching	9
Goals of Teaching Ethics	14
Methods of Ethics Teaching	16
Introduction	21
Definition of Ethics	23
Ethical Systems	23
Unification of Different Ethical Systems	27
Ethical Failures in Accounting and Business	29
Motivations of Ethical and Accounting Failures	30
Direct Benefit	31
For the Sake of the Company	34
Consequences of Ethical and Accounting Failures	37
Importance of Ethics in Auditor Behavior	38
Ethics in Professional Judgment	40
Importance of Ethics in Choosing Clients	42
Methods of Ethics Enforcement	45
Rules-Based	45
Ethics Education	46
Survey	49
Research Hypotheses	49
Methodology	49
Sample	50
Measures	51
Analysis	52
Results	53
Results for Gender	53
Results for Students With or Without a Class Where Ethics was a Major Topic	54
Results for College of Business Students Compared to Non-Business Students	55
Results for Accounting Students Compared to College of Business Students	56
Conclusions	58
References	61
Appendix A	67
Appendix B	70

Abstract

This thesis examines the effectiveness of teaching ethics, especially to accounting and other College of Business majors. It examines what the most effective methods of teaching ethics are, and whether the current methods used by teachers at USF have the intended emphasis on the importance of ethics in business. First, it examines the literature surrounding the topic of ethics education in business, then examines the reasons that ethical behavior is necessary in business, and then it examines the results of an opinion based survey taken by students. The survey results demonstrate that, while students within the College of Business gave the generally same answers to questions on ethics as those outside of it, demonstrating in sections 2 and 3 of the survey either equal or greater ethical beliefs than those outside of the college of business, though only 61.9% remembered having a class where ethics was a major topic. As students who had ethics as a major topic were significantly more confident that they had received sufficient ethics education to assist them in the future, more focus on ethics during their education may serve to help instill business students with greater confidence in their ability to withstand workforce pressures, which is especially important due to the relatively low ranking given to business majors by both students within the college of business and students outside of the college of business.

The Effectiveness of Teaching Ethics, and How Different Majors Perceive One Another's Ethics

Many have claimed that businessmen and businesswomen are unethical, and that behaving unethically is the way to succeed in business. Scandals and frauds have reinforced this public image of business people, as often the perpetrators of major, newsworthy frauds have been behaving unethically for years before being discovered. Because of this public image, there is a preconception that business students are also less ethical than their fellow students. This literature review will first attempt to determine if there is a problem difference in the general level of ethics of business students compared to other students. From there, it will look at the effectiveness of different attempts of teaching ethics, and then will examine the different results from various studies to determine whether students are more ethical upon ending an ethics course, or a subunit of ethics within a course, than when they began.

Literature Review

Comparison of Business Students to Other Parties

Public opinion of the ethics of business executives is very low; when asked about the ethics of business people in a "Harris poll...64% rated the ethics of small business owners positively. In contrast, only 31% gave business executives a positive rating" (Cole, Smith, 1996, p. 889). In a survey of high school seniors in 1989, when asked what they would do, two-thirds of respondents indicated that they "would lie to achieve a business objective, and an equal percentage said they would inflate their business expense reports" (p. 890). This large percentage of students choosing unethical behavior suggests that students believe this is the normal behavior for business people or, at least, that they do not believe that unethical

behavior will be caught. This demonstrates the widely held belief that business is unethical, and that to succeed in business, one must behave unethically. The authors of "Perceptions of Business Ethics: Students vs. Business People" compared the ethical beliefs of business majors who were about to graduate with "experienced business people....who had been employed for at least five years in various types of businesses across the country" (p. 890-891). The survey "asked [respondents] to respond to each item twice, once as they believed the typical business person would respond and again according to what they believed the ethical response would be" (p. 890). Results showed that "both business people and college students demonstrated a high level of ethics when responding to the statements as they believed the ethical response would be" (p. 891), so they understood what proper ethical behavior should be. However, "both college business students and experienced business people believed...a difference exists between the typical business person's response...and the ethical response" (p. 891). Furthermore, the authors found that, on average, "students have weaker ethical values than experienced business people" as well as "an unrealistically negative view of the ethics of business people" (p. 892). The authors found that while female students had higher ethical responses on a majority of the questions, there was little difference between male and female experienced workers (p. 893). The authors conclude by pointing out that, to close the gap between typical and ethical behavior, businesses must both focus on openly improving their ethical standards to change public opinion (p. 895) in addition to ensuring that those they hire are trained appropriately in ethical behavior (p. 896).

To try and lessen the gap between typical and ethical behavior, it may very well be necessary to change the public perception. If business students are less ethical than most, they

may be so because society expects business people, and thus the students studying to become business people, to be so. In “Everybody Else is Doing it, So Why Can’t We? Pluralistic Ignorance and Business Ethics Education”, the authors Halbesleben, Wheeler and Buckley study how an ethics course focused on reducing the pluralistic ignorance of students can help improve student’s decision making in situations requiring ethical behavior. Pluralistic ignorance is defined as “a social comparison error whereby an individual holds an opinion but mistakenly believes that others hold the opposite opinion” (2005, p. 386). As cultural norms do have a heavy influence on acceptable behavior, having an incorrect belief about what society or a subculture believes to be correct can lead students to behave unethically (p. 387). As was pointed out in other studies by Buckley et al. and Bun et al., if a student believes that other students are behaving unethically, they are more likely to behave unethically, even if they believe the behavior is wrong (p. 387). The authors created a study, based on a study by Schroeder and Prentice in 1998, designed to lessen the pluralistic ignorance of students so that they would be less likely to behave unethically. Students participated in an ethics education program designed to reduce their pluralistic ignorance about cheating and other such unethical behaviors and, the authors believed by doing so, these students would become less likely to cheat (p. 388). The study participants were eighty undergraduate students studying management, who were incentivized to participate through extra credit in two different management courses the students were taking (p. 388). To determine initial and ending levels of ethical behavior, the authors asked the students to take a survey in which the student’s initial likelihood of engaging in unethical acts, as well as their opinion of what other students would do, was evaluated. The survey asked the students, after an initial vignette “how likely

they would be to commit the unethical act...given different probabilities of getting caught” (p. 388-389). According to the authors, “[t]he vignettes were designed to target the participant’s perception of...how likely they would be to engage in the unethical act, how likely the average student would engage in the unethical act, and how likely the average business person would engage in the unethical act” (p. 389). As the students participating were from two different courses, the authors randomly assigned one class’s students to take a pluralistic-ignorance-lowering ethics program and the other class to have no ethics program (p. 389). The authors found “that the ethics education program...effectively reduced the self-reported likelihood to commit an unethical act and decreased pluralistic ignorance in the likelihood to commit an unethical act” (p. 393). However, the authors found that this did not extend to ethics in general, only to one particular act being taught, and believe that ethical programs must recognize and lower the pluralistic ignorance of the students regarding a “specific context” (p. 393).

While ethics is an extremely difficult thing to measure, one possible technique is to look at unethical behaviors, and compare business students to their compatriots. This is what the authors Klein, Levenburg, McKendall, and Mothersell did in their study “Cheating during the College Years: How Do Business School Students Compare?” After hearing the results of ABC Primetime’s investigation on cheating on college campuses, where “a college administrator...claimed that there was no question that business students cheat more than others,” the authors decided to determine whether this statement had a basis in fact or not. As business students go on to become business workers, a willingness to cheat in school could lead to future unethical behavior, as other studies had shown (2007, p. 197). The authors decided to determine “[h]ow...business school students define[d] cheating”; whether business students

differed in their perceptions of what cheating is compared to students in other professional schools, the levels of cheating business students engage in, and whether it is more or less than other students (p. 198).

The authors used a questionnaire, given to students during class, and assured the students that their results would remain anonymous (p. 200). The questionnaire asked students to determine whether a given behavior was “cheating,” “trivial cheating,” or “not cheating” and whether or not they had done the given behavior (p. 200). While the study found that business students “seem to have a more relaxed attitude to what constitutes cheating than other professional school students” (p. 201), there were “no significant differences...in overall reported cheating rates between business students and other students” (p. 201). However, there were a few cases in which business students’ results differed from other students. When asked whether they had “[c]opied another student’s homework or assignments,” business students were less likely than other students to admit to having done so. However, when asked if they had “[a]llowed someone else to copy from you during a test” or whether they had “[t]old another student what was on an exam before s/he took it” business students were more likely to answer that they had done so than other students (p. 202). The authors found that “serious cheaters,” those who admitted to several behaviors, were most likely those who were younger and had lower GPA averages (p. 202). While the study did not find that the belief that business school students were more likely to be cheaters to be true, it was true that business school students were more likely to have flexible definitions of cheating. Accordingly, the authors suggest that students, especially business students, be given “continuous reinforcement of ethics” to change their attitudes and their “ethical standards” (p. 204).

In several studies, there have been differences between males and females, and students of different ages, in ethical results. Because of factors such as these, McCabe, Dukerich, and Dutton decided to gather their data from MBA students and law students, two groups “who were making a serious commitment to their chosen professions” to attempt to determine “the impact of professional education and professional experience on ethical decision making behavior” (1991, p. 952) and if it differed between business and law students. Students were asked to rank certain values in order of their importance in their lives, the values being Rokeach’s terminal values (p. 953), and choose one of four choices in response to ethical vignettes (p. 954). While in many of the ethical situations, the students gave largely the same answers, ethical situations about “Insider Trading” and “Cheating” produced a different result (p. 955). “The decisions made by business students were significantly less ethical” than law students in these ethical vignettes, and, as a whole, both law students and business students were more likely to give an incorrect answer to these dilemmas (p. 955).

The authors then counted the total number of answers that a student answered wrong, analyzing the characteristics of those who made unethical choices. They found that “the percentage of women selecting an unethical alternative was lower on *all* dilemmas” among the law students, but “[w]ithin the business population there were *no* significant differences between men and women” (p. 957). Age was “correlated positively with ethical decision making,” but the authors found that this difference, while present “was clearly modest” (p. 958). When looking at the rankings that the students gave different values, the study found that “business students were significantly more concerned about a comfortable life, an exciting life, happiness and pleasure” (p. 955).

Factors Affecting Ethics

Many studies have found differing results on whether men and women have differing levels of ethics. Some studies have found that women tend to have higher ethical standards than men, while other studies have found no significant differences. "Justice, Care, and Gender: The Kohlberg-Gilligan Debate Revisited" examines two different points of view on how ethics work, examining the opinions and work of Carol Gilligan and Lawrence Kohlberg. Kohlberg, according to the authors Flanagan and Jackson, felt that "the morally good person is simply one who reasons with, and acts on the basis of, principles of justice such as fairness" (1987, p. 623). Gilligan feels there are two different views of morality, that are largely distributed by gender: "men...conceive of morality as substantively constituted by obligations and rights and as procedurally constituted by the demands of fairness and impartiality, while women...see moral requirements as emerging from the particular needs of others in the context of particular relationships" (p. 623). These two methods can be considered the "ethic of justice" and the "ethic of care" respectively (p. 623). While both men and women use both, men are predominately concerned with justice, while women are more focused on care, according to some studies (p. 624). The authors suggest that it might be possible that there are even more orientations, citing Charles Taylor, who "has described moral outlooks guided by the commitments to personal integrity, to perfection, and to liberation" (p. 628).

Effectiveness of Ethics Teaching

To determine whether business ethics can be taught, in "Can Business Ethics be Trained? A Study of the Ethical Decision-making Process in Business Students," Ritter used a survey to determine whether taking ethics classes had an effect on the ethical decisions that

business students make. Ritter examined the argument that character development was determined early in life, and that as such, ethics training in college would have little effect. In the article, she also considered the possibility that ethics training would only work on students who already were receptive to the ideas of ethics (2006, p. 154), gave an overview of some of the ways in which ethics training should be accomplished, and what the goals of ethics training should be. She hypothesized that “individuals exposed to training in ethical decision-making will demonstrate more awareness of ethical decisions in the decision making process” (p. 157). In the survey, students’ moral reasoning and moral awareness was measured through “a Likert-scale measure gauging perceptions of ethical behavior” as well as their responses to two vignettes. The participants were measured at the beginning of the semester, before their ethics training, and then after their ethics training (p. 158). The research found little effect from business ethics training on men, though women did have a positive effect from business ethics training (p.159). Ritter suggested that it was possible that “the teaching of ethics is only amenable to individuals with a mental schema available to consider ethical strategies and related moral values,” and that women might be more disposed than men, in general, to be taught ethics (p. 161-162).

In addition to examining whether teaching ethics affects how students think about ethics, there is the question of whether teaching ethics affects the actions of students. Mayhew and Murphy attempted to determine whether ethics education would influence reporting behavior in their study, summarized in an article titled “The Impact of Ethics Education on Reporting Behavior.” Their participants were of two student groups, one made up of “fourth year Masters of Accounting students who just completed a newly instituted ethics program”

and the other group being “fifth year MACC [Masters of Accounting] students who did not receive the ethics program” (2009, p. 397). They conducted their test one week after the end of the ethics class, and “randomly assigned participants to one of two social conditions: anonymity and public disclosure” (p. 397). They chose to test using both anonymous and known tests because of the difference between “fully internalized” and “less internalized” values (p. 398); when a student has truly internalized the lessons they’ve been taught, it will not matter whether the reporting is anonymous or not. Their experiment was designed to give the students an “opportunity and financial motivation to misreport” (p. 400), by taking a quiz, with the amount of payment they receive being based on the number of answers they get correct, and then allowing the students to grade their own quiz and report their grades themselves (p. 401). The authors then examined the choices the students made, determining which groups misreported according to their own interests and which students reported correctly. In their results, they found that there was little to no difference in results between students who had taken the ethics courses and those who had not when they were tested anonymously (p. 398). However, when the experiment made the choices of one student known to the other, “the ethics program participants’ misreporting levels dropped significantly, while the non-ethics program participants’ levels increased slightly” (p. 398). The authors suggested that the results meant “that ethics education does not necessarily result in internalized ethical values, but it can impact ethical behavior,” (p. 397) as students changed their behavior only when others would know and be watching. However, in real life, one does operate with others, and so, even without internalizing the values, there is still a gain to society through ethics training.

In “Case Studies of Ethics Scandals: Effect on Ethical Perceptions of Finance Students:”, Cagle and Baucus pointed out that, as many business schools have stopped having a separate ethics course and have instead integrated it into different business courses, that research should be made about “the impact of ethics education within each discipline” and “whether certain pedagogies work best in particular disciplines” (2006, p. 214). The authors point out that “[w]hile little is known about the impact of ethics instruction in any business discipline, this is probably more so for the field of finance” (p. 213), especially as some researchers have argued that “assumptions imbedded in the typical business curriculum may lead students to conclude that career success in business requires unethical decisions and behavior” (p. 214), as was seen in previous studies. This study was of “an undergraduate and a graduate finance course” where ethics was integrated through case studies and class discussion, (p. 214). The undergraduates had a “required core set of courses involving Ethics, Religion and Society,” but there was no such requirement for MBA students (p. 217). The researchers hypothesized that “[f]emale students will be less willing to accept unethical or questionable behavior than male students” and “[o]lder students will be less willing to accept unethical or questionable behavior than younger students” (p. 215), and finally that “[u]ndergraduate students will be less willing to accept unethical or questionable behavior than MBA students” (p. 216). The students were asked in a survey what they believed “a typical business person” would do in 10 situations and “what they believed to be the ethical response” (p. 217). The students were surveyed twice, once before studying case studies of ethics scandals and once after, at the end of the course (p. 218). The first survey showed “a significant gap” between the believed ethical and business responses (p. 219), demonstrating that students initially believed that business practitioners

were unethical, while this lessened in the second survey, after they had integrated ethics through case studies. The research also found significantly more ethical results from female respondents in both the undergraduate and MBA programs (p. 219). The results were statistically insignificant for differences in age (p. 220). Finally, their study found generally little difference in responses between undergraduate and MBA students, with two exceptions where the MBA students were significantly less cynical than their undergraduate counterparts (p. 220-221). In comparing the effects of studying ethics overall, they found that “studying ethics scandals positively impacts students’ ethical decision making and their perceptions of the ethics of businesspeople” (p. 213).

In “The Impact of Business Education on Moral Judgment Competence: An Empirical Study,” Desplaces, Melchar, Beauvais, and Bosco examined how the ethical codes of business schools affected the ethical culture of schools, and how much discussion of ethics was given in business classes (2007, p. 73). The researchers hypothesized that if it was true that codes of ethics “positively influence...ethical beliefs and decision behavior” (p. 76), that the stringency of a code of ethics at a school would also influence the ethics of students. They also examined whether students reported witnessing cheating, and the pressure to excel on students from friends and family, hypothesizing that these factors would lower moral competence. Furthermore, they believed that students who had discussed ethics in class would have higher moral competence than students who had not or did not remember doing so (p. 78). They found a negative relationship between moral competence and the perceived strength of a code of ethics. The authors found no difference in student’s ethical perceptions based on the strength of the code (p. 81). They also found students who reported witnessing cheating and

other such behaviors “had higher moral reasoning scores” than those who did not (p. 82). There was not enough data to conclude whether or not discussions of ethics in class created a significantly stronger moral reasoning (p. 83).

Goals of Teaching Ethics

Felton and Sims, the authors of “Teaching Business Ethics: Targeted Outputs” suggest that, as there have been a large number of scandals, business schools must “proactively take on more of the responsibility of seeing that their graduates appreciate the broad range of ethical behavior expected of them by employers and society,” (2005, p. 378). As “teaching business ethics” is a very broad goal, the authors attempt to define what the “targeted output goals” should be and suggest guidelines for teaching business students about ethics (p. 378). They divide objectives of teaching business ethics into those that attempt to teach students more theories of ethics, those that attempt to study the ethical issues faced in business life, and those that divide their attention equally between the two methods (p. 379). The authors then lay out what they believe to be the most important objectives for ethics teachers in business. Ethics teaching should make students: “understand their core values,” “broaden a student’s understanding of ethics and its complexities” (p. 380), recognize that ethics is involved “in all decision-making,” “broaden the cultural perspectives of the students,” recognize the multiple stakeholders involved in business (p.381), consider the long-term effects of decisions, “enhance the comfort level of students to discuss ethical issues” (p. 382), “heighten students’ awareness of their ethical and leadership accountabilities,” “develop within students an awareness that...[they need to] continuously...give attention to the development of [his or] her ethical sensibilities and accountabilities” (p. 383). The authors acknowledge that many factors are

involved in choosing how to teach ethics, but feel that certain guidelines will be applicable nearly everywhere. They suggest that ethics should not be pure lecture but should be inductive and “highly interactive” (p. 384). The authors suggest that field exercises, such as interviewing “people who work in meat packing plants or labor as janitors, gardeners or roofers” can help students expand their horizons by exposing them to differing belief systems than their own (p. 385). They also suggest reading, watching, and discussing various case studies (p. 386). Having the students discuss and debate topics such as “employment at will, sexual harassment, discrimination and affirmative action” and so on will also help students to gain ethical understanding (p. 386). The authors also suggest that teachers should pay attention to what area of life their students are currently at and tailor their cases and discussions to fit with their life, focusing on employee and low-level managers’ ethical dilemmas for undergraduates rather than focusing on the ethical dilemmas facing high level managers and CEOs (p. 387).

Sims and Felton, the authors of “Designing and Delivering Business Ethics Teaching and Learning” point out that, compared to what the Association to Advance Collegiate Schools of Business’s (AACSB) standards were for ethics teaching in 1974, the AACSB’s 1991 and 2003 revisions have “watered down” ethics teaching (2006, p. 297) and may lead to teaching students only to have a “Pavlov-like conditioning...to fear legal penalties” (p. 298). They next examine different techniques used to teach ethics, from lecture to self-examination and debate to case studies or studies of “literature, social science studies, and other cultural texts” in an attempt to recognize ethical principles (p.298). Next, the authors examine what should be considered in determining whether an ethics course is successfully designed or not. First, they examine the objective of the course, claiming that it should be “to help students realize that

ethics is an integral part of business and is embedded in all business decision-making” (p. 299), recognize their own values (p. 300), and other such objectives. They next examine the type of learning environment, arguing that it should “be based on a psychological contract of reciprocity” (p. 303), “be experience based,” “emphasize personal application,” “be individualized and self-directed,” (p. 303); it should (expect students to accept responsibility for the learning of others,” the class room should be a place where a student explores, and the class should be a process, not a single event (p. 304). The learning environment should be one which “engages students in active participation, self-reflection, self-discourse, and, especially, reciprocity or sharing responsibility for talking about experiences” (p. 306). The authors also emphasize the role that the professor must establish in the classroom, “serv[ing] as a role model for the behaviors he or she wants students to demonstrate in class,” (p. 310), as well as “model[ing] caring for and respecting students,” and ensuring that students are evaluated not on giving the “right” answers, but on their participation and engagement in the class (p. 310).

Methods of Ethics Teaching

There are a variety of ways to differentiate between the methods used to teach ethics, and it is important for teachers to be committed to whatever method they choose. However, as “Legislated Ethics or Ethics Education: Faculty Views in the Post-Enron Era” points out that, while the press chose to blame schools for failing to teach their students ethics, there is still debate in the academic world over “whether ethics can in fact be taught (2007, p. 15). Beggs and Dean argue that there are two forces trying to prevent ethics scandals in the future: first, through organizations such as the AACSB, whose Ethics Education Task Force claims that business schools need to “renew and revitalize their commitment to teaching ethical

responsibility,” and secondly, legislation such as the Sarbanes-Oxley Act (p.16). The authors suggest that these two methods are calls for “internal” or “external” forces to encourage ethical behavior (p. 16). The external, legislation method, it is often argued, is “based on the fear of getting caught, [and] usually has little effect on managers’ ethical reasoning skills” (p. 20). On the internal side, teaching ethics in the classroom, there is still debate over how ethics can be taught and whether or not ethics teaching will make students more ethical (p. 20). For this reason, the authors decided to interview 27 faculty members, in depth, to determine their opinions on how current ethics teaching was or was not working, and about business practices (p. 22). The faculty members were divided over whether or not internal or external methods would cause less ethical failures, but the majority favored legislation as the most effective method (p. 26). Faculty members felt unconvinced “of their ability to affect students’ behaviors in ethics dilemmas with ethics education” (p. 27). The authors believe that a combination of methods is necessary: that both education, and legislation, as well as corporations creating more ethical subcultures, is the way to prevent or lessen ethical scandals in the future (p. 29).

In “Enhancing Business Ethics: Using Cases to Teach Moral Reasoning,” Falkenburg and Woiceshn believe that cases will be an effective method, because cases “provide real decision scenarios for students to apply moral values and principles, explore conflicting interpretations and viewpoints, and move from doctrine to judgment” (2008, p. 214). They point out that, while “[m]orality, in business as elsewhere...involves a personal choice, and as such, no amount of teaching will ensure all students behave ethically,” it is still necessary to teach the students “frameworks and skills,” (p. 213). Teaching through cases give students the ability to consider what they would do in certain scenarios that they might actually face in the business world,

rather than focusing on abstract ethical principles. However, as the authors point out, cases are not a cure-all for the problem of teaching ethics. Many cases “are...too short to reflect the complexities of actual business scenarios” while other cases “are written from the perspective of a CEO or an executive” which a student is unlikely to become for quite some time, if ever (p. 214). The authors therefore define good cases as one which “provide sufficient information for the reader to recognize the complexity and ambiguity faced by decision makers” (p. 215). Good cases can teach students deductive skills, or inductive, or critical reasoning skills. As the authors argue, while teaching deductive skills may “not lead to a change in values” it will give students the ability “to connect ethical theory with management practice” (p. 215). Other cases can then help students with their inductive reasoning, making students “put together pieces of a puzzle to identify potential problems and solutions” (p. 215). Without both these skills, students cannot truly develop critical thinking, which is necessary in the real world, where cases will not be clear cut. The authors feel that utilizing cases in such a way can lead to “more effective teaching of business ethics” by “raising awareness of ethical issues and their context, enhancing students’ moral reasoning...and improving [their] ability to identify and apply moral values and principles (p. 216).

Another way of looking at the methods used to teach ethics is taken by authors Cornelius, Wallace, and Tassabehji, who studied the effect of corporate culture and corporate social responsibility on ethics training in business schools in “An Analysis of Corporate Social Responsibility, Corporate Identity and Ethics Teaching in Business Schools.” The authors distinguished between “reactive” and “proactive” ethics education, where reactive ethics education focuses on teaching legal requirements demanded of businesses, while proactive

ethics education focuses on ethics beyond the scope required by law (2007, p. 121). The article also examines the effect of corporate social responsibility and corporate identity. It goes on to suggest that corporate identity of business schools are changing, “with education marketing setting standards more consistent with consumer goods marketing” (p. 121) and becoming “less sensitive...[or] more tolerant of the excesses of business.” (p. 121). The authors researched to determine if the programs of schools having the highest commitment to corporate social responsibility also provided strong ethics education, and used the business school’s websites to gain much of their information (p. 122). They determined that “[T]he top business schools predominately offer proactive education,” (p. 132), and that while both “top and lower tier business schools demonstrated commitment to social and ethical issues, the degree to which they attempt to create an ethical environment...was not investigated” (p. 132).

In “Application and Assessment of an Ethics Presentation for Accounting and Business Classes,” the authors Smith, Smith and Mulig point out the necessity of trust and ethics in the business world, and then proceed to demonstrate the effect that a PowerPoint presentation on ethics had on the ethical thinking of a class. The authors point out that, as ethics are needed for there to be trust in the business world, and as there must be trust for businesses to succeed, it is important for educators to ensure that students recognize the importance of ethics (2005, p. 155). The paper quotes Sam DiPiazza, CEO of PricewaterhouseCoopers, who stated that “Worldwide, corporate integrity is subject to investor doubt, employee anxiety, and new legislation and regulation,” showing the great importance of trust in the ethics of businesses (p. 157). The authors then present the argument that multimedia presentations provide a useful tool to present ethics (p. 157). The authors created a multimedia presentation, lasting one hour,

which they believe can be “use[d] in virtually any accounting or business class” (p. 158). Their goals were to “help students...understand the critical importance of ethical values” in business and society, as well as to give students “a deeper appreciation of how his or her personal integrity will have a significant impact on society overall” (p. 161). They surveyed the students from ten upper-level business classes who had been shown the presentation, and found that “student perceptions following the presentations reveal[ed] a significantly higher regard for the importance of ethics” (p. 162). The authors conclude that this method can be used to help teach ethics to students effectively (p. 163).

Introduction

To a large extent, in both life and business, every action taken requires trust. Trust is required to sit in a chair without fear of it breaking, to receive a small piece of paper in return for hours of work, and to believe the words of another person. If this trust was broken, modern life would no longer work (Smith, Smith, & Mulig, 2005 p. 154). When one invests one's money, one trusts that the company that one is investing in represents itself fairly in its financial statements, that the company is not operating outside of the law, and other such assumptions. In other words, the assumption is that people and businesses will behave ethically. Without an assumption of ethical behavior, there would be no way to trust one another. Strangely, despite the fact that business would not be able to function successfully without trust that the majority of businessmen behave ethically, there is a commonly held prejudice in society which holds that business people are typically unethical. One reason for this is the scandals, such as Enron, which have occurred and shaken public trust. However, this modern example is not a sufficient explanation. Men like Charles Dickens wrote of the greed of the businessman, and Aristotle "first considered the business person as a possible topic for his work on applied ethics, then rejected the proposition outright on the grounds that the purposes and mentality of the vulgar merchant or mechanic were not sufficiently well-minded for serious moral analysis" (Nash 1990, p. 24).

Is there truth in the claim that those in the business field are unethical, more so than the general public? Many in business would object to this claim, as Philip Caldwell, former Chairman of Ford Motor Company, did, saying that he found the idea "...that if you're a business person you must automatically be greedy and dishonest...repugnant" (p. 24). And if this idea

were entirely true, there would most likely be a great deal more scandals. Not only would lack of honesty prevent those outside a company from trusting them, but also, those working within and with the business could not function without an expectation of ethical behavior. Ethical behavior is a necessity; if there is no assumption that the majority of people will behave ethically, and that those who do not will be caught and punished, then business life would fall apart. For this reason, it is commonly accepted that controls, such as auditors, are needed, and that there should be established organizations, such as the SEC, to catch and enforce punishments on those who do not act ethically.

This creates another dilemma: who will watch the watchers? While some of the risk of unethical behavior by the “watchmen” auditors can be eliminated by having other auditors review their work, there will always be the risk that, being human, auditors will behave unethically. Therefore, it is not enough simply to have enforcement, though enforcement is undoubtedly highly necessary. It is important that those who become businessmen and businesswomen, and those who act to assure the public of the integrity of the books of those in the business field, be well trained in ethics. As Abraham L. Gitlow phrased it, “America’s business schools...have contributed to the problem, and have a responsibility to do something about it” (2007, p. ix); and, “while improved accounting and auditor standards may help...prevent and detect fraudulent financial reporting, these are not substitutes for a willingness to place professional ethics above the pressures of the accounting marketplace” (Landekich 1989, p. 13). Therefore, it is important to determine whether the business schools’ attempt to instill ethical behavior into their students is succeeding, and what methods best instill ethical behavior into students.

Definition of Ethics

According to Arens, Elder and Beasley (2014), ethics can be defined as “a set of moral principles or values” (p. 78). Schermon further elaborates on this, stating that ethics “provide principles that guide behaviour and help people make moral choices among alternative courses of action” (as cited in Fisher, 2004, p. 398). But what determines these values? If ethics are simply the moral principles that one lives by, they could be any set of principles; one person’s ethics might totally contrast with another’s ethics, as is often seen in today’s globalized culture. Some suggest tools such as global codes of conduct to assist in ensuring that “we...deal from the same ethical deck” (Swenson, 2000, p. 6). There are a variety of ethical systems from which to choose one’s ethics, such as the deontological method, utilitarianism, and pragmatism (Arens et al., 2014). Each system has its own strengths and criticisms, and each may yield vastly different results in a given ethical dilemma, and so the question of what ethical standards should be held in the highest authority therefore becomes important. Before this, however, the differences of the different systems ought to be examined.

Ethical Systems

Ethical systems can be teleological or deontological (Beauchamp, Bowie, 1979, p. 2). The teleological systems “hold that the moral worth of actions or practices is defined solely by the consequences of the actions or practices” (p. 3), such as utilitarianism, which was purported by philosophers such as David Hume, Jeremy Bentham, and John Stuart Mill (p.3). Utilitarianism aims for the “maximization of the good,” or, in other words, that more people than not will be benefited by the action’s results. The common idea of utilitarianism is generally explained as “the ends justify the means,” with the point being that the morality of the act does not matter,

merely that good results from the act. However, the definition of good becomes a problem, which can divide utilitarians between those who follow hedonistic utilitarianism, or aim for pleasure, and pluralistic utilitarians (p. 4), who hold that there are values other than pleasure that should be aspired towards (p. 4). Utilitarian ethics also depends on the ability to measure the goodness of consequences. Some do this using the idea, purported in economics, of the law of diminishing marginal utility, (p. 5). This works so long as someone is able to pay for and choose the result of the action, but still, there is difficulty in quantifying good (p. 11). However, “[one] seldom can be very certain of [one’s] ultimate goals, and even less [does one] have the capacity to predict and control the future consequences of [one’s] action,” (p. 16). Another common criticism of utilitarianism is the difficulty that results when something which is unjust would cause a greater good, or pleasure, for the majority of people (p. 13).

Another teleological ethical system is that of egoism, where acting in one’s own interest is key. Psychological egoism argues that “everyone is always motivated to act in his or her own perceived self-interest” (p. 8), while ethical egoism tells us that “One *ought* always to act on the basis of one’s own best interest” (sic, p. 10). The argument follows that it is right to act in one’s own interest, and that by doing so, one will naturally take others’ interests into account, in one’s own self-interest (p. 10). However, this system does not necessarily lead to justice. Justice or fairness is often of high importance to people, though to different degrees in different cultures. An ethical system which lacks justice will nearly always be found wanting. If there is no consideration for justice or fairness, and one only considers one’s own self-interest, then if one can get away with a behavior which furthers one’s own interest, without consequences or getting caught, no wrong has been done. Some suggest that an absolutely free market

encourages this egoism, as one basically “mandate[s] for greed and set[s] up a strong system of controls to ensure that if someone steps over the boundaries, they’ll be caught and penalized” (Nash, 1990, p. 14). Critics point out that this can lead to a “survival ethic” where one focuses only on one’s own benefit, without regard to the consequences for others (p. 17). For much of life, especially in business, it is essential to consider another’s point of view, which means that egoism, at least when taken to extremes, will not lead to successful ethical decisions (p. 8).

Deontological systems hold that, rather than the ends justifying the means, “other features besides those of goodness determine the rightness of the actions—e. g., features such as personal commitment, the fact of an act’s being illegal, or an act’s being required by a religious directive” (Beauchamp and Bowie, p. 15). Deontologists are also known as universalists, because a decision will not change based on the number of people positively or negatively affected by the outcome, but will remain constant based on the rightness of the action (Schlegelmilch 1998, p. 31). In this system, there are things which are intrinsically good or bad, though what these good and bad may be vary based on different beliefs. Deontologists also argue that there are relationship ties “that intrinsically enrich moral life” and impose certain duties on those within the relationship (Beauchamp and Bowie, p. 15). This is the logic which argues that employers have a duty to care for their employees and customers, specifically, rather than looking, as a utilitarian would, for what would benefit the whole of society (p. 15). Moreover, to a deontologist, while consequences matter, it is “the motives of the agent [that] are morally relevant” (p. 16). For a deontologist, it is not enough for an act to create a desirable end; the agent doing the act must be doing so for the right reasons, and the act must be ethical.

In this vein of thought, some ideas purported by prominent German philosopher Immanuel Kant, should be considered. Kant proposed the need for logical consistency. For an act to be approvable, it can't simply be the best for the majority of people; it ought to be approvable if it were done to oneself (p. 19). If an act is to be considered good, it must be good if all did it, not simply for oneself (p. 20). While it could very well benefit one person in business to lie and inflate earnings, for all to do so would defeat the point of reporting earnings, that is, to inform stockholders and investors of the profitability and sustainability of the business. Therefore, Kant suggested the categorical imperative, that "one ought never to act except in such a way that one can also will that one's maxim should be a universal law," (p. 20). Furthermore, Kant suggested that "human beings...have...value apart from any special circumstances that confer value" (p. 20), and as such, humans should not be sacrificed, as could happen in some situations under utilitarian philosophies. Unlike utilitarian philosophies, which would judge the goodness of one's life on the results of their life, under Kantian philosophy, it is the fact of their humanity which engenders value.

Still, as with the teleological system, within the deontological philosophy of ethics, there remains the problem of determining what society will call good. One theory, proposed by Plato and Aristotle, is that something is good if it does what it is intended to do (p. 25). In this, though, one will again run into a problem in getting all to agree on the purpose of a business; is the purpose only to serve those who have invested, as was thought for many generations, or is it to serve all of society? When is a business to put one stakeholder above another? (Schlegelmilch p. 141). It seems essential that the business, while giving consideration to the relationships that

the deontological systems suggest have value, also consider, as utilitarianism suggests, the good of society as a whole.

Unification of Different Ethical Systems

When it comes to determining the proper choice of ethical standards, between the different philosophies and the different subsets of philosophies, there are two competing schools of thought, and one unifying method, according to Thompson, Peteraf, Gamble, and Strickland (2014). The two competing schools of thought are ethical relativism and ethical universalism (p. 258). Ethical relativism believes that whatever ethics are accepted by a given societal group are the only guidelines when operating within that group (Fisher 2004, p. 398), while ethical universalism argues that there are fundamental ethics which “transcend culture, society, and religion” (Thompson, et al., p. 258). Proponents of ethical relativism would argue that a company manufacturing in a third-world country needs only to follow the ethical standards of that area, and is free to pay bribes, hire underage labor, or do any other activity that is acceptable in that area of the world. This, clearly, will run into some legal problems, and will be largely unacceptable to many. An ethical universalist would argue that, regardless of the opinion of one area of the world, certain acts are unethical. However, many would have difficulty accepting the opinion that one standard, be it the western idea of ethics or another standard, should supersede all others. This is where the third option comes in. Known as the Integrative Social Contract theory, this theory takes the middle ground: that there are some values which, as universalism suggests, transcend country borders, and others which an individual or business should determine based on local ethical principles (p. 262). Regardless of which school of thought one ascribes to, it is clear that ethics will be determined largely on a

societal and, at times, global, basis; higher ethical values than merely one's own opinions must be obeyed. In today's modern world, most would feel that it is not wholly acceptable to do as Albert Z. Carr suggested, and "lie in business as long as you played within the unwritten rules of the game" (cited in Nash, 1990 p. 3). Instead, those in business need to be wise and promote honesty, reliability, fairness and pragmatism (p. 34), with a firm respect for ethics and an emphasis on ethical decision making.

Ethical Failures in Accounting and Business

In the modern business world, public companies report their financial statements to inform investors, both current and potential, and lenders, of their current economic position, with the idea being that from these snapshots of the present and past, a company's future can be predicted (Clikeman 2009, p. 1). However, this only works if the companies are consistent, using the same methods to account in each period, as well as honest about their financial position. Because of the need for comparability, standards, such as the Generally Accepted Accounting Principles (GAAP) in the US, have been established; however, because businesses are vastly varied, it is impossible to regulate every part of accounting. This is where the "creative accounting," so named by Ian Griffiths in 1986, comes into play. The term can be defined in various ways, and depending on these definitions, the act of creative accounting can range from merely unethical to illegal; creative accounting "exploit[s] loopholes in the existing regulatory system, to serve preparers' not users' interests" (Jones 2011, p. 5 sic). In attempting to leave a rule flexible enough to accommodate various businesses, it inevitably leaves loopholes that can be exploited by those who wish to make their company look better. When creative accounting, especially the more egregious forms that create accounting and business scandals like Enron, are seen, they promote regulation; however:

The increasingly detailed rules and regulations do not, however, mean that the motives for individuals to indulge in creative accounting disappear. As a result, financial manipulations still occur but they become more sophisticated. In effect, a creative accounting arms race occurs....Initially, creative accountants use a simple scheme of creative accounting to boost profits or increase assets. The regulators then introduce

legislation which outlaws these simple schemes. The creative accountant...devises a new scheme which effectively bypasses the regulations. The regulators respond by regulating against this even more complicated scheme. Thus, both creative accounting and regulatory framework develop in tandem. (p. 488)

Creative accounting, and accounting scandals, will therefore not be preventable by regulation alone. Fraud is largely an ethical failure; a person decides that something, pressures from management, a need for more money, etc. are more important than behaving ethically and following the spirit and the letter of the law. Of course, most of the time, these lapses are typically not going to begin as the large scandals that cause headlines; those are the extremes, and extremes can only be seen as extreme when they are not the common practice (p. xxiii). But these large scandals often bring to light the smaller manipulations, as “[m]ost large-scale accounting frauds start within the so-called ‘hazy areas’ of financial reporting, and the dimension of irregularity grows over time” (Henselmann 2010, p. 21)

Motivations of Ethical and Accounting Failures

“Fraud is as old as falsehood and as versatile as human ingenuity,” (Henselmann 2010, qtd in. p. 17) and as such, there will likely always be new and more shocking demonstrations of manipulating financial reporting. This is not to say, however, that one cannot divine the likely motivations and pressures leading to fraud. There are typically two reasons that fraud and creative accounting typically occur: either the people involved do so to benefit themselves directly, or they commit fraud or creative accounting to help their company. Each reason behind the fraud has different pressures of its own, and different justifications to allow the perpetrator to feel that they do not truly do wrong.

Direct Benefit

When fraud is done for the direct benefit of the perpetrator, the motivation is likely to be: “increased salaries; bonus-related pay; shares and share options; job security and personal satisfaction” (Jones p. 33) or, as KPMG found in its 2008 survey, “gambling” “greed/lifestyle” (KPMG 2008 p. 18). This leads to a point that Warren Buffet once made: “Looking for people to hire, you look for three qualities: integrity, intelligence, and energy. If they don’t have the first, the other two will kill you” (qtd in Henselmann 2010, p. 289). A typical business person often holds ethical values that are “a unique blend of egoism and utilitarianism” (Beauchamp and Bowie, p. 8). As a result, egoism suggests to the average business person that they should do what they need to do to for their own benefit, while utilitarian ethics suggest that they do so in a way that benefits the whole. If they decide that their personal fraud will not harm society as a whole, they may feel that their act is justified, as the business is a faceless organization, where as their own needs and wants are personal.

One such example of a lack of personal ethics resulting in massive fraud can be found in the case of ZZZZ Best. The company, which had been created by teenager Barry Minkow in 1982, was originally a rug cleaning business. Unlike many fraud cases, this was not a case where the company engaged in a bit of creative accounting to smooth over bad business in one quarter; Minkow’s company engaged in illegal activity “[a]lmost since the day he opened for business,” (Henselmann 2010 p. 29). The company went public in December of 1986, going from “an initial offering of USD 4 to USD 18,” (p. 30). However, the entire company was “a massive, precarious Ponzi scheme” (p. 30). Most of the company’s business was faked, and “[t]hey manufactured receivables and sales out of thin air” (p. 31). In 1987, the truth came out, largely because of an

early customer who had “been overcharged a few hundred dollars” on her credit card, one of Minkow’s early methods of gathering capital when needed (p. 32). Normally, Minkow repaid these charges when they were noticed; however, in this case, he had not (p. 29). Her grudge against him caused her to give her diary to “a *Los Angeles Times* investigative reporter,” whose article, “Behind Whiz Kid Is a Trail of False Credit Card Billings” eventually led to the uncovering of the fraud. The company could not stand up to the investigation, and the case was brought to trial, where “In sentencing him, U. S. district court judge Dickran Tevrizian told Minkow: “You are dangerous because you have this gift of gab, this ability to communicate. And you don’t have a conscience” (p. 34). Similarly, Eddie Antar, one of the perpetrators of the Crazy Eddie fraud, later in life suggested that education for those becoming auditors needed to be changed because those “who are out on the front lines of auditing, they know nothing about people like me” (qtd. Hanselmann 2010 pg. 40), people who purposefully manipulate and defraud others. Rules will not bind those who refuse to obey them, because, as Daniel Akst put it: “Changing the accounting rules and securities laws will help, but every now and then a Barry Minkow will come along, and ZZZZ Best will happen again. Such frauds are in the natural order of things, as old and enduring as basic human needs.” (qtd in Hanselmann 2010, p. 34).

One may wonder what the auditors were doing at the time of the above frauds; and indeed, people at the time did ask this question. One of the problems, however, was due to the expectation gap that existed between what the auditors believed they were expected to do, and what the people expected auditors to accomplish (Clikeman 2009 p. 151). In 1960s, D.D. Rae Smith explained the auditor’s view of their responsibilities as follows:

If in proper application of the audit procedures necessary to enable [the auditor] to express an opinion on the accounts [the auditor] is examining would also discover a fraud or defalcation, then any failure by the auditor to make the discovery will be at his peril. But this should not obscure the fact that such a discovery is a by-product, and not the main purpose of the auditor's work. (qtd in Clikeman 2009, p. 126)

However, many of the users of audited financial statements did not agree with, or even realize this difference of opinion existed. As such, the Auditing Standards Board (ASB) created nine new Statements on Auditing Standards (SAS). These standards created many changes, and "Affected almost every phase of the audit process," especially by "clarify[ing] auditor's responsibilities for detecting errors, irregularities, and illegal acts, and for evaluating the client's ability to continue as a going concern" (Clikeman 2009, p. 153). These standards attempted to "bring the auditor's responsibility and performance closer to public expectations," the AICPA vice-president Dan M. Guy and the ASB chairman Jerry D. Sullivan explained (qtd in Clikeman 2009 p. 151).

However, even with improved standards, it is not feasible for auditors to catch every fraud, even with their best efforts, as the perpetrators of fraud will also be actively working to remain undetected (Hensellman p. 286). Strong ethics of employees is key not only to ensuring that frauds do not occur, but that employees who find fraud will report it. A survey by Ernst and Young found that "respondents appeared to see combatting fraud as "someone else's responsibility" (qtd in Henselmann 2010 p. 18). Most frauds are not caught by auditors, but by those inside the company, involved in the day to day activities, where the fraud will be more obvious (p. 32). As such, a company needs to emphasize the employee's role in shedding light

on ethical problems and fraud. This needs, however, to be more than lip service; Enron had a “very sophisticated code of ethics” but, though “the rules were in place... [they] were constantly ignored” (Henselmann 2010, p. 88). It is essential that ethics not be mere “compliance” with the letter of the law, but that the corporate culture condemn frauds (Malloch 2013, p. xxxv). It is essential not to have a cheating culture, where it is assumed that “everyone is doing it” (Callahan 2004, p. 12). If not, values promoted in American culture, such as “ambition” will lead to employees deciding it is acceptable to defraud the company for their own benefit (Callahan 2004, p. 15).

For the Sake of the Company

Sometimes, frauds are committed not for the direct benefit of the perpetrator, but to keep the company afloat, or to keep the company looking as good as its competitors. Practices such as “window dressing,” when companies manipulate the financial numbers within the bounds of legal rules to make the company look better (Henselmann 2010 p. 21), or “channel stuffing” (p. 43), when the companies encourage sales with heavy discounts to inflate a quarter’s profits at the cost of future quarter’s profits, are generally not considered fraud. However, these actions and ones like them are used to manipulate the financial reports, an unethical attempt to deceive the users of the financial reports. There is not always a direct benefit to those who do this manipulation, other than keeping their job, or the preventing of stock prices falling. Rather than a manager trying to benefit themselves at the cost of the users, these deceptions are usually seen from a survival point of view. For example, “In times of a downturn there is increased pressure on the company because of potential pressure on profits. At such times, the management will have increased motivation to increase profits....As a result,

there will be increased pressure on managers to adopt creative accounting techniques” (Jones 2011 p. 28). However, this initially small manipulation may grow into fraud, if times do not get better (p. 38). In addition to hard times, companies may also attempt to manipulate and defraud so as to meet analyst’s expectations (Jones 2011 p. 35). In 1988, the chairman of the SEC commented:

Increasingly...the motivation to meet Wall Street earnings expectations may be overriding common sense business practices. Too many corporate managers, auditors, and analysts are participants in a game of nods and winks. In the zeal to satisfy consensus estimates and project a smooth earnings path, wishful thinking may be winning over faithful representation....While the problem of earnings manipulation is not new, it has swelled in a market that is unforgiving of companies that miss their estimates. I recently read of one major U.S. company, that failed to meet its so-called ‘numbers’ by one penny, and lost more than six percent of its stock value in one day” (sic qtd in Jones 2011 p. 35).

Facing such strong negative consequences as this, it is little wonder that there is great pressure in companies to meet analysts’ and investors’ expectations, however is necessary.

One example of this can be found when going back to the Savings and Loans Crisis. In 1984, using “GAAP, 449 savings and loans were insolvent. Neither the FHLBB nor the FSLIC had the resources to deal with that many insolvent institutions. So the FHLBB changed the accounting rules to measure solvency. Using RAP [Regulatory Accounting Principles] only 73 savings and loans were insolvent in 1984” (Clikeman 2009 p. 85-86). Also, the FSLIC changed the requirements on how much owner’s equity was required compared to insured deposits, from

5% to 5% and then down to 3% (p. 86). This made “it...possible to purchase a savings and loan having \$100 million of assets for as little as \$3 million” (p. 86). These actions were done with good intentions; however, they lead to major frauds. ESM Government Securities, Inc. (ESM), [bought] government bonds for resale...[and] also engaged in speculative trades” (p.89). With the new rules laid down by the government, “highly leveraged purchases were permitted” (p.89). Bobby Seneca, one of the founders of ESM, ended up losing “more than ESM’s entire invested capital and accumulated earnings” in one of these gambling purchases. Two of the other founders, Ronne Ewton and Alan Novick, decided, with Novick handling the details, to cover this up, getting Seneca to “sell his stake in ESM and leave town” (p. 90). Novick “believed that with skillful trading he could recover Seneca’s losses in a matter of months” (p.90). However, these trades only created further losses, which totaled approximated \$300 million by March of 1985. These losses had to be hidden, or the company would have to file for bankruptcy; and Novick did so by “recording fictitious transactions with a related entity” (p. 90).

The fraud was uncovered after Novick died at his desk in 1984, and Ewton, who knew things weren’t as they appeared, jumped ship and left the company to Mead, one of the other founders. Mead hired Ted Tew, a securities lawyer, who had accountant Lawrence Holtz “unravel the true state of ESM’s finances.” Holtz uncovered the seven year fraud simply by comparing ESM’s published financial statements to its federal tax return’s....Novick, not wanting to pay taxes on profits he had not really earned, had reported the company’s actual losses to the IRS” (Clikeman 2009 p. 94). The company went bankrupt, and caused other organizations to collapse as well. The fraud had initially been intended only as a temporary

measure, to make back the money lost in one poor decision supported by well-intended permissive regulations. Nonetheless, the unintended consequences were severe.

Consequences of Ethical and Accounting Failures

When accounting scandals are uncovered, they lessen trust in the accounting profession until the public either forgets, due to the passage of time, or feels that some action has been taken to prevent the reoccurrence of the fraud. Jones puts it this way:

...one period's creative accounting becomes the next period's unacceptable accounting, which if followed may be judged fraudulent. This is because creative accounting often contributes to accounting scandals. After these accounting scandals the accounting rules and regulations are often changed to prevent these same creative accounting practices reoccurring. (2011 p. 115)

Of course, these regulations will only be effective against those who obey the laws, and only to the extent that they can't be worked around. Still, there are other typical consequences from an accounting fraud other than increased regulation and negative effects on the stock market due to "loss of economic confidence" (p. 484).

In the immediate aftermath of an accounting scandal, the company will likely either file for bankruptcy, collapse, or lose a great deal of money due to its stock's value falling. Many employees lose their jobs, investors their money (p. 481). Those responsible for the fraud will often be tried, generally gaining jail sentences "up to 10 years," and additionally or instead of jail time, they may be fined (p. 481).

Auditors in general will likely suffer from the populace's lack of confidence in them, especially if the firm was the one to audit and fail to catch the fraud. Auditors may also be

“fined or settled out of court,” have action taken “against the individual auditors,” (p. 482). In some rare cases, auditors may be jailed, or, the audit firm may be forced to close due to the scandal, as happened to Arthur Anderson (p. 482).

Importance of Ethics in Auditor Behavior

ESM’s fraud is an excellent example of the importance of auditors behaving ethically. ESM’s fraud had been known to the auditor, Jose Gomez, for years before it was uncovered. Still, he did not report them “because he did not want to face the consequences of admitting he had missed an \$8 million fraud in 1977 and 1978. By the time the cumulative losses surpassed \$100 million in 1980, Gomez was too deeply entwined with the fraud to consider backing out” (Clikeman 2009, p. 96). An auditor is hired to do a financial audit in order to give an opinion on the client’s financial statements (Martin 2007, p. 5). If the public believes that businessmen put money first and treat ethics as a secondary concern, there will be an assumption that “career success in business requires unethical decisions and behavior,” as is demonstrated in the research done by Cagle and Baucus (2006, p. 214). This unethical behavior would, of course, need to be prevented, or uncovered, by methods such as auditing, which provide a reassurance to the public that financial statements are fairly stated. However, if public opinion does not believe that auditors are more trustworthy than the businesses that have published the financial statements, there is little or no point in spending the money to hire an auditor to examine a company’s financial statements. As Martin put it, “even *perceptions* of threats to independence and objectivity [are] damaging to the profession” (p. 6, emphasis in original). As it is clear that it is important to have ethical behavior in auditors, the question then becomes how to ensure that those doing audits act ethically.

One method by which society attempts to ensure that auditors will behave ethically is through legislation and judicial action, such as the Sarbanes Oxley Act (Beggs & Dean, 2007, p. 16). If there were no laws enforcing the responsibilities of auditors, there would be few consequences to the guilty parties; auditors lying and colluding with the businesses they audited would, when caught, destroy trust in auditors, and without consequences assuring the public that such an incident will not happen again, the public would likely turn away from investing entirely. The risk of misstatements and fraud would be too high to interest investors. However, while legal and judicial actions will influence auditors through fear of being caught, there will still be illicit behavior, because some auditors will believe that they will not be caught. For this reason, it is important to have oversight to limit the possibility of an unethical person remaining uncaught.

In addition to laws, the auditing profession attempts to ensure that auditors will remain ethical through the AICPA's Code of Professional Conduct, which lays down basic rules of conduct, or minimum standards, as well as ethical principles (Arens et al., 2014, p. 84). However, just like laws, these rules carry the risk that some will violate them, believing that they will not be caught, or will exploit loopholes to continue to engage in unethical behavior for personal gain (Satava, Caldwell, Richards, 2006, p. 272). Sometimes, using rule-based methods encourages the use of intentional amoral management, where one applies "different rules...in business than in other realms of life," as Carrol and Buchholtz phrase it (cited in Stava et. al. 273). If only rules are applied, one can follow the letter of the law while ignoring the heart. For a professional, rules are not enough; "the collective orientation of any profession is service to the public" (Roberts & Dwyer, 1998, p. 570). While peer review and other such programs will

assist in making misbehavior less beneficial to unethical persons (p. 571), there will still be the temptation, whenever forces are not strong enough to dissuade a person from committing an unethical act, to fail to follow ethical standards.

Ethics in Professional Judgment

In addition to the importance of auditors being and looking ethical to maintain confidence in the profession, auditors also need to be ethical, and honest with themselves, because of the need for auditors to execute professional judgment. It's the auditor's job to determine how much information is necessary to provide "reasonable assurance" that financial statements are reported fairly, and this, as Coate, Florence and Kral point out, gives auditors "an ethical responsibility to perform an audit that provides a reasonable assurance of detecting a misstatement" (2002, p. 1). However, exactly how one is to do this is not defined; "SAS 47 prescribes *only* that the auditor conduct the audit so as to maintain an appropriately low level of risk" (Roberts et al., 1998, p. 572). Research reviewing the behavior and manuals of professionals found that "risk assessment practices, as described in audit firms policies manuals, are generally in compliance with the promulgated standards. However, the actual judgments made by auditors do not always conform to the existing guidance" (p. 573). In this research, the authors found that the practice of reasonably applying professional judgment was not necessarily consistent, or in compliance with the guidelines that they said that they followed. Without an adequate judgment of what exactly entails appropriate levels for giving this reasonable assurance, the risk of an audit failure becomes higher. If an auditor is not ethical, then his or her professional judgment may be lacking, and, either due to laziness or collusion with the client, he or she may be more likely to permit or not catch misstatements.

Similarly, the auditor must be ethical in his or her determination of materiality. Differing levels of materiality can determine whether an auditor gives an unqualified, a qualified, an adverse or a disclaimer of opinion (Arens et al., 2014, p. 60). An auditor must behave ethically and carefully in such issues. If an auditor does not behave ethically, he or she can delude himself or herself into reasoning that a misstatement is immaterial when it truly is not, and thus can justify giving an unqualified opinion when it is inappropriate. It is true that no objective term of materiality would ever be able to encapsulate all of the variables involved in real life (Roberts et al., 1998, p. 574); however, if the auditor does not carefully examine the standards by which he or she is determining materiality in each case, it would be too easy to behave unprofessionally and unethically, leading to audit failures.

Auditors are required to maintain an attitude of professional skepticism towards management (Arens et al., 2014, p. 36), and so they must not allow themselves to grow too comfortable, too trusting, of all that management tells them. It is important to remember that, while an auditor should not automatically assume that a client is attempting to materially misstate its financial statements, there is a possible impetus for management to choose to do so. This is illustrated in Coate, Florence, & Kral's illustration of the process of auditing as a "Game of Chicken." In this illustration, the client can either "stay" and misstate their financial statements, or "swerve" and state their financial statements fairly. The auditor likewise can either "stay" and do a detailed, more extensive and expensive audit, or "swerve" and do a less extensive audit which may not catch fraud (2002, p.4). Financially, the client may have significant motivation to misstate their financial statements, hoping that the auditor will not catch them; however, this will carry significant risk of being caught, if the auditor is attentive

enough and realizes the need to do a more extensive audit (p. 4). In this illustration, both are operating on purely financial motives; the auditors and the client are both attempting to maximize the dollars they will receive. However, humans are not solely motivated by greed, and clients and auditors may make decisions on the basis of ethics or societal norms. While an auditor should not assume that a client is not motivated by greed, they should not disregard its power, as even an honest person may be overly optimistic in their estimates. Still, an auditor must be aware of and avoid, whenever possible, an unethical client.

Importance of Ethics in Choosing Clients

In terms of business and auditing, it is important that the auditor and the business be ethical. It is clear to see from scandals like Enron, association with a client that is not ethical can destroy the reputation of an entire firm, as happened to the auditing firm Arthur Anderson (McLean, 2001). For this reason, it is obviously very important that an auditing firm be careful to examine the ethics of a company that it intends to audit. Clearly, "client management has an ethical responsibility to report fairly in financial statements," (Coates et al., 2002, p. 1) from a basic ethical and legal perspective. Still, because of the ethical failures of some corporations, "Worldwide, corporate integrity is subject to investor doubt, employee anxiety, and new legislation and regulation," as Sam DiPiazza, CEO of PricewaterhouseCoopers stated (qtd in Smith, et al., 2005, p. 157). While this mistrust is largely placed on corporations, it is also influencing auditing firms; "AICPA President Barry Melancon stated that the accounting profession must restore its most priceless asset, its reputation" (p. 154). For this reason, an auditor must be careful to work only with a firm that it believes to be acting ethically, to avoid getting into a situation where the auditing firm's failure to find a fraud leads to heavy lawsuits

or damage to the firm's reputation. From a purely economic point of view, both an audit failure, or an extensive audit, due to a suspicion of fraud or misstatement, are likely to cost the auditing firm more money, and so the auditing firm is economically disinclined to take on an unethical client, if they are aware (Coates et al., 2002, p. 7). How ethical the auditor knows the firm to be will also have an impact on the auditing firm's decisions regarding what standards should be used for materiality (Roberts, 1998, p. 574), which will influence the expense of an audit.

While it would be difficult to determine with certainty, certain factors would lend more credence to the belief that a given corporation behaves ethically. First: that word of mouth about the organization does not report any unethical dealings. While businesses are currently speaking a great deal of ethics, and "corporate responsibility," this may be more from necessity, to please the public, so that they do not seem to be behaving unethically and get painted in the same colors as organizations such as Enron and WorldCom (van Luijik, 2000, p. 3). However, there needs to be more than lip service to this ideal; it must have a true effect in the business' culture. This leads to the second factor, that the organization has an adequate ethics code that influences its corporate culture. As van Luijik states, "Covenants, codes and mission statements are powerful moral devices" (2000, p. 7), but these devices lose their effectiveness if the employees become cynical about whether upper management truly means these words, or whether they are simply for the improvement of the company's image. However, codes are only the beginning, as "Truly ethical professionals will keep their conduct well above the minimum. Furthermore, no code of conduct will be effective if members of the profession are personally of low character" (Smith, et al., 2005, p. 154). Thirdly, these codes must be backed up with ways for management and employees to enforce them. As Kaptein points out, codes of

ethics “[increase] the need for companies to detect non-compliance with codes and to take the appropriate measures,” as an un-enforced code is as bad as or worse than having no code (2002, p. 217). If a company has a good reputation, a reasonable code of ethics, and a good system with which to enforce its code of ethics, it is more likely to be the sort of firm that an auditor would be willing to associate with.

In business, and especially the auditing profession, trust from the public is a necessity which can only be given with the assurance of ethical behavior. Because of the great importance of the ethical behavior of auditors to maintain this trust, an auditor must behave carefully, in his or her professional judgment, such as in the concepts of reasonable assurance and materiality, as well as in an auditor’s choice of clients. To ensure that ethical behaviors endure, it is vital that both legal and rules-based enforcement, as well as ethical education, be utilized. Only by ensuring that the watchmen are trustworthy can civilization be guarded, and trust be maintained.

Methods of Ethics Enforcement

Clearly, businessmen and businesswomen, especially accountants and auditors, must behave ethically, to the best of their ability, so as not to betray public trust. However, how can society enforce this? While there will never be a way to ensure that ethical behaviors are followed 100% of the time, there are two basic techniques to try and encourage ethical behavior. These two methods rely either on rules-based enforcement, or ethical education. There are a variety of opinions as to the effectiveness of each method, and neither can operate effectively alone. Both internal and external forces must work together to instill ethics for there to be sufficient support for ethical behavior over the temptations of temporary gains.

Rules-Based Enforcement

First, there is the difficulty of rules-based enforcement. While rules and the consequences for breaking them can be used to provide enforcement of ethical behaviors, they are typically limited, and only work to create minimum standards, which, by mere definition, will not be ideal. This method is demonstrated in the laws of every country, the codes of ethics and ethics policies of companies, and the respective penalties that are faced when one is caught breaking the rules, be they company policies or government laws. The negative part of rules-based enforcement is that it is necessary for those who are under these systems to believe that they will be caught disobeying the rules; if there is not sufficient oversight of the rules, they may be ignored in favor of personal gain. However, on the positive side, as van Luijik points out, “reflection *and* experience teach us that rules can be *imposed*, externally or internally, but can also be *accepted* voluntarily, in which case they are not felt as limiting anymore” (2000,p. 6, emphasis in original). Thus, laws, such as the Foreign Corrupt Practices act

can become internalized, to the point that it is no longer because of the law, and the consequences of breaking it, that one behaves ethically, but instead because one believes that it is wrong to accept a bribe. However, there must be a balance in this behavior; if there are too many laws, laws become less important, or invasive. So, it is better to consider carefully, and only use legal regulations when necessary to enforce ethics.

While laws are effective tools, alone, they are not enough. As Paine points out:

Even in the best cases, legal compliance is unlikely to unleash much moral imagination or commitment. The law does not generally seek to inspire human excellence or distinction. It is no guide to exemplary behavior – or even good practice. Those managers who define ethics as legal compliance are implicitly endorsing a code of moral mediocrity for their organizations. (qtd in Beggs, et al., 2007, p. 6-7).

Ethics Education

To ensure that ethical behavior goes beyond the minimum required by rules, it is important to emphasize ethics education, both in the classroom and in training in businesses. There is still a great deal of debate over how much effect teaching business ethics has, and which methods are the most useful to influence the ethical decision making of students (Beggs, et al., 2007, p. 19). Some, such as Ritter, have suggested, as was addressed in the literature review, that it was possible that “the teaching of ethics is only amenable to individuals with a mental schema available to consider ethical strategies and related moral values,” (2006, p. 161-162). While ethics education cannot be seen as a cure-all to solving problems, it is still a useful and necessary tool.

There are a variety of methods within ethics teaching that can be considered. One method is explicit ethics teaching. This method, while not always able to cause students to internalize the values, as would be ideal, has shown a positive effect in ethical behavior, as demonstrated by a study done by Mayhew and Murphy. The specifics of the study can be read in the literature review; in their results, they found that there was little to no difference in results between students who had taken the ethics courses and those who had not when they were tested anonymously (2009 p. 398). However, when the authors “publicly disclosed reporting choices, the ethics program participants’ misreporting levels dropped significantly, while the non-ethics program participants’ levels increased slightly” (p. 398). Through this, one can see that ethics education can be used to encourage ethical behavior.

Others suggest that different methods can present a more effective way of teaching ethics. One such method is suggested in Jeri Mullns Beggs’ article, *Seamless Integration of Ethics*. Beggs argues “that one of the principal problems associated with teaching ethics is that the effectiveness is diminished by the students’ awareness of the topic” (2011, p. 50). Because issues are generally not framed as “ethical dilemmas” when faced in the workforce, Beggs suggests that ethics education is better addressed when unframed as well (p. 50-51). Rather than have the students be so alerted to the fact that they are discussing ethics that they refuse to admit they would even “accept the ever-popular popcorn tin canister sent during the holiday season” (p. 51), he suggests that professors should use “[i]n class exercises or simulations with unethical options...[so that] [s]tudents learn to recognize ethical dilemmas without prompts and by making bad decisions and suffering the consequences” (p. 54).

Further suggestions for ethics education include “role-playing, audio-visual case studies, and even theatre workshops to teach ethical conduct” (Sharma 2013, p. 112). Techniques like these help to “make students aware and help them understand the impact of their decisions” (qtd in Sharma p. 113). Techniques such as role play do this by “help[ing] students become more sensitized to the people whose role they are playing” (Kraus 2008, p. 131). The more thought that students put into the ethical dilemmas they may face, the more likely they will be to recognize them and make the right decisions when they actually do face them.

Survey

Research Hypotheses

As can be seen from the earlier discussion, ethical behavior of businessmen and businesswomen is highly necessary for the proper functioning of the economy. Not only must businessmen and businesswomen behave ethically—it must be believed by the public that they are, and will behave ethically. Therefore, this research was focused on determining whether students were more or less ethical based on certain factors, as well as the perceptions of other students about their fellow students ethics.

There were four hypotheses being tested: first, “H1: Female students will give more ethical responses than males.” In various other surveys, there have been observed results that females may be more ethical, or at least more primed to behave ethically, than males (Cagle and Baucus, 2006 p. 215). Therefore, it is likely that females will give more ethical responses. The next hypothesis is “H2: Students who have had ethics classes will give more ethical responses than those who have not.” This is based on the assumption that students will have a positive effect from the teaching of ethics. If this hypothesis does not prove true, a change in how ethics education is executed may be needed.

The third hypothesis is “H3: Students within the College of Business will have less ethical responses than those outside of it.” This operates on the assumption that common prejudices are correct and that students within the College of Business are naturally primed to behave less ethically. Finally, the fourth hypothesis is “H4: Students within the accounting major will be more ethical than other students in the College of Business.” Because students within accounting are often told that they are responsible for ensuring that the financial statements

created by the business are correct, and that they have a duty to the stockholders and the public, accounting students will be more likely to behave ethically than other students in the College of Business.

Methodology

Sample

An online opinion-based survey consisting of four sections was sent out to 2,863 students attending USF, requesting their response. There were 87 responses, the demographics of which can be viewed in the below tables. The first table shows the demographics of the respondents in total, then divided among females and males, and between those who answered yes or no to question number 1. The demographics were similar for the different groups, though the male students had a higher percentage of freshmen and a lower percentage of juniors, as well as a higher number of graduate students. Students who answered yes or no to question 1 were approximately the same in gender division and age, but there was a larger percentage of younger students who answered no to question 1, indicating that some of the difference could be in the fact that they have not yet completed their classes to the point where they could have taken such a class.

	Total	Female	Male	Answer Yes to Q1	Answer no to Q1
Number of Respondents	87	55	32	62	25
Average Age	28	27	28	28	26
Male	37%	0%	100%	37%	36%
Female	63%	100%	0%	63%	64%
Freshman	8%	4%	16%	3%	20%
Sophomore	6%	6%	3%	6%	4%
Junior	15%	20%	6%	10%	28%
Senior	39%	41%	38%	44%	28%

Fifth Year or Higher	5%	6%	3%	5%	4%
Graduate	28%	24%	34%	32%	16%

The second table shows the demographics of the respondents in total, as well as divided into College of Business students, students outside the College of Business, and students in the accounting field, and the College of Business without the accounting students included. While the demographics are generally similar, accounting students had a few older students, which raised the average age. Furthermore, accounting had a higher percentage of male students than the general respondents. While younger students were the minority in all of the survey results, there was a much greater response from students who were seniors in the accounting respondents.

	Total	College of Business	College other than Business	Accounting	College of Business w/o Accounting
Number of Respondents	87	42	45	13	29
Average Age	28	28	27	32	27
Male	37%	40%	33%	54%	34%
Female	63%	60%	67%	46%	66%
Freshman	8%	5%	11%	0%	7%
Sophomore	6%	2%	9%	0%	3%
Junior	15%	19%	11%	8%	24%
Senior	39%	41%	38%	62%	31%
Fifth Year or Higher	5%	2%	7%	8%	0%
Graduate	28%	31%	2%	23%	34%

Measures

Student's beliefs about their ethics education, their self-ethics perception, their perception of other students in their major's ethics, and their opinions on the ethics of other majors were measured using an opinion based survey, which can be found in Appendix A.

Student's beliefs about their ethics education were measured in section 1, where respondents

were asked to report how many classes that they had been taught ethics in, as well as the primary methods and their opinion of the general effectiveness of the ethics teaching. In section 2, they were asked to rate the ethics of students in their major from 1 to 5 in a variety of situations. In section 3, they were asked the same questions as section 2, this time in reference to themselves. Because students will typically believe themselves to be ethical, (Manley 2001) this will demonstrate what they believe the ethical response in each situation is, while their answers from section 2 will indicate what they believe the average person in their major actually does. These two sections were based on the work done by Klein, Levenburg, McKendall, and Mothersell, who worked to compare business student's beliefs about cheating to students in law (2007). Finally, in section 4, respondents were asked to rate the average ethics of a variety of majors. This is intended to reveal the biases of students toward different majors, to determine whether they feel that students studying certain majors are inherently unethical.

Analysis

Student answers were inputted into excel, where they were separated by a variety of variables into groups: gender, College of Business or a student outside of the College of Business, accounting student or a College of Business student outside of accounting, and whether the student answered yes or no to question 1. The 87 respondents were divided between 32 males and 55 females; 42 College of Business students and 45 students outside of the College of Business; 13 accounting students and 29 students in the College of Business outside of accounting; and 62 respondents who answered yes to question 1 and 25 students who did not answer yes to question 1. Each group then had their average answers and standard

deviation for each question determined. The groups were then put through 2 tailed, equal variance t-tests, to compare the means of the different groups examined for each question. The means and standard deviations, along with the significance for each question under each grouping can be found in Appendix B.

Results

Results for Gender

Male and female respondents tended to have no significant difference in their answers within section 1. There was a minor significant difference ($p < .15$) between male and females answers to Section 2 Question 7, “Do you feel that the majority of students in your major act ethically?” Male students had a mean answer of 3.52, while female students had a mean answer of 3.25. Therefore, female students were slightly less likely to feel that their fellow students acted ethically. While female and male students did not have any other significant differences within section 2, in section 3, they varied on only one question. Question 20, “How likely are you to let other students copy your test?” was significant at $p < .15$, a relatively minor difference. Females answered with a mean of 1.24, while males answered with a mean of 1.53. Therefore, females had a slightly stricter ethical opinion on this question.

In their opinions on different majors, there were significant differences on males’ and females’ opinions of Art—Graphic Design ($p < .01$), Biology ($p < .10$), Education ($p < .10$), Environmental Science & Policy ($p < .10$), History ($p < .05$), Interdisciplinary Social Sciences ($p < .05$), Political Science ($p < .01$), Psychology ($p < .10$), and World Languages and Cultures ($p < .01$). Females tended to give these majors higher ethical ratings than males did. This may be because females had, on average, a higher opinion of the ethics of students in all majors, except their

own major, while males were more skeptical of these majors' ethics, while being more accepting of those who they met in their own major.

Results for Students with or without a Class Where Ethics was a Major Topic

Students who answered that they had a class where ethics was a major topic in question 1 gave significantly higher answers, on average 3.61 compared to 2.80, ($p < .01$) when asked whether they had "received sufficient ethics education" in question 4. Furthermore, the mode answer was 5, in comparison with those who answered no, who had a mode of 3. They were also significantly more likely, at $p < .05$, to feel "that the ethics education they had received would alter how they would act when facing an ethical dilemma," with means 3.40 for students who had a class where ethics was a major topic compared to 2.72 for those who hadn't. Therefore, a major ethics class appears to have a significant impact on a students' belief in the sufficiency of their ethics education, and their belief that their ethics education will help them in the future, both indicating that ethics education is effective.

In section 2, there were significant differences on questions 7 ($p < .05$), 10 ($p < .05$), 11 ($p < .01$), 12 ($p < .15$), and 14 ($p < .1$). Students who had a class where ethics was a major topic were more likely to believe that their fellow students were more ethical in question 7, and felt that students within their major were less likely to commit unethical acts. They were also more likely, in section 3, to answer question 16, "Do you feel that you tend to act ethically?" with a higher value ($p < .1$), and to report significantly lower probabilities of committing unethical acts on question 17 ($p < .05$), 19 ($p < .15$), 20 ($p < .05$), and 21 ($p < .05$). This is likely because they believe students in their major have also taken the ethics classes they have, and have been similarly affected. There were little significant differences in section 4, which compared their biases

about other majors; there was only a minor significant difference at $p < .15$ for the economics major, where students who had had a class where ethics was a major topic tended to believe economics majors to be slightly more ethical than those who had not had a class where ethics was a major topic did. This difference may be unreliable, as it is a low difference between the two means.

Results for College of Business Students Compared to Non-Business Students

Students within the College of Business had a significant difference at $p < .10$ from students outside of the College of Business when asked whether or not ethics had been a major topic in any of their classes. 61.9% of students inside the College of Business answered yes, while 80% of students outside of the College of Business answered yes. It is somewhat disturbing to note that students in the College of Business often believed that they had not received any class that had a major ethics component, considering the well-known temptations in the business field. However, 97.6% of students within the College of Business said that they had had a class where ethics was discussed without being a major topic, while students outside of the College of Business answered yes only 88.9% of the time. In this case, there was a significant difference at $p < .15$. Therefore, while students in the College of Business may not receive a class with a major focus on ethics, they will have exposure to the topic. Still, considering the large effect that was demonstrated earlier in the difference in confidence of the sufficiency of ethics education between those who had and had not had a class where ethics was a major topic, having ethics only as a minor topic may not be enough.

In Section 2, there were no significant differences between College of Business students and students outside of the College of Business. In section 3, however, there was a significant

difference at $p < .10$ for questions 16, 17, and 18, and a significant difference on question 22 and 24 at $p < .15$. Students within the College of Business tended to answer higher to the Question 16, "Do you feel that you tend to act ethically?" and answered that there was less likelihood of them doing the unethical acts questioned in 17, 18, 22 and 24. From this, it can be concluded that College of Business students at least report more ethical behavior than non-College of Business students. It is possible that this is only a difference in their reporting and not in their actions, but College of Business students are at least more ethical in their stated beliefs than students outside the College of Business.

In section 4, students in the College of Business had significant differences from students outside of the College of Business when asked about the accounting ($p < .01$), entrepreneurship ($p < .10$), and management information systems ($p < .15$), all of which are majors within the College of Business. In each of these cases, students within the College of Business viewed these majors as significantly more ethical than students from outside of the College of Business did. This may be indicative of the stereotype in the wider culture that those working in business tend to be unethical, which is not always accepted by business majors, who feel they are as ethical as the average person, personally; though they still rank the business majors lower than others, as can be seen when ranking the answers to section four in order.

Results for Accounting Students Compared to College of Business Students

While accounting students did not differ significantly from other students in the College of Business on the questions asked in section 1, they did answer several questions differently within section 2. Question 7, "Do you feel that the majority of students in your major act ethically?" was answered significantly higher by accounting majors than by other students

within the College of Business at $p < .05$. The most common answer for accounting students was 4, and the mean was 3.92, while the most common answer for other College of Business students was 3, with a mean of 3.06. There was also a significant difference between questions 8-15, all of the remaining questions of section 2, at either $p < .01$ or $p < .05$. On average, students in accounting answered that students within their major were 1 point (on a 1 to 5 scale) less likely to commit the different unethical acts. Therefore, students in accounting have a better opinion of the ethics of their classmates in accounting than the other business majors have of their classmates. Despite this difference in opinion on what their classmates were likely to do, there was very little significant difference in section 3, where students were asked the likelihood of their committing the same acts that they had answered for their classmates. Only 2 questions were different in this section, question 16, "Do you feel that you tend to act ethically?" and question 24, "How likely are you to lie to accomplish a goal?" Both questions were only significant at $p < .15$, suggesting that these results may be unreliable. However, in both cases, students in the accounting behavior believed that they were generally more ethical and less likely to commit unethical behavior.

In section 4, students in accounting had a significant difference from other students in the College of Business on their opinion on the ethics of accounting students ($p > .05$), and marketing students ($p > .15$). Accounting students were more likely to give accounting students a higher ethical rating, indicating that even within the College of Business, accounting students have a different opinion on their major than other students. This may be a case of seeing oneself as more ethical than others, at least to some degree. The other difference, in the

opinion on marketing students, was the opposite: accounting students ranked marketing students lower than the other College of Business students tended to.

Conclusions

Hypothesis	Decision
H1: Female students will give more ethical responses than males.	Not supported
H2: Students who have had ethics classes will give more ethical responses than those who have not.	Supported
H3: Students within the College of Business will have less ethical responses than those outside of it	Not supported
H4: Students within the accounting major will be more ethical than other students in the College of Business.	Moderately supported

From the data, Hypothesis 1, “Female students will give more ethical responses than males”, was not sufficiently supported. While female students gave a few answers significantly different from males, there was not a large difference as a whole between the ethical attitudes of male and female students. Therefore, female students are not likely to be significantly more ethical than male students.

Hypothesis 2, “Students who have had ethics classes will give more ethical responses than those who have not”, seems to be supported, as a large number of questions were answered with a higher ethical sensitivity by students who had taken a class where ethics was a major topic. Students tended to feel that the ethics education they had received was likely to change their level of acceptance of unethical acts, and their answers seem to indicate that this belief is correct. However, this only seemed to be true if there had been a major ethics class; if the focus on ethics was not great enough, students do not seem to feel that it will affect their future actions.

Hypothesis 3, “Students within the College of Business will have less ethical responses than those outside of it”, does not appear to be supported. Students within the College of Business tended to be as ethical as or even slightly more ethical than students outside of the College of Business, considering their answers in section 3. They also had roughly the same opinion of their fellow classmates as students outside of the College of Business, indicating that it is unlikely that students in the College of Business are significantly less ethical than their cohorts. However, only 61.9% of business students answered that they had a course where ethics was a major topic. Since having a course where ethics was a major topic provided a significant increase in students’ confidence that they had had sufficient ethics education and that their ethics education would help them during ethical dilemmas in the future, it may be advisable to increase the emphasis on ethics within the College of Business, to provide students with the confidence to face ethical dilemmas in the workplace.

Hypothesis 4, which predicted that “Students within the accounting major will be more ethical than other students in the College of Business” would appear to be moderately supported. While personal opinions on what was ethical, answered in section 3, were largely the same as students who were not accounting majors, accounting majors had significantly better opinions of their fellow classmates, indicating that accounting majors are likely to encounter less unethical behavior from classmates in their major than do other business majors. This suggests that while accounting and other business majors hold the same basic ideals of what is ethical and unethical, accounting students are more confident than others that their classmates have the same ethical beliefs, and put them into practice, than the business students are.

From the research, it would appear that it is important to ensure that ethics is a major topic in class, as this was most likely to give students assurance that they would be able to face ethical dilemmas in the future. Students within the College of Business and the accounting field must also continue to push against the untrue perception that business majors are greedy, money driven types, and emphasize the services that businessmen and businesswomen provide to society. This is especially true for accounting, which must have the belief of the public that the auditors are useful and the financial statements are true for the economy to function and not fall apart when scandals are discovered. Businessmen and businesswomen must continue to work to change the public perception, lest they experience the scene displayed in *The Lego Movie*, where the father comes downstairs and sees the villain of his son's imagination, President Business, and picking it up, asks, hurt and wondering, "Is this supposed to be me?" (Davison, 2014).

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Appendix A

Survey

Demographic Information:

Please provide the following demographics:

Current grade level in college:	Freshman	Sophomore	Junior	Senior	Fifth year or above	Graduate
Major in college:						
Gender:	Female		Male		Prefer not to answer	
Age:						

Section 1

1. Have you ever had a class where ethics was a major topic?	Yes	No	Unsure
1b. If you answered yes to the preceding question, approximately how many classes?			
2. Have you ever had a class where ethics was discussed, but was not a major topic?	Yes	No	Unsure
2b. If you answered yes to the preceding question, approximately how many classes?			
3. During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)	Lecture		
	PowerPoint presentation		
	Debate		
	Discussion		
	Quiz/Test		
	Project		
	Integrated throughout the course		
Other (Please specify):			

Answer the following questions on a scale from one to five (one being the lowest, and five being highest).

4. Do you believe the amount of education that you received was sufficient ethics education? (1 not at all true-5 very true)	1	2	3	4	5
5. With respect to your classes where ethics was discussed (but was not a major topic of the course), how often, on average, was ethics discussed during the semester in class? (1 rarely, 5 frequently)	1	2	3	4	5
6. How likely is it that the ethics education that you received will alter how you will act when facing an ethical dilemma?(1 not likely-5 very likely)	1	2	3	4	5

Section 2:

Answer the following questions on a scale from one to five (one being the lowest, and five being highest).

7. Do you feel that the majority of students in your major act ethically? (1 not most of the time- 5 nearly all the time)	1	2	3	4	5
8. How likely do you feel it is that students in your major would tell someone the answers on a test? (1 not likely-5 very likely)	1	2	3	4	5
9. How likely do you feel it is that students in your major would tell someone the questions on a test? (1 not likely-5 very likely)	1	2	3	4	5
10. How likely are students in your major to look at and use someone else's answers during a test?(1 not likely-5 very likely)	1	2	3	4	5
11. How likely do you feel it is that students in your major would let other students copy their test answers?(1 not likely-5 very likely)	1	2	3	4	5
12. How likely do you feel it is that students in your major would let other students copy their homework or projects?(1 not likely-5 very likely)	1	2	3	4	5
13. How likely are students in your major to exaggerate to accomplish a goal?(1 not likely-5 very likely)	1	2	3	4	5
14. How likely are students in your major to leave out part of the truth to accomplish a goal?(1 not likely-5 very likely)	1	2	3	4	5
15. How likely are students in your major to lie to accomplish a goal?(1 not likely-5 very likely)	1	2	3	4	5

Section 3:

Answer the following questions on a scale from one to five (one being the lowest, and five being highest).

16. Do you feel that you tend to act ethically? (1 not most of the time- 5 nearly all the time)	1	2	3	4	5
17. How likely are you to tell someone the answers on a test? (1 not likely-5 very likely)	1	2	3	4	5
18. How likely are you to tell someone the questions on a test? (1 not likely-5 very likely)	1	2	3	4	5
19. How likely are you to look at and use someone else's answers during a test? (1 not likely-5 very likely)	1	2	3	4	5
20. How likely are you to let other students copy your tests? (1 not likely-5 very likely)	1	2	3	4	5
21. How likely are you to let other students copy your homework or projects? (1 not likely-5 very likely)	1	2	3	4	5
22. How likely are you to exaggerate to accomplish a goal? (1 not likely-5 very likely)	1	2	3	4	5

very likely)					
23. How likely are you to leave out part of the truth to accomplish a goal? (1 not likely-5 very likely)	1	2	3	4	5
24. How likely are you to lie to accomplish a goal? (1 not likely-5 very likely)	1	2	3	4	5

Section 4:

On a scale from one to five (one being unethical and five being very ethical), in your opinion, how ethically would the average student from each major act?

Accounting	1	2	3	4	5
Anthropology	1	2	3	4	5
Art– Graphic Design	1	2	3	4	5
Biology	1	2	3	4	5
Criminology	1	2	3	4	5
Economics	1	2	3	4	5
Education	1	2	3	4	5
Entrepreneurship	1	2	3	4	5
Environmental Science & Policy	1	2	3	4	5
Finance	1	2	3	4	5
Global Business	1	2	3	4	5
Health Science	1	2	3	4	5
History	1	2	3	4	5
Interdisciplinary Social Sciences	1	2	3	4	5
Management	1	2	3	4	5
Management Information Systems	1	2	3	4	5
Marketing	1	2	3	4	5
Mass Communications – Journalism & Media Studies	1	2	3	4	5
Political Science	1	2	3	4	5
Psychology	1	2	3	4	5
World Languages and Cultures	1	2	3	4	5

Appendix B

Female						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?	71%	27%	2%		0.45
1b	If you answered yes to the preceding question, approximately how many classes?				1.73	1.18
2	Have you ever had a class where ethics was discussed, but was not a major topic?	91%	7%	2%		0.27
2b	If you answered yes to the preceding question, approximately how many classes?				3.48	2.47
3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	91%				0.30
	Power Point	60%				0.50
	Debate	33%				0.47
	Discussion	75%				0.45
	Quiz/Test	35%				0.48
	Project	20%				0.39
	Integrated	49%				0.50
	Other	5%				0.23

Male						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?	72%	28%	0%		0.46
1b	If you answered yes to the preceding question, approximately how many classes?				2.78	3.56
2	Have you ever had a class where ethics was discussed, but was not a major topic?	97%	0%	3%		0.18
2b	If you answered yes to the preceding question, approximately how many classes?				3.52	3.67
3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	84%				0.37
	Power Point	63%				0.49

*significant at $p < .01$ **significant at $p < .05$ ***significant at $p < .10$ ****significant at $p < .15$

Debate	28%				0.46
Discussion	81%				0.40
Quiz/Test	28%				0.44
Project	16%				0.37
Integrated	56%				0.51
Other	6%				0.25

		Female		Male	
Section 1		Average	Standard Deviation	Average	Standard Deviation
4	Do you believe the amount of education that you received was sufficient ethics education? (1 not at all true-5 very true)	3.4	1.23	3.34	1.10
5	With respect to your classes where ethics was discussed (but was not a major topic of the course), how often, on average, was ethics discussed during the semester in class? (1 rarely, 5 frequently)	2.67	1.06	2.38	1.01
6	How likely is it that the ethics education that you received will alter how you will act when facing an ethical dilemma?(1 not likely-5 very likely)	3.07	1.46	3.44	1.32
Section 2					
7	Do you feel that the majority of students in your major act ethically? (1 not most of the time- 5 nearly all the time)****	3.25	1.04	3.63	1.01
8	How likely do you feel it is that students in your major would tell someone the answers on a test? (1 not likely-5 very likely)	2.93	1.37	2.66	1.10
9	How likely do you feel it is that students in your major would tell someone the questions on a test? (1 not likely-5 very likely)	3.20	1.37	3.16	1.27
10	How likely are students in your major to look at and use someone else’s answers during a test?(1 not likely-5 very likely)	2.49	1.25	2.16	1.11
11	How likely do you feel it is that students in your major would let other students copy their test answers?(1 not likely-5 very likely)	2.36	1.28	2.25	1.22
12	How likely do you feel it is that students in your major would let other students copy their homework or projects?(1 not likely-5 very likely)	3.05	1.19	2.91	1.17

*significant at p<.01 **significant at p<.05 ***significant at p<.10 ****significant at p<.15

13	How likely are students in your major to exaggerate to accomplish a goal?(1 not likely-5 very likely)	3.05	1.22	3.03	1.18
14	How likely are students in your major to leave out part of the truth to accomplish a goal?(1 not likely-5 very likely)	3.00	1.19	3.00	1.16
15	How likely are students in your major to lie to accomplish a goal?(1 not likely-5 very likely)	2.71	1.24	2.59	1.13
Section 3					
16	Do you feel that you tend to act ethically? (1 not most of the time- 5 nearly all the time)	4.42	0.60	4.31	0.59
17	How likely are you to tell someone the answers on a test? (1 not likely-5 very likely)	1.51	0.84	1.78	1.24
18	How likely are you to tell someone the questions on a test? (1 not likely-5 very likely)	2.13	1.12	2.13	1.29
19	How likely are you to look at and use someone else's answers during a test? (1 not likely-5 very likely)	1.25	0.52	1.28	0.85
20	How likely are you to let other students copy your tests? (1 not likely-5 very likely)****	1.24	0.58	1.53	1.14
21	How likely are you to let other students copy your homework or projects? (1 not likely-5 very likely)	1.82	0.96	2.13	1.18
22	How likely are you to exaggerate to accomplish a goal? (1 not likely-5 very likely)	1.80	0.99	2.13	1.18
23	How likely are you to leave out part of the truth to accomplish a goal? (1 not likely-5 very likely)	1.71	0.92	1.91	1.09
24	How likely are you to lie to accomplish a goal? (1 not likely-5 very likely)	1.40	0.83	1.41	0.76
Section 4					
	Accounting	3.65	1.08	3.69	0.97
	Anthropology	3.91	1.23	3.56	0.98
	Art– Graphic Design*	3.93	0.98	3.19	0.90
	Biology***	3.96	0.94	3.63	0.79
	Criminology	4.00	1.00	3.81	0.90
	Economics	3.38	1.13	3.16	0.88
	Education***	3.98	0.85	3.63	0.98
	Entrepreneurship	3.13	1.20	2.94	1.05
	Environmental Science & Policy***	3.76	1.09	3.39	1.14
	Finance	3.38	1.30	3.13	0.98
	Global Business	3.36	1.22	3.13	1.01
	Health Science	3.84	0.88	3.78	0.87
	History**	3.91	0.97	3.47	0.98

*significant at $p < .01$ **significant at $p < .05$ ***significant at $p < .10$ ****significant at $p < .15$

Interdisciplinary Social Sciences**	3.78	0.92	3.28	0.99
Management	3.33	1.04	3.03	1.09
Management Information Systems	3.45	0.98	3.41	0.87
Marketing	2.98	1.28	2.63	1.01
Mass Communications – Journalism & Media Studies	3.09	1.31	2.72	1.08
Political Science*	3.02	1.34	2.28	1.05
Psychology***	3.82	0.94	3.38	1.16
World Languages and Cultures*	3.87	0.98	3.22	1.01

Yes to Q1						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?	100.0 %	0.0%	0.0%		0.00
1b	If you answered yes to the preceding question, approximately how many classes?				2.13	2.53
2	Have you ever had a class where ethics was discussed, but was not a major topic?	93.5%	3%	3.2%		0.26
2b	If you answered yes to the preceding question, approximately how many classes?				3.64	3.16
3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	95%				0.22
	Power Point	69%				0.47
	Debate	35%				0.48
	Discussion	87%				0.34
	Quiz/Test	40%				0.49
	Project	26%				0.44
	Integrated***	60%				0.50
	Other	6%				0.25

No or Unsure to Q1						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?	0%	96%	4%		0.41

*significant at p<.01 **significant at p<.05 ***significant at p<.10 ****significant at p<.15

1b	If you answered yes to the preceding question, approximately how many classes?				0.00	0.20
2	Have you ever had a class where ethics was discussed, but was not a major topic?	92%	8%	0%		0.28
2b	If you answered yes to the preceding question, approximately how many classes?				3.00	2.12
3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	72%				0.46
	Power Point	40%				0.50
	Debate	20%				0.38
	Discussion	52%				0.51
	Quiz/Test	12%				0.34
	Project	0%				0.00
	Integrated***	32%				0.46
	Other	4%				0.20

		Yes to Q1		No or Unsure to Q1	
Section 1		Average	Standard Deviation	Average	Standard Deviation
4	Do you believe the amount of education that you received was sufficient ethics education? (1 not at all true-5 very true)*	3.61	1.14	2.80	1.08
5	With respect to your classes where ethics was discussed (but was not a major topic of the course), how often, on average, was ethics discussed during the semester in class? (1 rarely, 5 frequently)	2.66	1.05	2.32	0.99
6	How likely is it that the ethics education that you received will alter how you will act when facing an ethical dilemma?(1 not likely-5 very likely)**	3.40	1.37	2.72	1.43
Section 2					
7	Do you feel that the majority of students in your major act ethically? (1 not most of the time- 5 nearly all the time)**	3.56	0.88	2.96	1.27
8	How likely do you feel it is that students in your major would tell someone the answers on a test? (1 not likely-5 very likely)	2.74	1.20	3.04	1.46
9	How likely do you feel it is that students in your major would tell someone the questions on a test? (1 not likely-5 very likely)	3.19	1.25	3.16	1.52

*significant at p<.01 **significant at p<.05 ***significant at p<.10 ****significant at p<.15

10	How likely are students in your major to look at and use someone else's answers during a test?(1 not likely-5 very likely)**	2.18	1.12	2.84	1.28
11	How likely do you feel it is that students in your major would let other students copy their test answers?(1 not likely-5 very likely)*	2.03	1.06	3.04	1.40
12	How likely do you feel it is that students in your major would let other students copy their homework or projects?(1 not likely-5 very likely) ****	2.87	1.08	3.32	1.38
13	How likely are students in your major to exaggerate to accomplish a goal?(1 not likely-5 very likely)	2.98	1.14	3.20	1.35
14	How likely are students in your major to leave out part of the truth to accomplish a goal?(1 not likely-5 very likely)***	2.85	1.02	3.36	1.44
15	How likely are students in your major to lie to accomplish a goal?(1 not likely-5 very likely)	2.63	1.06	2.76	1.51
Section 3					
16	Do you feel that you tend to act ethically? (1 not most of the time- 5 nearly all the time)***	4.45	0.56	4.20	0.65
17	How likely are you to tell someone the answers on a test? (1 not likely-5 very likely)**	1.47	0.80	1.96	1.34
18	How likely are you to tell someone the questions on a test? (1 not likely-5 very likely)	2.13	1.11	2.12	1.36
19	How likely are you to look at and use someone else's answers during a test? (1 not likely-5 very likely)****	1.19	0.51	1.44	0.92
20	How likely are you to let other students copy your tests? (1 not likely-5 very likely)**	1.23	0.56	1.64	1.25
21	How likely are you to let other students copy your homework or projects? (1 not likely-5 very likely)**	1.79	0.85	2.28	1.40
22	How likely are you to exaggerate to accomplish a goal? (1 not likely-5 very likely)	1.90	1.07	1.96	1.10
23	How likely are you to leave out part of the truth to accomplish a goal? (1 not likely-5 very likely)	1.81	0.97	1.72	1.02
24	How likely are you to lie to accomplish a goal? (1 not likely-5 very likely)	1.40	0.76	1.40	0.91
Section 4					
	Accounting	3.73	1.01	3.52	1.08
	Anthropology	3.85	1.04	3.64	1.19
	Art– Graphic Design	3.60	1.08	3.80	0.82
	Biology	3.87	0.95	3.76	0.78

*significant at $p < .01$ **significant at $p < .05$ ***significant at $p < .10$ ****significant at $p < .15$

Criminology	3.92	0.96	3.96	0.98
Economics****	3.40	0.93	3.04	1.27
Education	3.90	0.84	3.72	1.06
Entrepreneurship	3.11	1.06	3.00	1.26
Environmental Science & Policy	3.66	1.02	3.64	0.95
Finance	3.32	1.18	3.20	1.22
Global Business	3.29	1.08	3.24	1.33
Health Science	3.79	0.89	3.88	0.83
History	3.76	1.04	3.72	0.89
Interdisciplinary Social Sciences	3.58	1.00	3.64	0.91
Management	3.19	1.01	3.28	1.21
Management Information Systems	3.45	0.88	3.40	1.08
Marketing	2.94	1.14	2.64	1.32
Mass Communications – Journalism & Media Studies	2.95	1.27	2.96	1.17
Political Science	2.74	1.33	2.76	1.20
Psychology	3.65	1.06	3.68	1.03
World Languages and Cultures	3.68	1.04	3.52	1.05

College of Business						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?***	61.9%	35.7%	2.4%		0.53
1b	If you answered yes to the preceding question, approximately how many classes?				2.44	3.15
2	Have you ever had a class where ethics was discussed, but was not a major topic?****	97.6%	0%	2.4%		0.16
2b	If you answered yes to the preceding question, approximately how many classes?***				3.98	3.44
3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	90%				0.30
	Power Point	55%				0.50
	Debate	31%				0.47
	Discussion	71%				0.46
	Quiz/Test	29%				0.45
	Project	17%				0.38
	Integrated**	40%				0.49
	Other	5%				0.22

*significant at p<.01 **significant at p<.05 ***significant at p<.10 ****significant at p<.15

Non College of Business						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?***	80.0%	20.0%	0%		0.41
1b	If you answered yes to the preceding question, approximately how many classes?				1.86	1.23
2	Have you ever had a class where ethics was discussed, but was not a major topic?****	88.9%	8.9%	2.2%		0.33
2b	If you answered yes to the preceding question, approximately how many classes? ***				2.95	2.32
3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	84%				0.35
	Power Point	51%				0.48
	Debate	29%				0.47
	Discussion	67%				0.39
	Quiz/Test	27%				0.48
	Project	16%				0.41
	Integrated**	38%				0.49
	Other	4%				0.25

		College of Business		Non-College of Business	
Section 1		Average	Standard Deviation	Average	Standard Deviation
4	Do you believe the amount of education that you received was sufficient ethics education? (1 not at all true-5 very true)	3.50	1.15	3.27	1.19
5	With respect to your classes where ethics was discussed (but was not a major topic of the course), how often, on average, was ethics discussed during the semester in class? (1 rarely, 5 frequently)	2.55	0.92	2.58	1.16
6	How likely is it that the ethics education that you received will alter how you will act when facing an ethical dilemma?(1 not likely-5 very likely)	3.29	1.35	3.13	1.49
Section 2					
7	Do you feel that the majority of students in your major act ethically? (1 not most of the time- 5 nearly all the time)	3.33	1.14	3.44	0.94

*significant at p<.01 **significant at p<.05 ***significant at p<.10 ****significant at p<.15

8	How likely do you feel it is that students in your major would tell someone the answers on a test? (1 not likely-5 very likely)	2.71	1.24	2.93	1.32
9	How likely do you feel it is that students in your major would tell someone the questions on a test? (1 not likely-5 very likely)	3.05	1.27	3.31	1.38
10	How likely are students in your major to look at and use someone else's answers during a test?(1 not likely-5 very likely)	2.33	1.28	2.40	1.14
11	How likely do you feel it is that students in your major would let other students copy their test answers?(1 not likely-5 very likely)	2.31	1.32	2.33	1.19
12	How likely do you feel it is that students in your major would let other students copy their homework or projects?(1 not likely-5 very likely)	2.88	1.17	3.11	1.19
13	How likely are students in your major to exaggerate to accomplish a goal?(1 not likely-5 very likely)	3.10	1.21	3.00	1.21
14	How likely are students in your major to leave out part of the truth to accomplish a goal?(1 not likely-5 very likely)	2.95	1.21	3.04	1.15
15	How likely are students in your major to lie to accomplish a goal?(1 not likely-5 very likely)	2.50	1.25	2.82	1.13
Section 3					
16	Do you feel that you tend to act ethically? (1 not most of the time- 5 nearly all the time)***	4.50	0.55	4.27	0.62
17	How likely are you to tell someone the answers on a test? (1 not likely-5 very likely)***	1.40	0.86	1.80	1.10
18	How likely are you to tell someone the questions on a test? (1 not likely-5 very likely)***	1.90	1.03	2.33	1.28
19	How likely are you to look at and use someone else's answers during a test? (1 not likely-5 very likely)	1.21	0.72	1.31	0.60
20	How likely are you to let other students copy your tests? (1 not likely-5 very likely)	1.24	0.73	1.44	0.92
21	How likely are you to let other students copy your homework or projects? (1 not likely-5 very likely)	1.79	0.95	2.07	1.14
22	How likely are you to exaggerate to accomplish a goal? (1 not likely-5 very likely)****	1.74	0.99	2.09	1.12

23	How likely are you to leave out part of the truth to accomplish a goal? (1 not likely-5 very likely)	1.64	0.85	1.91	1.08
24	How likely are you to lie to accomplish a goal? (1 not likely-5 very likely) ****	1.26	0.54	1.53	0.97
Section 4					
	Accounting*	4.02	0.78	3.33	1.13
	Anthropology	3.71	1.02	3.87	1.14
	Art– Graphic Design	3.64	1.03	3.67	1.00
	Biology	3.88	0.80	3.80	0.99
	Criminology	3.79	0.95	4.07	0.96
	Economics	3.43	0.99	3.18	1.09
	Education	3.86	0.87	3.84	0.95
	Entrepreneurship***	3.29	1.02	2.89	1.17
	Environmental Science & Policy	3.62	0.88	3.69	1.10
	Finance	3.45	1.15	3.13	1.22
	Global Business	3.43	1.04	3.13	1.24
	Health Science	3.71	0.81	3.91	0.92
	History	3.71	0.94	3.78	1.04
	Interdisciplinary Social Sciences	3.45	0.97	3.73	0.96
	Management	3.31	0.98	3.13	1.14
	Management Information Systems****	3.60	0.83	3.29	1.01
	Marketing	2.90	1.19	2.80	1.22
	Mass Communications – Journalism & Media Studies	3.07	1.18	2.84	1.30
	Political Science	2.64	1.30	2.84	1.28
	Psychology	3.50	0.97	3.80	1.10
	World Languages and Cultures	3.55	0.97	3.71	1.10

College of Business (W/o Accounting)						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?	62%	34%	3%		0.55
1b	If you answered yes to the preceding question, approximately how many classes?				2.63	3.73
2	Have you ever had a class where ethics was discussed, but was not a major topic?	97%	0%	3%		0.19
2b	If you answered yes to the preceding question, approximately how many classes?				4.11	3.99

*significant at p<.01 **significant at p<.05 ***significant at p<.10 ****significant at p<.15

3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	86%				0.36
	Power Point	55%				0.50
	Debate	24%				0.44
	Discussion	72%				0.46
	Quiz/Test	28%				0.44
	Project	21%				0.42
	Integrated***	31%				0.46
	Other	7%				0.26

Accounting						
		Yes	No	Unsure	Average	Standard Deviation
Section 1						
1	Have you ever had a class where ethics was a major topic?	62%	38%	0%		0.49
1b	If you answered yes to the preceding question, approximately how many classes?				2.00	1.30
2	Have you ever had a class where ethics was discussed, but was not a major topic?	100%	0%	0%		0.00
2b	If you answered yes to the preceding question, approximately how many classes?				3.69	1.68
3	During the time that ethics was either a major topic or a topic of discussion in class, how was it presented? (check as many as applicable)					
	Lecture	100%				0.36
	Power Point	54%				0.50
	Debate	46%				0.44
	Discussion	69%				0.46
	Quiz/Test	31%				0.44
	Project	8%				0.42
	Integrated***	62%				0.46
	Other	0%				0.26

		College of Business		Accounting	
Section 1		Average	Standard Deviation	Average	Standard Deviation
4	Do you believe the amount of education that you received was sufficient ethics education? (1 not at all true-5 very true)	3.45	1.24	3.62	0.96

*significant at p<.01 **significant at p<.05 ***significant at p<.10 ****significant at p<.15

5	With respect to your classes where ethics was discussed (but was not a major topic of the course), how often, on average, was ethics discussed during the semester in class? (1 rarely, 5 frequently)	2.66	0.90	2.31	0.95
6	How likely is it that the ethics education that you received will alter how you will act when facing an ethical dilemma?(1 not likely-5 very likely)	3.10	1.37	3.69	1.25
Section 2					
7	Do you feel that the majority of students in your major act ethically? (1 not most of the time- 5 nearly all the time)**	3.07	1.19	3.92	0.76
8	How likely do you feel it is that students in your major would tell someone the answers on a test? (1 not likely-5 very likely) *	3.07	1.19	1.92	0.95
9	How likely do you feel it is that students in your major would tell someone the questions on a test? (1 not likely-5 very likely) **	3.31	1.28	2.46	1.05
10	How likely are students in your major to look at and use someone else's answers during a test?(1 not likely-5 very likely)**	2.66	1.37	1.62	0.65
11	How likely do you feel it is that students in your major would let other students copy their test answers?(1 not likely-5 very likely)*	2.72	1.36	1.38	0.51
12	How likely do you feel it is that students in your major would let other students copy their homework or projects?(1 not likely-5 very likely) **	3.17	1.10	2.23	1.09
13	How likely are students in your major to exaggerate to accomplish a goal?(1 not likely-5 very likely)*	3.48	1.15	2.23	0.83
14	How likely are students in your major to leave out part of the truth to accomplish a goal?(1 not likely-5 very likely)*	3.31	1.17	2.15	0.90
15	How likely are students in your major to lie to accomplish a goal?(1 not likely-5 very likely)*	2.83	1.28	1.77	0.83
Section 3					
16	Do you feel that you tend to act ethically? (1 not most of the time- 5 nearly all the time)****	4.41	0.57	4.69	0.48
17	How likely are you to tell someone the answers on a test? (1 not likely-5 very likely)	1.48	0.95	1.23	0.60
18	How likely are you to tell someone the questions on a test? (1 not likely-5 very likely)	1.93	1.00	1.85	1.14

*significant at $p < .01$ **significant at $p < .05$ ***significant at $p < .10$ ****significant at $p < .15$

19	How likely are you to look at and use someone else's answers during a test? (1 not likely-5 very likely)	1.31	0.85	1.00	0.00
20	How likely are you to let other students copy your tests? (1 not likely-5 very likely)	1.31	0.85	1.08	0.28
21	How likely are you to let other students copy your homework or projects? (1 not likely-5 very likely)	1.86	1.03	1.62	0.77
22	How likely are you to exaggerate to accomplish a goal? (1 not likely-5 very likely)	1.83	1.10	1.54	0.66
23	How likely are you to leave out part of the truth to accomplish a goal? (1 not likely-5 very likely)	1.76	0.95	1.38	0.51
24	How likely are you to lie to accomplish a goal? (1 not likely-5 very likely) ****	1.34	0.61	1.08	0.28
Section 4					
	Accounting**	3.86	0.79	4.38	0.65
	Anthropology	3.76	1.12	3.62	0.77
	Art– Graphic Design	3.76	1.09	3.38	0.87
	Biology	3.90	0.82	3.85	0.80
	Criminology	3.69	0.97	4.00	0.91
	Economics	3.34	0.97	3.62	1.04
	Education	3.86	0.99	3.85	0.55
	Entrepreneurship	3.28	1.00	3.31	1.11
	Environmental Science & Policy	3.62	0.82	3.62	1.04
	Finance	3.31	1.14	3.77	1.17
	Global Business	3.34	1.08	3.62	0.96
	Health Science	3.62	0.86	3.92	0.64
	History	3.76	0.87	3.62	1.12
	Interdisciplinary Social Sciences	3.55	0.95	3.23	1.01
	Management	3.41	0.98	3.08	0.95
	Management Information Systems	3.52	0.91	3.77	0.60
	Marketing****	3.10	1.21	2.46	1.05
	Mass Communications – Journalism & Media Studies	3.14	1.27	2.92	0.95
	Political Science	2.83	1.36	2.23	1.09
	Psychology	3.48	1.06	3.54	0.78
	World Languages and Cultures	3.66	0.97	3.31	0.95