A COMPARISON OF COGNITIVE MORAL DEVELOPMENT
OF ACCOUNTING STUDENTS AT A CATHOLIC
UNIVERSITY WITH SECULAR UNIVERSITY
ACCOUNTING STUDENTS

DISSERTATION

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements
For the Degree of

DOCTOR OF PHILOSOPHY

By

John P. Koeplin, B.S., M.B.A.
Denton, Texas
April 29, 1998

Previous research has shown that accountants may be inadequate moral reasoners. Concern over this trend caused the Treadway Commission (1987) and the Accounting Education Change Commission (1990) to call for greater integration of ethics into the student’s training.

Ponemon and Glazer (1990) found a difference in cognitive moral development (CMD) between accounting students at a public university and a private university with a liberal arts emphasis. This study expands Ponemon and Glazer’s research by examining two liberal arts universities, one a private, secular institution and one a Catholic institution. The primary research question asks if Catholic university accounting students manifest greater CMD growth than secular university accounting students. Additionally, this study examines and compares the priority that accounting students from the different institutions place on ethical values versus economic values. It was expected that Catholic university accounting students would manifest both greater CMD growth and a greater concern for ethical values over economic values when compared with non-Catholic university accounting students.

The study utilized a two-phase approach. In the first phase, an organizational study of two institutions was made to determine how each strives to integrate moral development into their accounting students’ education. In the second phase, lower-
division and senior accounting students were given three ethical and values related tasks to complete which propose to measure differences in ethical and economic values.

Results of the organizational study imply that ethical development of the students was an important goal of each institution. However, there is some question whether the universities' promulgated materials and the administration's perspective on ethical development are consistent with actual practice in accounting classrooms. Results of the student tests did not show any significant difference between the Catholic university and the secular accounting students CMD growth. The results of this study did find a weak positive correlation between, 1) the ranking students gave to economic values relative to ethical values and, 2) the number of economic responses to business dilemmas. However, the results did not show any difference between the students or between schools in how they ranked economic values relative to ethical values, nor in the number of ethical responses to the ethical dilemmas. The results of the study imply that CMD growth among accounting students at a Catholic university is occurring, but at a rate not significantly different than the rate found at a non-Catholic university.
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CHAPTER 1

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

Introduction

Cognitive moral development and accounting education are important issues for professionals in general and for the accounting profession in particular. Accounting students are the accounting professionals of the future, and it is not enough for accounting graduates simply to be technical experts. Russell Palmer (1986, 20) retired Dean of the Wharton Business School, wrote in the New York Times, “We who run America’s business schools are concerned with how people behave in business, and our responsibility to influence positive ethical behavior is considerable and urgent. We must teach not only the skills of management but also the principles of right and wrong.” Palmer’s remarks seem as relevant for accountants as they are for management.

In discussing the decline of the morality in our society, Bok (1976) suggests that business organizations, professional organizations, and universities need to take more initiative in improving ethical standards. As other sources of ethical values decline in influence, educators have an increased responsibility to contribute in any way they can to the moral development of their students. Echoing this sentiment, accounting researchers also have argued that educators and universities have a responsibility to contribute to the moral development of their students (see, e.g., Bok 1976; Heitlebeitel and Jones 1991).
Loeb (1988, 319) suggests that individuals working in all segments of accounting need the intellectual background and the ability to respond satisfactorily to ethical dilemmas. Helps (1994) asserts that accountancy should provide students with reasoning skills they can employ to make better-reasoned decisions when confronted with moral choices. Accounting students must become aware of their important role in society and how this relates to their accounting duties and responsibilities.

Thus, in addition to technical skills, learning institutions need to emphasize factors such as ethics and professionalism. Bishop (1992) argues that schools take a critical look at their role in the ethical development of future business leaders and assume a leadership role in addressing society's concern for conscientious business decision making and actions. Similarly, the National Commission on Fraudulent Financial Reporting, i.e., the Treadway Commission (1987, 82-83) and the Accounting Education Change Commission (1990) called for greater integration of ethics into the accounting curriculum. The American Accounting Association's committee on the future structure, content, and scope of accounting education (the Bedford Committee, 1986, 179) recommended that accounting education not only emphasize the needed skills and knowledge, but that it also instill the ethical standards and the commitment of a professional. If we can educate future and current accountants to believe, think, and act ethically, then perhaps unethical actions and behaviors on the part of accountants will decrease and ethical behavior will increase. This discussion highlights the importance that ethical and moral education could have on future accountants and their future decisions. If the accounting profession wishes to maintain a public persona of integrity
and public confidence, then it becomes imperative that accounting graduates are people of virtue in general and, in particular, people of integrity, e.g., people who clearly justify their ethical choices, decisions, and actions. Whether and how accounting programs emphasize and infuse ethics into the student's university experience are vital questions. This study attempts to assess the process and success of ethical preparation of accounting students in schools with a specific religious philosophy.

There are some signs that learning institutions are taking seriously this call for an increased ethical awareness in their students. In closely examining a number of mission statements, one finds that some universities, business schools, and accounting departments appear to be taking responsibility in training their students not only to be technically proficient, but also to be more ethically conscious. This ethical emphasis by some schools indicates progress, but there is still a need for much more ethical integration into accounting education. Armstrong (1987) suggests that accountants are inadequate moral reasoners and lag behind other professionals—and even society as a whole—in moral reasoning. She found that Certified Public Accountants who had responded to the Defining Issues Test (DIT) scored significantly lower than did college students in general using the same instrument. Ponemon (1992) found that a number of studies suggest accountants do not develop ethical reasoning capacities commensurate with other individuals having similar socio-economic and educational backgrounds. Armstrong and Mintz (1989), as well as Cohen and Pant (1989), suggest that an ethical element is underrepresented in accounting curricula. Lane, Schaupp, and Parsons (1988, 223) posit that the behavior perceived as required by students to succeed in business
schools may run counter to the ethical sanctions of society and the business community. Because professional accountants receive their training and education at universities and colleges, it makes sense to examine this foundational period in their lives and evaluate progress in cognitive moral growth. Seen in the light of these and similar studies, there are ample reasons for examining further the issue of accounting education and cognitive moral development. In this study, I will attempt to assess the success of a school that professes certain educational values that flow from a religious perspective in the ethical education of its accounting students as compared with a program in another university that does not profess such religious values. Catholic educators assert that a goal of Catholic education is to assist all students in developing into ethical persons. This study will examine some evidence on the relative success or failure of this assertion in terms of accounting students.

Theoretical Framework and Literature Review

This section emphasizes the theoretical foundation for this study with initial attention to Kohlberg’s model of cognitive moral development. Included in this discussion is a description of the stage process and how people evolve into cognitive moral reasoners. This first section concludes by discussing how the work of Rest relates to that of Kohlberg. The second section describes how formal education periods influence an individual’s cognitive moral development (CMD). Included in this discussion are references to related accounting studies upon which this current study expands.
The third section discusses Catholic morality and links between Catholic morality and Kohlberg’s theory, including a discussion of Catholic education philosophy, as well as a description of how this philosophy generally impacts Catholic higher educational institutions and directly the training and education of accounting students. The fourth section is a discussion of ethical and economic values, including proposed ideas on value development and the effect of values on behavior.

Kohlberg and Cognitive Moral Development

Comparing accounting students’ cognitive moral development requires a model to determine ways in which ethical values are developed and refined in a person. Is moral development simply the product of the norms and values of parents and culture that are “passed on,” generation by generation, through processes of identification, reward, or punishment? Does moral development in some way encompass a process? What does it mean to act morally? Is it possible to quantify a person’s morality?

Frankena (1973, 19) defines morality as a kind of action guide. This action guide, together with the facts about our situation, the world, and ourselves determines how we should act in shaping the world and ourselves. Smith (1985, 292) suggests that morality is neither a matter of simple absolutes nor of social conditioning. She contends that mainstream opinion tends to hold that a human being, as a moral agent, must strive to find the proper course in the complexities of daily life.

Kohlberg and Turiel (1971) and Kohlberg (1984) developed an ethical model based on cognitive development within an individual. Kohlberg extended the work of Piaget (1932) who proposed that cognitive development occurs because humans actively
interpret their own experiences. Piaget's model (1952, 1954) suggests that the mental development of individuals begins with birth and continues through adulthood in a number of distinct stages: motor, egocentric, cooperation, and codification. According to Piaget, these stages are a result of a continuous development process that represents successive qualitative changes in an individual's cognitive structures. Additionally, Piaget (1932) stresses the peer group within the social environment as the primary source for developing a person's moral cognition.

In this regard, Piaget (1932) proposed the Law of Conscious Realization as a result of his research on the cognitive and moral development of male children. This Law holds that, for children, actions precede cognition and, thus, provide the experience necessary for a cognitive base. Therefore, actual experiences are a necessary process children pass through in order to develop cognition. In Piagetian terms, a sequence of actions precedes the early logic-mathematical stages of cognitive development. However, once an individual is capable of performing formal operations, i.e., the point at which an individual can apply logical reasoning to all problem classes, concrete actions no longer constrain the cognitive process. From this point onward, thought shapes action. Similarly, Kohlberg's theory on cognitive moral development (CMD) attempts to explain universal and natural trends and stages in an individual. He suggests that cognitive moral development occurs throughout an individual's life, including adulthood.

Two primary assumptions of Kohlberg's theory are that moral development has a cognitive core and that the origins of morality are interactional (see Kohlberg 1984; and Kohlberg and Turiel 1971). Like Piaget, Kohlberg and Turiel do not concentrate on
actual moral behavior. Kohlberg believes that studying behavior does not tell much about moral maturity. He concerns himself more with the reasons given by individuals for specific choices of action. As an example, a mature adult and a young girl may both resist stealing a candy bar. In both situations, the behavior is the same. However, if there is a difference in their moral maturity, their behavior does not show it.

Additionally, Kohlberg\(^1\) does not concern himself with people's statements about an action's rightfulness or wrongfulness. The reasoning is similar to that of behavior, as shown in the above example. Both the child and the adult may say that stealing the candy bar is wrong, but without any knowledge of the cognitive reasoning behind each statement, there is no obvious distinction between them. It is the reasons for stealing or not stealing the candy bar that indicate the stage of moral maturity. Thus, actions themselves are neither virtuous nor vicious. It is only the knowledge of the good that lies behind them, i.e., the adequacy of the deliberation and reasons that underlie the decision to act, which give 'value' to a particular action. Kohlberg's research shows that when one looks at the reasons an individual gives for his moral judgments or moral actions, significant differences in people's moral outlook become apparent. In simple form, the Kohlberg model consists of three levels of moral development: the pre-conventional, conventional, and post-conventional levels, with each level of moral reasoning consisting of two stages. (See Appendix A for a summary of the levels and stages.)

\(^1\) Kohlberg's theory on cognitive moral development is well established. Specific cites for each reference made to Kohlberg will not be made. For description of Kohlberg's theory, see Kohlberg 1980 and 1984.
There is some evidence supporting a relationship between higher-stage subjects' cognitive morality and morally principled behavior. For instance, Grim, Kohlberg, and White (1968) reported that higher-stage subjects are less likely to cheat on tests than are lower-stage subjects. Trevino (1986) found a relationship between moral reasoning level and ethical decision behavior. Subjects manifesting higher CMD stages made significantly more ethical decisions than lower CMD stage individuals. Haan, Smith, and Block (1968) suggest that higher-stage individuals tend to act with greater consistency on their moral judgments. Consistency has to do with the relationship between an individual’s CMD and actual moral actions and behaviors. It makes little sense to attempt to improve an individual’s CMD if this cognitive growth does not lead to moral decisions and actions in the concrete world. Broughton (1978) found a correlation between moral reasoning and moral conduct. This positive relationship between an individual’s CMD and actual moral actions encourages the belief that helping students reach the higher CMD stages is a worthwhile educational goal insofar as it appears to influence both cognitive moral judgments and, at least to some extent, actual behaviors.

Kohlberg, Levine, and Hewer (1983) hold that people normally advance to higher stages of cognitive moral reasoning through the process of resolving moral dilemmas. A higher-stage individual possesses a principled morality that will assist him in resolving conflicts in a stable, self-consistent fashion. The term “principle” in this context means a “human construction that guides perceptions and responses to human claims in conflict situations” (Kohlberg et al. 1983, 148). This principled thinking also is dynamic. A principled moral stage, unlike lower-stage reasoning, defines moral obligation on the
basis of autonomous moral principles, rather than shifting situational factors such as the expectations of others or the relationship between individuals. A morality based on principled reasoning will not always dictate what particular action to take, but will assist individuals in constructing a concrete moral situation enabling them to understand and respond, at least according to Kohlberg's model, in a reasoned manner.

Kohlberg argues that moral development is a result of moral conflict, primarily between competing values. When such a conflict resolution takes place on a principled basis, an individual usually bases the resolution on principles of fairness, equality, and justice. Kohlberg et al. (1983, 53) hold that the primary basis for moral judgment is human constructs generated through social interactions. These human constructs are neither innate propositions known apriori, nor are they empirical generalizations of facts in the world. These human constructs result from resolving moral dilemmas. Thus, moral judgments have the central function of resolving interpersonal or social conflicts that are conflicts of claims or rights. Such judgments also must define duties relative to these rights. Thus, moral judgments imply a notion of equilibrium, balance, and claim reversal.

Equilibrium refers to the internal structures a person uses to proceed through the cognitive process. This results in a stable system allowing the individual to resolve moral dilemmas. Balance has to do with prioritizing and “weighing” competing claims. An example of this is a manager attempting to balance the rights of his company to manufacture a product that happens to produce, as a byproduct, an environmental hazard, against the rights of the local community to a safe environment. Claim reversal means
individuals must be prepared to apply moral judgments to themselves as well as others, and to others as well as themselves. Locke (1986) said that the basic idea behind reversibility is that if we are consistent, our moral judgments must apply equally to everyone who falls under them, regardless of who they are or how that judgment affects them. These characteristic notions of balance and claim reversal thus assist an individual in resolving moral dilemmas.

Developmental theory (Kohlberg 1980) holds that a person will look continually for an improved way of solving ethical dilemmas. Basically, a person develops cognitively by using various rational categories to deal with moral problems. Over time, individuals may experience a conflict or dilemma that they are unable to resolve satisfactorily. Individuals not possessing an adequate cognitive moral structure will encounter dilemmas that may result in disequilibrium because they are not able to resolve the dilemma with their current moral structure.

Disequilibrium presents the opportunity for cognitive moral development. The transition from a lower stage to a higher stage occurs when the individual’s equilibrium at a given stage is upset by encounters with crises, novelties, and experiences of challenge that threaten the limits of the person’s present pattern of constitutive-knowing. For example, a change of social, political, or economical environment can contribute to a stage change. On the other hand, if a person does not have his cognitive reasoning disturbed, i.e., no dilemma is experienced, there is no reason to expect any cognitive moral development. Thus, development occurs when a person experiences a dilemma, and the affected person realizes his current cognitive thinking level is inadequate to
resolve the dilemma. In these cases, the person may search for better and more adequate reasons for his ethical judgment. However, all dilemmas do not necessarily lead to progression to a higher cognitive stage. Individuals in moral dilemmas may be unwilling or unable to progress to the higher stages. Research indicates that many people remain in one particular stage for a major portion of their life.²

Thus, Kohlberg’s developmental model posits that moral development does not occur because of a transmission of fixed truths, but rather “evolves” within individuals throughout their lives, as a result of their experiences and their reflections on those experiences. Kohlberg (1980, 40) suggests that the cognitive developmental view holds that cognition and affect are different aspects of, or perspectives on, the same mental events. Conn (1981) suggests that Kohlberg does not indicate that moral judgment stages are solely cognitive, but rather the existence of moral stages implies that “moral” development has a basic cognitive structural component. Thus, Kohlberg does not consider feelings (affect) to be of essential moral importance. Kohlberg and Turiel (1971, 44) write, “The qualitative role of affect is relatively irrelevant for understanding the structure and development of moral judgment.” Kohlberg’s theory does recognize affect, but always as mediated or structured by cognitive processes such as role taking or putting oneself in the place of the other. Thus, while morally relevant emotions and sentiments (affective attributes) are part of moral development, it is important to distinguish between the description and expression of a feeling about a moral situation and the making of a moral judgment about that situation.

Kohlberg, Levine, and Hewer (1983) believe the cognitive definition of the moral situation directly determines the moral emotion (affective component) which the situation arouses. A moral judgment includes the giving of cognitive reasons for an action. The development of mental dispositions reflects structural changes recognizable in both cognitive and affective perspectives. The social environment in which an individual experiences reality also influences one's moral judgments. However, this social environment factor, like the affective perspective, also is not of essential moral importance to Kohlberg. Kohlberg's focus is on the cognitive processes used by people when deciding right from wrong. Kohlberg concluded from his research that cognitive skills are a necessary and integral part of moral reasoning, i.e., engaging mental skills to reach a logical resolution of moral dilemmas.

Kohlberg's model describes the underlying innate mental process that proposes that the cognitive structure develops within an individual over time. One may think of a moral stage for Kohlberg as a system of operations, i.e., structures of thought and valuing, that makes for an equilibrated cognitive knowing of an individual's environment. A stage, in a sense, is similar to an organism entity; it is a dynamic unity constituted of internal connections among its differentiated aspects. An individual progresses from one stage to another as a result of a change or a transformation of his moral reasoning process over time. In this model, an individual develops sequentially in an "upward" order in which he climbs a ladder step-by-step through six discrete, identifiable ethical stages. Individuals progress from one cognitive stage to another as a result of their experiences and their reflections on those experiences. A particular
cognitive moral stage describes the organized possibilities and limits characterizing an individual's thinking at a given point in that person's development. Reaching "higher," more mature stages indicates an individual has a more refined rational process in ethical cognitive development than an individual at a lower stage. Individuals at higher stages possess a more differentiated, more integrated, cognitive reasoning ability as a result of their experiences and reflection on those experiences and, thus, are able to handle more moral problems and conflicts with greater stability and consistency.

As an example of this, take the situation of an individual not telling a lie. A stage one individual may believe that lying is wrong and thus punishable regardless of the situation. This individual may believe it is his responsibility and obligation to tell the truth even if in so doing, it might cost another person their life, i.e., telling a stranger with a gun where someone he was following is hiding. This individual is unable to differentiate between the act of not telling a lie and the consequences that will result. A higher stage individual, on the other hand, may see not telling a lie as important, but restricted by a number of situational factors. His moral philosophy is such that he has set priorities and guiding values that dictate specific behaviors and actions. In this example, the individual differentiates truth telling by asserting that there may be situations where telling the truth is not the right thing to do. In the cognitive process, an individual may reason that not all persons requesting information are entitled to such information. The life of the individual in presumed danger is of greater importance than the right of the stranger to know where he is hiding. An individual possessing a more integrated cognitive reasoning ability is able to take a number of factors, e.g., the rights of others,
the responsibility of an individual in a particular circumstance, etc., and bring them into
the resolution of the moral dilemma. This higher-stage individual is better able to
integrate, balance, and prioritize a number of factors into his assessment of moral action,
than someone at a lower CMD stage.

Clearly the greater structural adequacy of the developmentally more advanced
individual is not limited to the other in terms of scientific truth criteria. Moral judgments
are not true or false in the cognitive descriptive sense. For instance, an individual at stage
five is not necessarily a "more" or "better" moral person than an individual at stage three.
This development theory simply indicates that the cognitive processes of stage five
individuals are more complex and structurally sound than those of stage three individuals.
Ultimately, from a moral point of view, the moral worth of all people is the same; it is
equal. In other words, describing someone as a stage five person is not to assign them a
higher moral worth than individuals at a lower stage. Kegan (1980, 407) asserts that
persons are not their stages of development. What Kohlberg's theory indicates is that an
individual at a higher level has a more comprehensive and adequate cognitive approach
and, additionally, greater freedom in the decision process. Higher stage individuals have
more freedom because they have more information and data with which to reason
through moral dilemmas. However, Kohlberg, Levine, and Hewer (1983, 69) do assert
that principled morality represents the highest level of differentiation and integration, as
well as adaptation. This is because the higher stages incorporate the components of the
lower stages and reintegrate these components at the higher level.
A key factor for Kohlberg's model is the attribute of justice. An individual's philosophy of justice will inevitably impact their cognitive moral judgments. Thus, under Kohlberg's theory, individuals at different cognitive moral stages will manifest differing perspectives and beliefs regarding justice, or right or wrong (normative) behavior.

Kohlberg proposes four concepts of justice that form the core of all moral thought and action. These are defined as: (1) distributed justice, which prescribes the equitable allocation of resources in our society; (2) commutative justice, which focuses upon voluntary agreement between two or more parties in exchange or contract; (3) corrective justice, which prescribes remedies (corrective principles) for exchanges which have been inequitable to one or more parties and which require restitution; and (4) procedural justice, which can be thought of as a "validity check" on an individual's moral perspective on issues or conflicts surrounding distributive, commutative, and corrective justice problems (Kohlberg 1984, 621-622). Sholl (1971) posits that justice is present at each moral stage, but as individuals progress upward in Kohlberg's stages, the concept of justice becomes more differentiated, more integrated, and more universal. Thus, each successive stage represents a broader cognitive organization with regards to justice than the previous stage. This permits improved distinction and comprehension of the moral situation. In addition, this resulting "new," and more "balanced" stage allows the individual to respond even more adequately to more complex moral dilemmas.³

³ Appendix B includes some criticisms of Kohlberg's theory, along with his response to such criticisms.
Rest, Kohlberg, and Cognitive Moral Development

One of the researchers that has continued the work of Kohlberg in CMD is James Rest. Rest (1979) has a slightly different justice perspective than Kohlberg. For Rest, justice begins with his idea of “social justice.” People are born into associations and must balance their own interests with the interests of others in the association. In this way, the problem of justice is one of balancing interests in social cooperation as well as striving to achieve an equilibrium through that balance. The social environment is very important for Rest. Kohlberg’s concept of justice, in which the individual and his own personal cognitive moral development are key, emphasizes the rights and responsibilities of the individual. Thus, Kohlberg’s theory posits that justice exists within the individual and relates to the notion of an internal equity. For Kohlberg, equity is similar to the judgment of equality, but it differs in one major respect: equity seeks justice, which promotes the greatest good for the greatest number of people, whereas equality seeks to allocate good in equal proportion to everyone (Boyce and Jensen 1978, 97). Equity for Kohlberg refers to having equal respect for all people. Justice under Rest’s theory extensively involves the community. It is the community that impacts the concept of ideal justice. In measuring moral reasoning attributes, Rest’s model (see Rest 1979) assesses an individual’s propensity to use concepts of justice based on social cooperation.

In this research, subjects are tested using Rest’s DIT instrument, and consequently some of Rest’s modifications of Kohlberg’s theory will impact this study. In a sense, Rest is not as rigid in his stage classifications as is Kohlberg. This attribute allows for a much better fit comparing Catholic thought to Rest than it would be comparing Catholic
thought to Kohlberg's scheme. For instance, the scoring in Rest's Defining Issues Test instrument does not specifically delineate a stage six moral reasoner, but rather combines both stage five and stage six individuals into the post-conventional level. Kohlberg's moral judgment instrument does not combine stages 5 and 6. Additionally, in Kohlberg's theory, one must have a deontological philosophy that places justice as the primary concept. In Rest's scheme, virtually any philosophy that construes the ultimate bases of moral obligation as following from a logical analysis fits the requirements of cooperation (See Rest 1986b). One of the advantages of combining stages five and six as Rest proposes is that one can argue that stage five really represents social concern and not social contract as Kohlberg insists. This idea of social concern ties directly to the Catholic Church's teaching on economic activity and social justice. For instance, the United States Catholic Conference (1994, 583) states in the *Catechism of the Catholic Church*:

> The development of economic activity and growth in production are meant to provide for the needs of human beings. Economic life is not meant solely to multiply goods produced and increase profit or power; it is ordered first of all to the service of persons, of the whole man, and of the entire human community.

It is this sense of concern for all of society—the "entire human community"—that enables Catholic-influenced reasoners to proceed to the post-conventional level. This concern for the social community impacts an individual's informed conscience and consequently allows that person to get beyond the "laws and rules" that so often seem to characterize Catholic believers.
Another difference between Kohlberg and Rest is stage transition. Kohlberg believes individuals will always be in one stage or another, unless he is in transition to the next stage. Kohlberg' CMD model of the moral stages resembles a step-by-step growth process. At any given point in time, each individual is at a specific stage, or step, in the developmental process and proceeds to the next step at a pace dictated by one's internalized belief system (Kohlberg 1966). A metaphor might be that of a staircase.

Rest is not as restrictive in his understanding of CMD. The primary question for Rest (1986b, 63) is not “What stage is a person in?” but rather, “To what extent, and under what conditions, does a person manifest the various types of organizations of thinking?” Rest suggests that each individual operates using a range of ethical strategies that can span more than one developmental stage. Rest asserts that a continuous measure is superior to a discrete stage measure and makes more sense. The manifestation of certain thought organization is not an all-or-nothing matter. An appropriate metaphor for Rest would be that of a ramp as opposed to a staircase. Kohlberg considers every response to a moral dilemma to be distinctly, and separately, classified on the basis of the cognitive structures evoked. Rest utilizes ranges in responses to represent different manifestations of the same types of reasoning. Thus, an individual’s response to a moral dilemma would indicate for Kohlberg what particular stage an individual has reached. Rest would hold that there are a number of cognitive factors involved in a moral resolution. For Rest, an individual manifests a thinking organization that may include some stage four and combined stage five-six attributes in the cognitive reasoning process to resolve moral dilemmas. Consequently, according to Rest, “The Defining Issues Test
assumes that people at different developmental stages perceive moral dilemmas differently. Presumably if presented with different ways of stating the crucial issue of a moral dilemma, people at different developmental stages will choose different issues as the most important ones" (Carroll and Rest 1982, 439).

Cognitive Moral Development and Education

Moral education is an important area to consider in producing graduates with moral sensitivity. However, there is some question as to how this education should proceed. Gaa (1990, 160) points out that technical rules are never a complete guide to all the situations that accountants may come across in their profession. Langenderfer and Rockness (1989, 60) assert that in an enlightened society we must recognize that laws do not necessarily prescribe ethical behavior or reflect the ethical norms of society, and universities have an obligation that transcends the law to discuss ethics and what is acceptable ethical behavior. Furthermore, Langenderfer and Rockness (1989, 61) suggest if students are not aware of the many ethical dilemmas they will face while on the job, they are more likely to make poorer decisions than they would if they had prior discussions relating to how to deal with such situations. Students need to examine ethical issues and how they will resolve them before being confronted with real-world dilemmas.

Arlow and Ulrich (1988, 296) suggest that, as primary educators, universities have a responsibility to see they meet the growing needs of their students, including creating the environment and opportunity for cognitive moral development. One approach to assess this effect is to use Kohlberg’s CMD stage theory. There are studies indicating that education can serve an important function in CMD. Ponemon and Glazer
(1990, 197) report many CMD studies show college education influences an individual's progression to higher levels of moral reasoning. Trevino and McCabe (1994, 411) posit empirical evidence to suggest that when educators teach ethics using the cognitive moral development approach, change in moral reasoning can occur. Seen in light of these studies, formal education has the potential to become a powerful determinant of an individual's cognitive moral reasoning.

Rest (1979) and others indicate that the development of moral judgment continues as long as people continue with their higher education. In this matter, Kohlberg's philosophy of education indicates that schooling inevitably involves the transmission of values, including moral values, and this potentially can lead to cognitive moral stage growth. Thus, Kohlberg holds that more goes on in school than formal learning. Kohlberg stated that his primary goal in CMD was to develop the grounding for an all-encompassing program of moral education. Blatt and Kohlberg (1975, 133) assert that "if brief periods of classroom discussion could have a substantial effect on moral development, then a pervasive (throughout the school), enduring experience should have a much deeper effect (on moral development). Such a concern would pervade the entire area of curriculum, rather than representing a new curriculum area. More deeply, it would affect the social atmosphere and justice structure of the school." Lickona (1980, 110) reports that Kohlberg and his colleagues have explained several kinds of experiences they believe stimulate the active problem-solving efforts necessary for development. These include: (1) Being in a situation where seeing things from other points of view is encouraged. This is important because upward stage movement is a
process of getting better at reconciling conflicting perspectives on a moral problem. (2) Having the responsibility to make moral decisions and to influence one's moral world that is necessary for both developing a sense of moral agency and for learning. (3) Being exposed to moral situations involving dilemmas that challenge the structure of one's present cognitive moral stage.

Lickona (1980) believes cognitive development stage psychology has important implications for moral education. Developmental moral education does not seek to inculcate particular moral beliefs. Rather it seeks to provide conditions that stimulate progress through natural stages of moral reasoning. The university experience should provide opportunities in which other viewpoints are considered, situations where students have the opportunity for making moral decisions, i.e., allocation of student funds, input on faculty hirings, and exposure to moral controversy which can include input into choices for guest speakers, issues revolving around alcohol, drugs, and sexual matters.

Rest (1979) echoes Kohlberg's education philosophy noting that one of the primary antecedents to moral development is formal education. Rest found that adults appear to plateau at their last educational point, i.e., his results indicate similar levels of cognitive moral development in older adults who only finished high school and current high school subjects. Rest (1986b, 56) states, "Years in school must indirectly represent some psychological process, some conditions of experience that are directly responsible for (moral) development." The entire college experience—academic, social, and environmental—brings with it the opportunity to resolve moral dilemmas in a different way than individuals might have previously resolved similar dilemmas. For many
students, their university experience is their first time away from the security and shelter of their homes and family. The reality is that during these years students will have to deal with new relationships, academic pressures, social pressures, exposure to a broader world, and, consequently, situations that may lend themselves to a disequilibrium, e.g., the inability to handle certain moral dilemmas in the same manner in which they may have resolved prior to college.

Hersh, Paolitto, and Reimer (1979, 109) write, “Students have to learn to live as a member of a crowd of peers; they have to work hard to gain praise and avoid the censure of their peers and teachers; and they have to learn to either abide by or dodge the rule and authority structure. Some researchers have argued that students learn more, especially in social behavior and moral values, from the ‘hidden curriculum’ than from the explicit, formal curriculum.” The hidden curriculum is the norms and values that regulate social relationships in the school. This also relates to the fact that teachers and schools engage in moral education without explicitly or philosophically discussing its goals or methods. Lickona (1980, 239) refers to the hidden curriculum in suggesting that “in the developmental moral-education movement, there has been a clear and strong shift away from merely talking about morality to creating opportunities for students to live out their developing moral values.” Lickona’s suggestion underlies the importance of the entire university experience in assisting students in developing their moral values. Finally, Rest (1986b, 56) echoes the importance of the entire university experience in asserting that, “It is not specific moral experiences . . . as much as a growing awareness of the social world and one’s place in it that seem to foster development in moral judgment.”
Accounting Education and Kohlberg's CMD Theory

There are a number of accounting studies using Kohlberg's CMD theory. Ponemon and Glazer (1990) explored the influences of two different types of college environments on an individual's cognitive ethical development. In this same study, they compared the accounting students' and accounting alumni's cognitive ethical development from these two educational institutions. One school was a private, liberal arts college offering an accounting concentration through its business administration department. The second school was a public research and education center. The curricular requirements were different in these two institutions. The liberal arts school required more liberal arts courses and the public university required more traditional accounting, i.e., non-liberal arts, courses. The results of their study indicate that the rate of cognitive ethical development is greater for accounting students at the liberal arts college than for those accounting students at the public university. The seniors in a conventional accounting program at this large state university demonstrated a lower level of moral reasoning than seniors in an accounting program at the small, liberal arts school. The authors asserted that the differences evidenced in the students' performances on the DIT instrument were due to curriculum differences. Additional results of their study showed that the liberal arts school alumni exhibited CMD greater than that of college students in general; the state school did not show such a difference.

Jeffrey (1993) attempted to determine if the results found by Ponemon and Glazer (1990) would hold when testing accounting students within a single university. Accordingly, Jeffrey (1993) looked at one public university to see how accounting majors
fared on the DIT and compared these results with non-accounting business and liberal arts students in the same university. She found that lower-division students majoring in accounting appeared to have developed higher ethical reasoning capabilities than their peers in non-accounting business courses. She did find that senior students in each major had higher levels of cognitive ethical development than entering students in each major. Additionally, she found that seniors in liberal arts did not have higher levels of ethical development reasoning than seniors in accounting or seniors in non-accounting business majors. Jeffrey’s accounting subjects also exhibited the highest level of moral development reasoning compared with the other two groups.

It seems, therefore, that colleges and universities are in a position to influence their students’ cognitive moral faculties. Ponemon and Glazer (1990) and Jeffrey (1993) show evidence of this in their studies. Senior students from Ponemon and Glazer (1990) and Jeffrey (1993) exhibited greater CMD than their lower-division counterparts. However, there is some question as to just how the educational experience at these institutions influences a student’s CMD. Rest (1985) suggests that the main problem is we do not know what it is specifically about formal education or the college environment that is primarily responsible for the increased CMD effect over the course of the student’s time in college.

This research is an attempt to shed some light on this question. My intent is to examine the different environments of a secular institution and a Catholic institution, in order to arrive at an explanation for the differing cognitive moral growth (if any) among
accounting students at the different schools. An examination of different universities with differing religious philosophies would be valuable for both universities, particularly in assessing the success or failure in promotion of cognitive moral growth in a Catholic institution that emphasize moral education as integral to it's missions. This particular study extends the Ponemon and Glazer study (1990). I examined two universities that stress liberal arts training for accounting students, but that differ in their overall mission. One of the institutions emphasizes a Catholic identity and educational mission while the other stresses a more secular, non-religious identity. The primary question for this study thus becomes: Does a Catholic university's educational religious focus, with all that implies in a Catholic institution, i.e., curriculum requirements, environment, etc., impact accounting students' cognitive moral development differently than accounting students at a non-religious university?

Catholic Thought and Moral Development

If one grants that Kohlberg's CMD stage theory has merit, is his CMD stage theory applicable to Catholic thought on morality? One may judge moral actions either by the objective action or by the motivation, intent, and reasons of the particular subject. Catholic morality has evolved in the past few decades from the viewpoint of looking at and judging a person by his objective action and behavior to one of examining the "interiority" of a person. This interiority includes an individual's cognitive reasons for actions and behaviors. Power and Kohlberg (1980, 351) suggest that religion strengthens individuals in making moral decisions. For Catholic education, a moral component is

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4 Ponemon and Glazer (1990) compared a public institution, i.e., State University of New York at Albany with a private university, i.e., Franklin and Marshall. Jeffrey (1993) did not release the name of the
necessary and essential. The interiority focus addresses the "why" behind a person’s action. McBrien (1980, 960) notes the primary determinant of morality must be the motive, not the act itself. Thus, rather than emphasizing particular individual acts for moral judgment, one looks at a number of factors surrounding such acts. In this light, historical consciousness conceives of the moral life of the Christian as one of personal responsibility within changing historical conditions. The moral norms themselves reflect the historical situation in which they were first formulated. This approach emphasizes the subject within a historical and social environment and includes a cognitive component. McBrien (1980, 937) suggests this moral approach of the Church "emphasizes the empirical, the evolutionary, the changeable and stresses personal responsibility to God, to oneself, to the Church, and to the wider human community."

Such an outlook acknowledges that the moral life is, by definition, always unfinished and in development. Thus, there is an expectation that Christians develop their moral outlook and behaviors in this light. Fowler (1980b, 79) writes, "One’s way of being Christian will need to deepen, expand, and be reconstituted several times in the pilgrimage of faith." Therefore, an individual progressing to become a maturer Christian plausibly will exhibit growth in CMD.5

Catholic thought on moral development entails a number of factors. In the directory, *Sharing the Light of Faith* (1979, 58), a publication for educating new and educational institution in her study.

5 It needs to be pointed out that Catholic thought postulates a number of moral truths that an individual must consider in arriving at his cognitive structural reorganization. *Sharing the Light of Faith* (1979, 59) indicates that Christians cannot be anti-life, cannot commit or condone the sins of murder, abortion, euthanasia, genocide, and indiscriminate acts of war. It is presupposed that the moral dilemmas faced by accounting students in their capacity as accountants will not normally encompass such areas.
prospective Catholics, Catholic bishops assert that true morality is not something imposed from without, but rather it is the way people accept their humanity as restored to them in Christ. The publication further suggests that Christians base decisions of (moral) conscience on prayer, study, consultation, and understandings of the Church's teachings. The church requires Christians to inform and follow their conscience in resolving moral matters. "Conscience" refers to the moral element of the human personality. The directory states (1979, 58), "Conscientious people must be open and humble, ready to learn from the experience and insight of others, willing to acknowledge prejudices and even change their judgments in light of better instruction." The entire catechism process, e.g., the education process of preparing candidates for membership in the Catholic faith, seeks to help people form right consciences, choose what is morally right, avoid sin and its occasions, and live in this world according to the spirit of Christ, in love of God and of neighbor. This process is developmental in asserting the importance of an individual's experiences and his reflection on those experiences in the formation of his conscience. McBrien (1980, 960) writes, "To be moral is to be true to oneself, to be seeking always to be the one who responds to the call of God and to act in ways consistent with that vocation. To be immoral is to refuse to be that kind of person, and therefore to refuse to act in ways consistent with that being." A Christian becomes moral when he takes responsibility for his actions, not simply by following rules, but by an intelligent and sometimes courageous response to a concrete situation and challenge. O'Donahoe (1980, 385) asserts that the prevalent Catholic attitude toward moral education is not to eliminate content, i.e., particular rules and laws, but rather to help
people integrate moral education in a responsible and creative manner into their lives. In
essence, the Church wishes a mature individual not to steal simply because stealing is
forbidden, but because the individual realizes that stealing involves an injustice upon
another. Concern is with the person who acts, not simply with the action.

In the publication by the United States Catholic Conference, *Catechism of the
Catholic Church* (1994, 440), it is explained that an individual's conscience must be
informed and moral judgment enlightened and the individual must always obey the
certain judgment of his conscience. Conscience is a judgment of reason whereby the
human person recognizes the moral quality of a concrete act that he is going to perform,
is in the process of performing, or has already completed. The Church teaching is clear
here: An individual must follow the edicts of his own conscience. The United States
Catholic Conference (1979, 38), quoting the *Pastoral Constitution in the Modern World*
from Vatican II, says, “Such (moral) decisions are called judgments of conscience. In the
last analysis, they take place in the ‘most sacred core and sanctuary’ of a person.”
However, each person is obligated to educate or “inform” his or her conscience through
serious reflection that includes a rational component. Thus it is possible that persons who
accept and live their Catholic faith can proceed to Kohlberg’s post-conventional stages,
even though this might place their position in conflict with a Church teaching.6 A
properly informed conscience cannot disregard Church law arbitrarily in arriving at a
resolution. The individual must give the Church’s position a thorough analysis, i.e.,

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6 In this context it is important to note that most moral dilemmas faced by accountants will not be of a life
or death nature. For instance, one could be at Kohlberg’s post conventional stage and make a strong case
for euthanasia. It is acknowledged here that for a Catholic to make an argument for euthanasia would
seem impossible based on the importance given life by the Church.
examine relevant literature, consult with others (including perhaps priests), bring such matters to prayer, etc., before settling his own conscience. The United States Catholic Conference (1979, 9) asserts this, holding that “the Christian Catholic makes these judgments, or decision of conscience based on prayer, study, consultation, and an understanding of the teachings of the Church.” Additionally, it is important to realize that this may result in a different stand of conscience than that of a non-Christian. Traviss (1985, 12) suggests that a Christian conscience is “formed” as a result of a personal faith relationship with Jesus that is shared by the Christian community. This relationship allows for a unique way of experiencing the meaning of human existence.

Traviss, (1985, 12) states that “…intelligent, self-actualizing Catholics listen to the norms of the Church, but they see themselves as decision makers.” Gustafson (1979) uses the Catholic Church as a dramatic illustration of a modern shift from a belief in absolutist moral truth to a vision of what many ordinary people feel is their role in making individual moral judgments. Gustafson writes (1979, 12):

The new Catholic ideal of the moral person is not so much one who is free from the strains of sin through scrupulous obedience to the eternal moral truths of the Church’s teaching, as it is one who is motivated to be freely self-giving in service to others in the world. The new vision is one of greater autonomy. The person is responsible for discerning what is required in given circumstances; the Church becomes more the enabler of freedom than the prescriber of conduct and judge of moral mistakes.

In the end, what Catholic education ultimately strives for is to educate the human person within the Catholic tradition. Thus, Catholic education attempts to help students in their course of study to view their education not as a set of abstract concepts and
principles, but as a compliment to a particular way of life. Since Catholic religion and
philosophy have an effect upon moral education, it is plausible that the way such training
and education of students occur will affect how they live their lives. In other words,
those people educated in Catholic institutions should manifest Christian cognitive ethical
reasoning and, ideally, Catholic moral behavior. Richard T. De George (1986, 430)
suggests that a primary interest of theology, i.e., religious training, is in developing a
person’s moral character and way of life, as well as providing motivation for moral
action, rather than in clarifying issues and determining the “rightness” or “wrongness” of
actions. Ideally, Catholic institutions integrate religion implicitly and explicitly into as
many of the facets of the environment, curriculum, and student life as possible.

This is not to say that Catholic universities always manifest an environment
conducive to cognitive moral development. For instance, there are times when a concern
of the Church appears to be the development of the whole person, in which it
promulgates an ideal of freedom and personal choice. At other times, the Church takes
on the function of moral guardian and concerns itself with the promulgation of moral
laws and encourages adherence to these laws. In other words, the Church has not always
pursued a consistent course of action regarding moral development. As an example,
some Catholic universities have not allowed pro-choice proponents to speak on their
campuses. This action, arguably, restricts information to students that could assist them
in developing their own conscience. Duska and Whelan (1975, 67) suggest that if one of
the ends of Christian moral education is mature moral development, it seems the best
course is to raise the person’s level of reasoning about moral issues. If educators want to
have an effect on their students' ethical development, then educators must concentrate on those factors that influence their students' cognitive moral growth. Simply teaching students particular laws and rules normally will not help develop mature moral subjects, at least in the ethical development schema proposed by Kohlberg. This idea suggests that in a real sense education is not just facts to learn (and perhaps memorize), but rather an all-encompassing endeavor that has implications for all that we are, all that we think, and all that we do.

It seems plausible to hold then that Kohlberg's ethical stage theory relates satisfactorily to Catholic ideas on educational moral development. Catholic moral development concerns itself with the reasons behind a person's perspective on ethical dilemmas. In addition, Catholic thought on moral development includes aspects of continuing growth and maturation. For instance, Catholics who are young children often believe that they must be "good children" because if they are not, God will punish them, i.e., Kohlberg's stage one. As these children proceed along in their lives as Catholics, they may go through a stage of acting in some particular manner "because that is the Church's law or rule and thus must be obeyed." This would be analogous to Kohlberg's stage four. For some Catholics, further stage progression occurs when one keeps certain attitudes and performs certain actions because that is what it means to be a mature Christian. An example would be the Golden Rule. The Golden Rule is not stage two because in stage two the emphasis is on the self, while in the principled stages, the emphasis is on the common good.
Duska and Whelan (1975) discuss moral development from a Christian perspective as well as the relationship of Kohlberg's theory to Christian morality. They assert that the history of the Church revolves around the struggle between the Church as the "guardian of correct morals" and "the defender of the instrument which liberates the individual." This, Duska and Whelan suggest, relates to the tension a person experiences at the post-conventional level, as one loving order yet subjecting it to rational scrutiny. Duska and Whelan (1979, 32) assert:

It will be remembered that the chief characteristics of principle thinking are the evaluation of the given system from an ideal perspective. One need only reflect on Christ's claim that he had not come to destroy the law but to fulfill it in order to find a model of principled thinking. Time and time again the legalism of the Pharisees is challenged as destroying the spirit of the law. Time and again appeals are made to a higher order, the kingdom of God, which gave us an ideal by which to judge the real. Most important, however, were the appeals to the highest principles of all—justice and love, both based on the belief that we are all God's children, all beloved of God, and the insistence that even the highest authority should be the humblest servant.

In the exhibit (Table 1) that follows, I have taken portions of Duska and Whelan's discussion to show how Kohlberg's stage development links with Christian moral development. I then break down each of Kohlberg's stages and align them with the corresponding level of Catholic moral growth. For Duska and Whelan, Christianity provides the religious reasons for a Christian's moral beliefs, for it is an individual's religious belief about the relation of man to God and man to the Church that provides a

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7 In Appendix C I have included a discussion on Kohlberg's metaphorical stage seven. Stage seven refers to Kohlberg's idea that subsequent to stage five, there is no rational reason to be moral. Thus he proposes a hypothetical stage seven which attempts to answer the question for these persons of "Why be moral?"
content for moral beliefs. In addition, Kohlberg’s stage structures act as a filter through which modification of a person’s beliefs and perceptions of these beliefs occurs. As an example of this, Duska and Whelan (1975, 83) write:

> If a child at stage one hears you tell him that God is all-powerful, he will not get a picture of this God as concerned in his use of power and therefore provident. His stage of reasoning doesn’t allow this picture to come through. Rather he will probably get a picture of God as a large man who is exceedingly strong and whose primary activity is to punish people.

Each of the items under the Catholic moral growth category thus comes from Duska and Whelan’s discussion of this linkage. In addition, each of these items describe how Catholic morality theoretically grows and evolves as an individual proceeds through his life and his own journey as a Catholic within the larger Christian community. Theoretically, this occurs through explicit training of Catholic ideas and principles in the schools and churches, as well as the other activities that are part of growing up in a Catholic community.

The section following includes a discussion on specifics of Catholic higher education. This section will explain various components that differentiate Catholic higher education from non-Catholic learning institutions.

Some Aspects of Catholic Higher Education

Murphy (1991, x) asserts that “many people engaged in the work of higher education believe that colleges and universities make a difference . . . and are major sources of the value structures of graduates.” The purpose of this section is to examine why a Catholic higher education experience is different from a non-Catholic higher education experience. In examining this issue, there are a number of considerations the
Table 1: A Comparison of Kohlberg’s Moral Stages and Catholic Moral Growth*

<table>
<thead>
<tr>
<th>Stage</th>
<th>Moral Development</th>
<th>Catholic Moral Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Orientation to punishment and reward, and to physical and material power.</td>
<td>God viewed as the all-powerful punisher or all-powerful rewarder. Laws and authority followed because of fear of punishment. One does what one is told to do in order to stay out of trouble or to reap the reward.</td>
</tr>
<tr>
<td>2</td>
<td>Hedonistic orientation with an instrumental view of human relations with notions of reciprocity based mainly on exchange of favors, not on loyalty, gratitude, or justice.</td>
<td>God viewed as someone who makes people happy. Each person tries to take care of himself. Potentially, an individual follows the law in order to assure going to heaven. The person believes that he will get some reward for behaving in such and such way.</td>
</tr>
<tr>
<td>3</td>
<td>Conformity to stereotypical images of majority, seeking to maintain expectations and win approval of the immediate group morality.</td>
<td>Group membership is important. Thus, do those things that the Church tells you to do. Important to maintain the expectations of the Church community. An individual holds that if he is a good person he will do those things that the Church expects him to do.</td>
</tr>
<tr>
<td>4</td>
<td>Orientation toward authority, laws, the maintenance of a fixed order, which is assumed as a primary value.</td>
<td>Following the laws of the Church is paramount. Generally hold that there is an objective order of right and wrong. An individual sees the Church as providing the answers for their lives, including moral dilemmas.</td>
</tr>
<tr>
<td>5</td>
<td>A social-contract orientation, generally with legalistic and utilization overtones, emphasizing equality and mutual obligations within a democratically established order.</td>
<td>The individual discerns the course of action to resolve moral dilemmas. The discernment process would include the teachings of the Church, but resolution may not always agree with those teachings. There may be situations with different resolutions to moral dilemmas, depending on the circumstances, i.e., not telling the truth in a case where to do so may put someone in danger.</td>
</tr>
<tr>
<td>6</td>
<td>Orientation toward the decisions of conscience and toward self-chosen ethical principles appealing to logical comprehensiveness, universality, equality of human rights, and respect for the dignity of human beings as individual persons.</td>
<td>The member has an informed conscience that assists in the resolution of moral dilemmas. Persons at this stage apply universal Christian principles to each case from a self-chosen perspective in determining a course of action. The individual applies freely chosen Christian principles whether or not it agrees with the Church’s official teaching. Respect for the human right of every individual is extremely important at this level.</td>
</tr>
</tbody>
</table>

*(Adapted from Duska and Whelan, 1975)*
researcher will touch upon, including the governing body of the Catholic Church (the Bishops), the educational philosophy of Catholic universities, curriculum requirements for accounting students at Catholic universities, and certain aspects of the Catholic university environment, including the work of campus ministry.

Hierarchy of the Catholic Church

Catholic higher education institutions are an important part of the Catholic Church’s mission. This mission, simply stated, is to bring the message of Jesus Christ to the world. Pope John Paul II, in an address to representatives of Catholic colleges and universities (1979, 307), stated that Catholic colleges and universities “must train young men and women of outstanding knowledge, who, having made a personal synthesis between faith and culture, will be both capable and willing to assume tasks in the service of the community and of society in general, and to bear witness to their faith before the world.” The Church has asserted that Catholic colleges and universities continue to manifest, with unmistakable clarity, their Catholic identity and mission. The Pope (1979, 307) also stated that the term “Catholic” should never be “a mere label, either added or dropped according to the pressures of varying factors.” Additionally, Pope John Paul II in the Papal document *Ex Corde Ecclesiae* (1990, 270), defining the role of Catholic universities, asserts, “In a Catholic university, Catholic ideals, attitudes, and principles penetrate and inform university activities in accordance with the proper nature and autonomy of these activities.” According to this document, every Catholic university, as Catholic, must have the following essential characteristics:
1. A Christian inspiration not only of individuals, but of the university community as such;

2. A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;

3. Fidelity to the Christian message as it comes to us through the Church;

4. An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal that gives meaning to life.

Additionally, the decree states that Catholic teaching and discipline should influence all university activities. In being faithful to these characteristics, Catholic universities must examine and evaluate the predominant values and norms of modern society and culture in a Christian perspective and find effective methods to communicate the ethical and religious principles that give meaning to human life.

The United States Bishops (1980, 25), in *Catholic Higher Education and the Pastoral Mission of the Church*, assert that Catholic identity of these (Catholic) institutions should be evident to faculty, students, and the general public. Policies, practices, programs, and general spirit should communicate to everyone that the institution is a community of scholars dedicated to the ideals and values of Catholic higher education. Thus, regardless of a student's chosen particular major field of study at a Catholic university, there should appear elements that differentiate such a student's
experience from that of students at a non-Catholic institution. An example would be the opening Catholic worship service, e.g., Liturgy of the Holy Spirit, which theoretically sets the theme and hopes for the upcoming school year for the entire university institution. Although the university does not require students to attend this liturgy, this annual religious event serves to place the university within the Catholic context. This particular service is but one event students at a Catholic university can experience that is not available at non-Catholic institutions.

Philosophy of Catholic Higher Education

Lowery (1996, 5), argues that there is a fundamental bedrock that affects every aspect of a Catholic university, making it truly distinctive. A key element of this bedrock emphasizes that all work within a Catholic university must be done in the context of the whole person, a cornerstone of Catholic philosophy. Buckley (1993, 15), suggests that Catholic education strives to integrate the Catholic identity into all facets of the university experience. The danger, as he sees it, is the tendency in our wider educational system toward departmentalization and specialization, especially in the technical fields. This danger includes treating each discipline and each course of study as separate parts for students to complete with no thought of integrating these parts into a whole. Kolvenbach (1989, 84), the Superior General of the Society of Jesus, asserts that Jesuit Catholic education institutions must reject and refute any partial or deformed vision of the human person. Kolvenbach contrasts this with educational institutions that often unwittingly sidestep the central concern for the human person because of fragmented approaches of specialization. Pope John Paul II (1990, 270) addresses this concern
saying, "Aided by the specific contributions of philosophy and theology, university scholars will be engaged in a constant effort to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world that is enlightened by the Gospel, and therefore by a faith in Christ, as the center of creation and of human history." O'Brien (1994) suggests theological concerns be at the heart of each discipline, just as Catholicity lies at the heart of the university.

A necessary element of undergraduate programs in Catholic institutions is an extensive liberal arts education. However, in contrast to education philosophies at secular schools, the education at a Catholic university must go beyond secular humanism, which also emphasizes the liberal arts. The United States Catholic Conference asserts (1980, 26), "Catholic institutions of higher learning can uniquely fuse the traditional study of arts and sciences with the light of faith in the synthesis we call Christian and Catholic humanism." Thus, even though secular institutions might profess the importance of a liberal education, the foci and perspectives about education will most likely be different from Catholic schools. According to Murphy (1991, 183), Catholic schools view the liberal arts curriculum as an opportunity to challenge their students' values. The hope is that students graduating from Catholic universities will become more tolerant, if not pursuant, of new ideas, cultures, values, and purposes of life, due, in no small part, to the liberal arts emphasis. This emphasis in Catholic institutions impacts the curriculum requirements for accounting graduates as well. It is a factor that the researcher examines in this study.
As an example of contrasting liberal arts education among schools, Catholic universities require all students, including accounting students, to take courses in religious studies. This requirement should enable students to think and act within a vision of life that includes religious values. Religious values, as discussed elsewhere in this paper, directly influence a person’s moral position and development. Thus, the study of religion and related topics should enhance the entire educational experience. It seems quite possible that religious studies will impact a student’s processing of ethical and moral concerns, especially if, as indicated below, religious concerns permeate all facets of the student’s university experience.

Another essential component of the liberal arts education in Catholic universities is philosophy.\(^8\) The United States Catholic Conference asserts (1980, 381) that the study of philosophy familiarizes the student with the great questions about God, the world, and humanity, in a disciplined academic fashion. Without solid philosophical grounding, teachers and students in all fields of study cannot avoid the risk of superficiality and fragmentation. It is thus reasonable to suppose that students exposed to philosophy will exhibit greater cognitive moral development than students not so exposed. As with religious studies, philosophy coursework also will impact a student’s processing of ethical and moral concerns.

The philosophy coursework encompasses the study of ethics. Many schools today, Catholic and others, include an ethical component in the curriculum for most

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\(^8\) A review of curriculum requirements at a number of secular schools indicates students may elect to take one to two philosophy courses to fulfill general education requirements.
disciplines, including accounting. However, the United States Catholic Conference (1980, 379) asserts that, in contrast to secular programs, Catholic higher education institutions must guarantee that the moral considerations of the Catholic tradition are related to all programs of study and the ethical implications of new findings are probed. Pope John Paul II (1991, 5) also asserts that faculty examine with students the moral implications that are present in each discipline as an integral part of the teaching of that discipline so that the entire education process is directed toward the whole development of the person. Students are challenged to pursue an education that combines excellence in humanistic and cultural development with specialized professional training. Most especially, students are challenged to continue the search for truth and meaning throughout their lives, since, as Vatican II (See Abbott, 1966, 125) states, the human spirit must be cultivated in such a way that there results a growth in its ability to wonder, understand, contemplate, make personal judgments, and to develop a religious, moral, and social sense.

Pope John Paul II (1990, 270) in *Ex Corde Ecclesiae* asserts that the education of students should combine academic and professional development with a grounding in moral religious principles and the social teachings of the Church and that the program of studies for each of the various professions should include an appropriate ethical foundation in that profession. With regards to the business and accounting world, the United States Catholic Conference (1980, 4) is even more explicit, "The study of ethics is especially urgent in the professional and technical studies because in a technologically oriented society, it is often the professional who, in fact, makes many decisions involving
human values.” These Church leaders understand that, in many cases, it is the business managers—including accountants—that make many of the key decisions for business and society, decisions that often include ethical matters. Thus, it becomes imperative that the training of these future leaders include an ethical focus. Required coursework in philosophy, including ethics, should enhance students’ thinking processes and result in cognitive moral development.

Campus Ministry

The role of campus ministry in Catholic institutions is very important. Campus ministry serves as a catalyst to spark and energize the total institution’s involvement in remaining true to the gospel of Jesus Christ. Many Catholic universities’ campus ministries have a voice at the policy-making level, serving to ensure there is no compromising of the school’s religious traditions. In some Catholic institutions, campus ministry supervisors have direct access to the university president and serve in the capacity of a vice-president. A sampling of some of the programs offered by campus ministry includes: liturgies and other sacramental celebrations, retreats, counseling and spiritual direction, educational forums, inter-faith sharings, and Bible studies. As a strong voice for the Catholicity of the school, campus ministry serves to promote values consistent with this identity, including moral development.

It is acknowledged that non-Catholic universities often have Newman centers where Catholic services are offered to students. However, these Newman centers at non-Catholic universities would not exert the same influence that is usually found at Catholic schools. In my experiences of Newman centers, these centers provide worship space and
opportunity for fellowship, but are not normally integrated into the wider university experience. Thus, their level of influence on the entire university experience is minimal at best.

Values

In addition to cognitive moral development, this study will include an individual’s “values” component. Basically put, does an individual’s ethical values impact his behaviors when confronted with ethical dilemmas? Richard Kilby (1993, 55) asserts that values profoundly influence our lives:

Values are part of the very reality that each of us experiences daily. They give structure to life and point the way into the future. Values help supply meaning to existence. They create specific motives, influence how we will perceive things, and help determine our thinking. They are implicit in our conception of the ‘good life.’ They produce lifelong commitments and they may dictate how we will die. But they also may be part of a well tailored mask, a professing of lofty ideals with no commitment and no practice.

Allport (1937), a psychologist, is a major researcher in the area of personality theory which includes values as a subset. He regarded the explanation of an individual’s uniqueness as the paramount goal of psychology. In describing personality (of which values are essential) Allport (1937, 48) asserts, “... personality is something and does something... it is what lies behind specific acts and is within the individual.” Allport held that the foundations of an individual’s philosophy are built upon his values, the basic convictions he holds about what is important. Hjelle and Ziegler (1976, 192), in their chapter on Allport, suggest that the mature person has a set of deeply held values that serve as a unifying foundation for his life. This unifying life philosophy thus provides a
kind of overriding value orientation that gives meaning and significance to practically
everything a person does.

Much of Allport's work on values stems from Spranger (1928), who defined six
major value-types. Spranger held that every person can be regarded as approaching (but
not fitting perfectly within) one or more of these value directions. Human life harbors six
value types, and these appeal in varying degrees to individuals, who build the unity of
their lives about them. These include: (1) the theoretical individual, who is primarily
concerned with the discovery of truth, and assumes a "cognitive" attitude in pursuing the
objective, seeking only to observe and to reason. (2) The economic individual, who
places the highest value on what is useful and is interested in making money. (3) The
aesthetic individual, who places the highest value on form and harmony. Such an
individual might equate truth to beauty. (4) The social individual, who places the highest
value on the love of people. This person prizes others as ends and themselves as being
kind, sympathetic, and unselfish. (5) The political individual, whose dominant interest is
power and authority. (6) The religious individual, who places the highest value upon
unity and is permanently oriented toward the creation of the highest and most absolutely
satisfying value experience. Each person, according to Spranger, can thus be
characterized by a specific pattern of values based on these six value descriptors, as well
as by his dominant value orientation.

In contrast to Spranger, Baumeister (1993) discusses his idea of an individual's
identity that includes a structure of values and priorities. Baumeister (1993, 182) argues
that an individual's identity furnishes a basis for making stable, coherent, and consistent
choices. Furthermore, he suggests there are many possible, and even conflicting, values presented to individuals throughout their lives. It is from these various values that individuals construct and develop their own personal values set. This process is quite dynamic and people do change and develop by exposure to new values, as well as by resolving value conflicts occurring in their lives.

Values are thus a complex part of who we are and potentially impact many of the choices we make in determining how we live our lives. In some cases, an individual’s values may be the achievement of some goal, i.e., becoming famous, while other values may simply relate to daily life without any goal quality present, i.e., valuing creativity in as many aspects of life as is possible.

To address the issue of values, I will first define how the term "value" is used in this study. Secondly, I will address how values develop and change, and how education may impact value development.

The Value Term

The term "value" is often ambiguous in its meaning. Both in oral tradition and certain philosophical literature, value appears in three basic senses, which often overlap and cause even more confusion. These three basic senses are as follows (Kilby, 1993): (1) Value is what a thing is worth, something translatable into or expressible by some unit of measurement or comparison, frequently defined numerically. (2) Value is a valuable (a) thing or (b) property (quality), something to which valuableness is ascribed. (3) Value is an idea that makes us consider given objects, qualities, or events as valuable.
Kilby (1993, 36) defines values as "conceptions of the desirable or the worthwhile (and their opposites). This will include that which is subjectively felt to be worthy, important, better or best, good, or right (and their opposites)." Kilby's definition is the one that will be used in this study.

Values are not strictly attitudes. Attitudes refer to dispositions an individual has towards specific things, such as a political party or a particular style of music. Attitudes involve some amount of feeling-emotion and can produce an action tendency, e.g., voting for a certain candidate. Values, on the other hand, name dispositions held toward more general things, such as a religious philosophy, or towards standards of dress rather than a specific clothing style. Kilby (1993, 38) suggests that the more general an attitude, the more it becomes a value; the more specific the value, the more like an attitude it is. However, many attitudes have underlying values. For instance, one may be against nuclear energy plants because of the potential dangers associated with such plants. When pressed for explanation, it may become clear that this person has set a high value on human life and wishes to protect it in all cases and sees the nuclear power plant dangers to human life as too great.

Values tend to "abide" rather than simply be of the present moment. They are relatively enduring dispositions within an individual. Values can and do change, but typically not suddenly. Additionally, a person's values can be in conflict. An example of value conflict involves a value in opposition to some other motivating disposition. Most of these conflicts seem to involve moral values in opposition to some other motivating disposition, such as the calling of one's conscience to behave honestly versus the value of
acquiring wealth, or ordering a soldier to kill an enemy versus the value of preserving human life. Conflict resolution probably depends on a number of factors, one of which is saliency, that is, how important a value is at the present moment for a person. It is possible an individual may hold a value weakly or strongly, and values may have a different saliency at different times of an individual’s life.

Development of Values

Value development normally begins in childhood. Like moral development, one develops the foundations for values in one’s early years. Maccoby (1968, 251) argues that there is an association between the socialization practices of a child’s parents and the differences in children’s values. Kilby (1993, 109) asserts, “The teachings of moral and other important values begins in childhood, but because of the child’s intellectual immaturity, he will be able to assimilate only a limited part of the value environment to which he is exposed. It will not be until the adolescent years that he has matured enough to be wide-open to ideas and alternatives and begin to acquire the array of values seen in the adult.” Thus, by the end of childhood, the individual normally will have acquired some values, some moral development, which serve as a foundation on which further development can take place in adulthood.

With regards to adult development of values, there are a number of potential influences. These would include peer influence, school influence, religious influence, and other cultural avenues of influence. I will discuss these in some detail below.

Persons of similar age who interact will influence each other’s values. This occurs throughout one’s life, first by playmates, then schoolmates, later marital mates,
and, finally, occupational associates and others. As indicated previously, Piaget (1932) stresses the peer group within the social environment as the primary source for making and developing a person’s moral cognition, as well as the development of one’s values. Kilby (1993, 139) asserts that the study by Newcomb, Koenig, Flacks, and Warwick (1969) of college females was, in considerable measure, a study of peer influence. The subject of Newcomb’s study was to see how the students dealt with the conflict between their conservative family influence and the liberal college atmosphere at a very liberal, residential college. In general, the longer the women were at this school, the more politically liberal most of them became.

This study will examine college students. The college period is potentially a time of great flowering of interest in ideas, causes, and issues, and a time for trying out attitudes and values. The National Review (“Survey,” 1963) conducted a large-scale survey of a number of American colleges and universities in the early 1960s. Of all the sophomores, juniors, and seniors responding, nearly 70 percent reported that significant changes had taken place in their political beliefs since entering college, and two-thirds of these had changed in a direction away from their pre-college beliefs. Of the students who reported that their beliefs had changed, 40 percent listed lectures or assigned reading as the primary agent of change; increased thinking about political questions was the catalyst named by 70 percent. Silvern and Nakamura (1973, 130) found evidence pointing to the college experience influence on students’ values and concluded, in part, “Clearly in recent years, there has been a campus zeitgeist which has encouraged students to move toward the left (in the political realm).” In relating development of college students’
values to cognitive moral development, it also seems plausible that the "hidden curriculum" referred to above (see page 22) could influence value development.

Kilby (1993, 186) notes that there are few studies on methods in changing and developing values within individuals. He suggests this scarcity is due largely to the difficulty in conducting studies although there are ethical considerations. Rokeach (1973, 335-337) has a special section on the ethical implications of such value-changing research. He believes there is good reason for this concern, for tomorrow's dictator may use today's social scientist's research findings for harmful ends. With regards then to the college experience, research on value development does not prove that the college experience produced the changes of attitude and value reported. To prove such a cause and effect relationship, there needs to be a control group of non-college people with which to compare the college students. Still, these studies do give some basis on which to conclude there is a relationship between the college experience and value development.

Religion is another primary influence on many people's values. As indicated above, the Catholic Church strongly associates membership with certain values, including moral values. The Church has, to a certain extent, described some values, including the sanctity of life and the call to treat others with care and respect. Through instruction in the faith, Catholics are given some guidance in assessing and developing their values. Part of this current study is to determine whether this Catholic identity and training do result in differing levels of importance in ethical versus economic values and whether this value level translates into ethical or economic responses to business dilemmas.
Values and Behavior

Do a person’s values impact his behavior? That is, is there a relationship between a person’s values and his behavior? Values are, by definition, mental constructs, rather than action tendencies, so one should not automatically presume that they will (or should) produce action. This is analogous to cognitive moral development. The mental processes an individual goes through to arrive at a moral stage do not necessarily translate into action. Still, it makes intuitive sense that a person’s values should impact his behavior. Kilby (1993, 107) suggests that values are one component of a number of factors that determine an individual’s ongoing behavior. Thus, one should not expect values to influence behavior of an individual in the same manner all the time. For instance, a student may value honesty, but if he finds himself unprepared for a given examination and under great pressure to pass, he might choose to cheat this one time.

Values also may be weakly or strongly held. Obviously, a weakly held value is subject to being overridden by other influences, including other, stronger values. For instance, an individual may be able to hold out against torture day after day rather than betray a fellow patriot, yet be unable to resist the offer of a million dollars for selling secrets about a company product. Rokeach (1973) has published findings on the relation between rankings of value concepts on his Values Survey and various behaviors of a number of groups of persons. The results indicate evidence of a relationship between professed values and action, but the nature of the findings does not permit a statement of a causal relationship.
Economic Values versus Ethical Values

One of the intentions of this research is to examine the relationship between accounting students' ethical and economic values and their responses to business dilemmas that require either an ethical or economic resolution on the student’s part. Brief, Dukerich, and Doran (1991) examined the relationship of personal values to accountability and resolutions. They found a relationship of personal values to resolutions to ethical dilemmas, but this relationship did not hold when subjects were made to feel accountable to another for their choices. Brief et al. (1991) used two of the social values systems in contemporary Western society proposed by McCoy (1985). These two value systems were the Smithian and the humanitarian.

The Smithian system is taken from the teachings of the 18th century political economist Adam Smith. This system holds that when an individual pursues his own self-interest, he contributes to the good of society. People are valued in terms of their material success. In the Rokeach Value Survey (1973), which will be used in this study as it was used in Brief et al. (1991), the Smithian system appears to emphasize the value of a comfortable, prosperous life. In contrast to the Smithian system, the humanitarian social system focuses on equality among persons in society. The humanitarian system works to protect individuals from harm, as well as to promote equal opportunity. In the Rokeach Value Survey, the focal values of the humanitarian system would include the value of equality or brotherhood and equal opportunity for all.
Catholic versus Private Non-Catholic University Education and Value Development

This study attempts to find evidence that universities which proclaim an explicit religious educational philosophy, i.e., Catholic, will manifest a greater ethical, e.g., humanitarian, value relative to economic, e.g., Smithian, consideration in their accounting students than will private non-Catholic universities. As indicated above, both experiences with peers and religion influence an individual’s values. One can make a strong case that Catholic thought and the humanitarian value system are not only compatible, but essential. The United States Catholic Conference (1986, 13) states, “Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person.” The bishops also make special reference to their wish to affirm the Church’s longstanding teaching of “equal opportunity” for all. For instance, Pope John XXIII (1963, 268) wrote, “The conviction that all men are equal by reason of their natural dignity has been generally accepted.” The last two Popes, Paul VI and John Paul II, have touched on the equality of all men and women in a number of the papal encyclicals, including Pope John Paul’s *Populorum Progressio* (1967) and *Centesimus Annus* (1991). The Vatican II document on the *Church in the Modern World*, i.e., (see Abbot 1966) also asserts the fundamental equality of man. Thus, the Church’s position on equality and equal opportunity for all do appear to be compatible with McCoy’s humanitarian value system.

It may also be the case that at a Catholic university one will find a number of activities that could influence one’s values that are not be found at a private, non-Catholic university. These would include the special liturgies and worship services, campus
ministry activities, and religion and theology courses that include discussions and readings that could impact a person's values, including an individual's ethical and economic values. This is not to suggest there will be no ethical value development at private, non-Catholic institutions. Rather, this study suggests there will be a difference between accounting students' Smithian and humanitarian value systems at the two schools and that the difference will show that accounting students at the Catholic university will exhibit a higher humanitarian values ranking relative to a Smithian values ranking, and also greater number of ethical responses, as contrasted to economic responses, to selected business value dilemmas.

Concluding Remarks on Values

Values are an important consideration in examining how accountants think and behave. As with the study of cognitive moral development, the study of values and values development could render valuable information on the relationship between a person's values and his actions. Research on an individual's values could be an important addition to the work already done regarding cognitive moral development and accounting professionals and students. This study attempts to find evidence supporting the claim that there is a difference between accounting students at the Catholic university and students at a private non-Catholic university with regards to economic (Smithian) values and ethical (humanitarian) values.
CHAPTER 2

RESEARCH HYPOTHESES

In this section, I will present testable hypotheses to examine the cognitive moral development of accounting students at two different universities. All hypotheses are stated in the alternative form. Specifically, I hypothesize that senior accounting majors will manifest higher cognitive moral development than introductory accounting students at the two schools. Additionally, I hypothesize that the accounting students at the Catholic university will manifest greater cognitive moral change than accounting students at the non-Catholic school. Finally, I make use of two instruments that assess a subject’s subjective economic and ethical values and the relationship of those values with hypothetical ethical business cases. I hypothesize there will be a positive relationship between a subject’s ranking of his ethical and economic value and the subject’s responses to the business dilemmas. Furthermore, I hypothesize that senior-level Catholic university accounting students will manifest a greater frequency of resolving these business dilemmas with an ethical resolution, as opposed to an economic resolution, and that the frequency of ethical resolutions will be greater in the senior Catholic university accounting students than in the senior secular university accounting students.

Schlaefli, Rest, and Thoma (1985) posit that research has shown there is a relationship between cognitive moral development and chronological age and education.
They point to a number of cross-sectional studies comparing subjects at different age-educational levels that show older, presumably more advanced, groups manifesting higher scores than the younger, less advanced groups. Rest (1986a) stated nothing is more crucial to a cognitive developmental explanation of moral development than evidence of change over time from less advanced modes of thinking to more advanced forms. Rest (1979) found that in a number of studies, 38 percent of the variance in the Defining Issues Test P scores (DIT)—the instrument Rest devised to measure moral cognitive development—can be accounted for by age and/or educational level. The cognitive-development model thus suggests that ethical development increases as a student continues his education. Thus, the first hypothesis of this research is:

H1: Senior students majoring in accounting will have a higher level of cognitive moral development than will lower-division students enrolled in introductory accounting courses, at both the Catholic and private secular universities.

As indicated above, research has established there is some question about the ethical development of accounting graduates. Ponemon (1988) concluded that a contributing factor to this deficiency may be the characteristics of accounting education that inhibit an individual’s ability to develop an increasing sense of moral concern in his decision process. Ponemon and Glazer (1990) used the DIT to examine the influence of college education and professional practice on an individual’s ethical development. These researchers sampled two educational institutions, each offering degrees in accounting but with markedly different curricula, i.e., a traditional accounting program versus a liberal arts emphasis program.
The findings indicate that: (1) Ethical development of seniors, on average, was greater than those of freshman from the same institution, and, (2) students from the school offering a liberal arts curriculum, on average, were more highly developed ethically than were students of a school with a more traditional accounting program. These results are consistent with previous research by Rest (1984) that correlates education with ethical development.

Ponemon and Glazer (1990) found the DIT P scores of freshman accounting majors did not differ significantly between schools, but there were significant differences in P scores between seniors majoring in accounting at the two schools. They attributed such findings to curriculum differences. This current study examines two schools, both stressing a liberal arts education, but with one of which also stresses a Catholic educational experience encompassing a number of factors, as noted above. A primary emphasis of a Catholic university education is to educate the “whole person,” i.e., educating people not just to be technically sound in their chosen field but in a sense, “persons for others,” e.g., treating others the way that one would like to be treated. Thus, to the extent that a Catholic university education experience, relatively speaking, is superior to secular institutions in the raising of moral consciousness, accounting students at the Catholic university are predicted to develop higher ethical reasoning abilities than accounting students at a secular institution. Based on this reasoning, the second hypothesis to be tested is:

H2: Senior accounting majors at a Catholic university will manifest a greater change in their cognitive moral development than senior accounting majors at a private, non-Catholic university.
This study also will examine students’ subjective ranking of their economic and ethical values. That is, do accounting students believe themselves to hold greater value in ethical or economic characteristics? Previous research by Barnett and Karson (1987, 1989) tried to assess whether a subject's behavior was consistent across a number of hypothetical ethical dilemmas. In addition, they sought to determine if there was a relationship between these behaviors, i.e., responses to hypothetical ethical dilemmas, and the individual's personal subjective values, i.e., as indicated by relative interest in ethical and economic issues. In their study—which included professional managers—Barnett and Karson (1987) note that even though there is little evidence about business decisions being based, or not based, on individual values, there are normative assertions that individual values are important. For instance, Guth and Tagiuri (1965, 127) assert the following regarding an individual's personal values:

Since his personal values are such an intrinsic part of his life and behavior, an individual will eventually have to use them as criteria in making a conscious choice. If he is not very conscious or articulate about his personal values, they will impose themselves no less forcefully on his actual choices, i.e., those evidenced by his behavior.

Brief et al. (1991) also pursued the question of personal values and behavior. This line of inquiry complements the cognitive moral development approach in helping measure accounting students’ ethical values relative to economic values. It makes sense to determine if there is a difference between lower-division and senior-level accounting students with regards to their ethical values relative to economic values. The researcher has no basis on which to gauge a direction, so the hypothesis to be tested is:
H3: There will be no difference between senior accounting majors and lower-division accounting students in their self-rating of economic values relative to economic values, at both a Catholic and private, non-Catholic institution.

However, in line with the effect stated above regarding a Catholic university education experience, it is plausible that Catholic senior-level accounting students will manifest a greater ethical values score relative to economic values score when compared with senior accounting majors at a secular institution. Thus the fourth hypothesis for testing is:

H4: Senior accounting majors at a Catholic university will manifest a greater ethical values score relative to economic values score when compared with senior accounting majors at a private, non-Catholic university.

In their study, Barnett and Karson's (1987) primary interest was whether the respondents describing themselves as (1) ethical, (2) economic, or (3) equally economic or ethical acted consistently with their reporting. To accomplish this, each subject responded to five business vignettes in which the resolution to each dilemma was either an economic or an ethical response. Barnett and Karson (1987) found some support of a relationship between a subject's self-assessed value (ethical or economic) and the subject's response to business vignettes (ethical or economic). Brief et al. (1991) found that personal values, i.e., humanitarian values relative to Smithian values, were related to how subjects chose to resolve the ethical dilemmas presented them. While admitting this is limited evidence, there still is some reason to propose there will be a relationship between a student's self-assessed ranking of his ethical values relative to economic values.

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1 The sample in the Barnett and Karson (1987) study were executives at a variety of firms in the New England area.
values (subjective interest) and the student’s economic decision responses to business
dilemmas. Thus the fifth hypothesis is:

H5: There will be a positive relationship between a student’s self-assessed value, (economic, ethical) and the student’s decision response to the business vignettes, (economic, ethical) at both institutions.

This research has proposed that there will be a difference in Catholic university accounting students as compared to secular university accounting students in regards to
cognitive moral development. It is also plausible that, in addition to cognitive moral
development, Catholic university accounting students may respond with more ethical
values than economic values when confronted with certain dilemmas, as compared with
private, non-Catholic university accounting students. The students’ responses to these
business vignettes may provide evidence of this. The hypotheses for testing this are:

H6A: Senior accounting majors at a Catholic university, on average, will
manifest a greater average number of ethical resolutions to business dilemmas, when compared with seniors majoring in accounting at a private, non-Catholic university.

H6B: Accounting majors at a Catholic university will manifest a greater increase in ethical responses to business dilemmas than accounting majors at a private, non-Catholic university.
CHAPTER 3

METHODOLOGY

An Overview of the Experimental Design

To address the issue of comparing the cognitive moral development of accounting students at a Catholic university and at a secular university, I proposed a two-phase study. The first phase encompasses an organizational study of the two schools. The purpose of this study is to gather data on the integration of moral development into the university experience at each school. The second phase consisted of testing accounting students at these two institutions to provide some evidence on the relative success of the schools in actually developing cognitive moral development within their students. The students completed two tests, the first being the Defining Issues Test, a widely used instrument that provides an assessment of a subject's cognitive moral development. The second test has two parts. The first part asks the students to rank order a number of values including ethical and economic values, and the second part requires the students to indicate their resolution to a number of business vignettes, with only an economic or ethical response possible.
The Organizational Study

The purpose of this study is to compare accounting students' cognitive moral development at a Catholic and a secular university. In addition, I am interested in comparing each school’s accounting students’ “ethical versus economic value” development. By examining each educational institution, as described below, the reasons for differences between accounting students of the two schools may become apparent. This study assists the researcher in understanding how each school approaches value development, including cognitive moral development.

The organizational study phase of this research project encompassed two parts. First of all, it is logical to hold that the information a university publicly disseminates should render clues as to the importance of a number of educationally related areas, including the moral and ethical development of its students. Thus, in this first part, I examined relevant documentation within each school relating to moral development, specifically those materials relating to ethics and morality that the university promulgates to their students, faculty, staff, and the wider public. Specifically, I reviewed material seen university wide, business school-wide, and within the accounting department that relates to this topic. Following is a listing of applicable written documents that were examined:

- The various mission statements, i.e., university-wide, business school, accounting department, of each institution; these were chosen because they explain the stated purpose of the institution, what the university hopes to get across to its constituents, the university's vision, and most likely will indicate whether the university considers ethical and moral development an important goal in educating its students. This
provides a basis of ethical and moral contrast between the Catholic and the secular institution.¹

- Accreditation documents prepared for the American Association of Collegiate Schools of Business (AACSB); both institutions in the study are accredited by the AACSB. As a member institution, each school must meet the requirements of the AACSB (1994/1995), which include an ethical component in the education of all business students.² Additionally, the AACSB specifically has adopted the policy of a "mission-linked" accreditation. Thus examination of the material prepared for each school's latest AACSB accreditation provided valuable information in assessing the degree of success each business school has in meeting the ethical and moral development component. In this regard, I examined AACSB accreditation material at both the business school level and the accounting department level.

- The university general catalogue gives an overview of the institution. In this light it may give some evidence, beyond that of the mission statement, to the importance that each institution places on the ethical development and value development of their students. Included in this examination is a review of the curriculum requirements for accounting majors. By reviewing the specific course requirements for graduating with a degree in accounting at each institution, I was able to compare and contrast how each university brings ethics and morality into the classroom, including through required studies in the liberal arts.

- I reviewed course syllabi for accounting courses at each school for indications of an ethical component. By reviewing all these materials, I came to a greater understanding of how the institution brings ethical and moral education into the accounting student's experience at each university. Examination of this material also provided some evidence in assessing the success of each institution meeting its mission statement relating to ethical and moral development.

- I examined materials that both universities send to prospective students. These materials give the reader an indication of the entire university experience, at least from the university's perspective. Such information includes the university's goal of the ethical and moral development of its students and how the university experience might accomplish this. It is plausible that the Catholic institution may have a different emphasis on ethical and moral development than the secular institution.

¹ In Appendix H are copies of the university-wide mission statements of the two institutions.
² The Standards for Business Accreditation, in the section on curriculum content (Section C.1), specifically states that undergraduate curricula should provide an understanding of perspectives that form the context of business including ethical issues.
Taken together, the examination of these materials gives some evidence of the importance that each school gives to CMD. The procedure included examining the materials for specific references to ethical and moral related matters. Both quantity and quality of references were included in the examination, as well as in comparing the two universities. Additionally, the examination of this material provided information relevant for the interview phase of this study.

In the second part of this organizational study phase, I investigated how each university attempts to integrate and meet the goals (if any) of the cognitive moral development of their students. It makes sense that certain persons within each institution will know of, and perhaps be a reasonable influence in, making such cognitive moral development a reality. In this regard, I made use of the general format of an organizational study used by Murphy (1991) in his work at selected Catholic universities.\(^3\)

The primary concern for this portion of the organizational study is who to interview and what questions to ask. In addressing the first element, it makes sense to interview those persons within an institution that seemingly will have an impact on implementing CMD or seeing to it that the institution somehow integrates CMD into the accounting student’s experience. In this regard, I interviewed two sets of persons: first, those persons that oversee the entire university experience and the business school (including accounting) experience. These persons, i.e., the academic vice-president and

\(^3\) Murphy’s study (1991) encompassed a review and examination of six Catholic university institutions to determine if Catholic values are shared among the people within these organizations. His conclusions indicated that values are shared to a significant degree and that there is a good deal of resemblance among the institutions and their values.
the business school dean, were in a position to explicate the ethical component of the mission statement and, at least theoretically, explain how the university was meeting this goal, generally to the entire university student body, and specifically to the accounting students.

The second group of persons I interviewed were able to give me an assessment of how concretely the institution addresses cognitive moral development in the accounting student's experience. This group was composed of select accounting professors. These professors had particular knowledge of whether and how the institution integrated ethical matters into the curriculum and especially into accounting courses. In addition to interviewing these university administrators and faculty, I also met with a number of accounting students to discuss their perspectives on how ethics and moral issues are a part of their university experience.

The second part of this phase is to determine which questions to ask these university representatives. I attempted to address the issue of whether ethical and moral development of accounting students was taking place and, if so, how. In other words, in the opinion of these people I interviewed, is ethical development of accounting students occurring? In this regard, I adapted some of the questions used by J. Patrick Murphy in his 1991 study, as well as included an additional number of questions aimed to increase my understanding of the ethical and moral development at each institution. The questions adapted from Murphy include:

- What are the ethical values at this institution?
- How are these ethical values manifested?
How are these ethical values communicated to students?

Since the mission statement explicates how important ethical and moral development of students is for an institution, a good area for discussion is the concrete effect the mission statement has on an organization. In this regard, I asked the following questions to the administration and faculty:

- How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?
- Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?
- Are there expectations of the faculty in assisting their student’s ethical and moral development?

The intent of the organizational study was to assist the reviewer in assessing how moral and ethical development of university students is taking place in these two schools. The people selected for the interview are in a position to know whether and how moral and ethical considerations are made part of the university experience. Additionally, these interviews did provide some information on the success or failure of the institutions in meeting the dictates of the mission statement regarding the ethical and moral development of university students.

Testing of Accounting Students

All students in this study matriculate at one of two schools, one a Catholic and the other a secular, private institution, both in California. The lower-division students came

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4 For a copy of the Interview Data Sheet, see Appendix D
from introductory accounting courses. Senior students came from upper-division accounting courses.

Procedures and Tasks

Each student was given a set of materials consisting of Rest's DIT, the Rokeach's Value Survey (1973), eight business vignettes that require either an economic or ethical response, and a form asking for the student's demographic information. This demographic information included the student's age, gender, transfer status, whether he is an international student, religious affiliation, level of political orientation, level of religious orientation, and type of high school attended. The students were debriefed subsequent to their completion of these materials.

The DIT strives to determine how an individual comes to judge an action as morally right or wrong. The instrument includes a series of six hypothetical conflicts and provides a variety of related issues. Subjects select and rank order those issues that have, in their opinion, the most significant influence on the resolution of the presented dilemmas.

For this research project, my interest included determining whether accounting students educated at a Catholic institution made ethical decisions in a business context differently than accounting students at a private, secular institution. To arrive at evidence for this part of the research, I used a two-part approach. First, each student

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5 For a copy of the DIT stories that will be used, see Appendix E.
6 For a copy of the Rokeach Value Survey, see Appendix F.
7 For copy of the business vignettes, see Appendix G.
8 The debriefing included informing the students of the premise and purpose of the study. Students could request their name be removed from the study. No student made such a request. I told all of the participants that they could be sent the results of the study if they left me their name.
rank ordered eighteen values from the Rokeach Value Survey (1968). The eighteen items rank ordered included an ethical value (humanitarian value system), i.e., equality and equal opportunity for all, and an economic value (Smithian value system), i.e., a comfortable and prosperous life. In the second part, the students completed eight business vignettes in which their response was either economic or ethical.

Description of Measures

In the Defining Issues Test, the primary interest is the generated P score, which was used to test the first two hypotheses. The third, fourth, and fifth hypotheses used the student's self-assessed ranking of ethical values to economic values. Finally, the number of ethical responses the student indicates in resolving the eight business vignettes was used in the fifth and sixth hypotheses.

In scoring the DIT questionnaire, points are assigned to the subjects' responses using a scale of four points for the most important to one point for the least important. The points corresponding to the highest modes of ethical cognition are used to construct a single measure known as the P score, computed for each subject (the dependent variable for hypotheses one and two). The output of the DIT is a continuous variable, the P score, which is "interpreted as the relative importance a subject gives to principled moral considerations in making a decision about ethical dilemmas" (Rest 1979, 85). The P score, which has a range of 0 to 90, is a calculation of the percentage of post-conventional (stages 5 and 6) reasoning used in solving the dilemmas presented. Jeffrey (1993) suggests that the P score is a good surrogate measurement for locating a subject along the underlying developmental continuum represented by the stages of development.
Carroll and Rest (1981) cite extensive studies supporting Kohlberg’s theory, as well as the use of the DIT to assess an individual’s CMD.

It must be pointed out that there is some controversy surrounding the P score and what it indicates. Results of studies by Emler, Renwick, and Malone (1983) and Sparks and Durkin (1987) support the view that variations in adult moral reasoning are a function of political position rather than developmental status. The authors of these studies interpreted these results as evidence that moral reasoning and political attitudes are essentially the same. What this means in essence is that individuals who are politically liberal would generally score higher P scores than politically conservative individuals. Emler et al. state (1983, 1079), “We believe that much of the variation in adult moral judgment that has previously been attributed to structural-developmental differences is more adequately interpreted as variation in political orientation.”

However, Barnett, Evens, and Rest (1995) found evidence that contrasted sharply with the Emler et al. (1983) research and supported the interpretation of the P score as a developmental measure. Barnett et al. (1983, 277) argue that the Emler, et al. approach of manipulating test-taking instructions subverted the normal test behavior by providing test-takers with alternate item-selection strategies that they would not normally use. Barnett et al. (1995, 277) assert that “as cognitive developmentalists we believe that the previous research findings from longitudinal, cross-sectional and moral comprehension studies are compelling (with regards to cognitive moral development).”

Acknowledging that there is some debate on what the P score indicates, there are a number of statistical attributes of the P score. The reliability of the DIT has been well
established (Davison, 1979). Numerous studies using the instrument have reported reliabilities in the 0.70 to 0.80 range depending on whether the short (three dilemmas) or long (six dilemmas) form of the DIT is used. Cronbach’s Alpha index of internal consistency for the P score is approximately 0.76 (Rest, 1986a).

In addition to the DIT, students indicated their self-assessed ranking of ethical values to economic values. For this measure, each student was classified as either an ethical value (humanitarian) individual or an economic value (Smithian) individual depending on which of the two items, i.e., a comfortable life (economic) or equality (ethical), rated higher.

For the third part of the testing of their subjects, Barnett and Karson (1987, 1989) developed a series of ethical vignettes with an either-or decision required on the part of the respondent. Their six vignettes were submitted to lay and clergy business school professors at two New England universities. These eleven individuals rendered unanimous judgments in each vignette as to which action was “ethical” and which “economic.” This instrument provides evidence as to the relative importance accounting students place on economic and ethical values and will allow another measure of the comparative success of each school in meeting its mission statement goals of producing ethical graduates. In addition to these six business vignettes, I have developed two economic/ethical dilemmas specific to accounting to which the students responded.\(^9\)

\(^9\) Wherever possible, the original vignettes have been modified to make them more accounting contextual, rather than of a general business context.

\(^{10}\) The revenue cut-off vignette was discussed with a former manager of an accounting firm. The dependent deduction vignette was discussed with a former tax partner of an accounting firm. Both cases were considered realistic and consistent with the intent of the Karson and Barnett vignettes.
Barnett and Karson (1987, 1989) assert that the vignette’s design explores alternative ethical dimensions. The first two vignettes deal with standard but minor ethical problems students should be able to understand, i.e., reporting or not reporting (1) personal information to an associate that might cause some problems and (2) a refund of an expense report. The third, fourth, and fifth vignettes describe more significant situations the students might not have thought about and thus not be prejudiced toward either ethical or economic action. In the sixth vignette, there is no chance that anyone else will know if one acts unethically, i.e., if one reads a copy of a competitor’s marketing plan found by chance. In the first specifically accounting vignette, the student is asked to decide on an accounting issue related to the treatment of a revenue cut-off that directly impacts all employee bonuses. In the second accounting vignette, the student must choose between keeping a prized client who is unwilling to amend an incorrect tax return and dropping that client. I used seven different orderings of the business vignettes and/or responses and will evaluate and report that impact.

Research Design

Variables and Tests of Hypotheses

This section presents the models used for testing hypotheses and the measurement of the variables. In the first part of this section, I discuss the overall model which includes the dependent variables, the independent variables, and the controlling variables used to address the various hypotheses. Then I discuss each hypothesis and the particular model associated with each hypothesis. The variables used in constructing the models
and the type of statistical analysis used for the test will vary depending on the hypothesis.\textsuperscript{11}

In hypothesis one and two, the dependent variable is the P score generated by the student’s DIT responses. In hypothesis three and four, the dependent variable is the value system category, i.e., ethical or economic, that the student ranks higher. Hypothesis five involves a correlation analysis between the student’s self-rating of the ethical and economic values and the number of economic responses the student makes to the eight business vignettes. In hypothesis six (A and B), the dependent variable is the number of ethical responses that the student makes to the eight business vignettes.

The independent variables, as appropriate, are the university the student attends, i.e., Catholic or non-Catholic private, and the class level of the student, i.e., introductory accounting course student versus a senior accounting student. The interaction variable is the product of the university the student attends and the student’s class level. The general controlling variables are the student’s major, i.e., accounting or non-accounting;\textsuperscript{12} age; student’s religious affiliation, i.e., Catholic, Protestant, other, or no religious affiliation; whether an international student;\textsuperscript{13} high school type attended, i.e., Catholic,\textsuperscript{14} public, and other; and finally, the self-assessed political and religious orientation of the individual, i.e., conservative, middle-of-the-road, and liberal. Age has been shown to have a relationship on an individual’s CMD.\textsuperscript{15} Additionally, research on religious affiliation and

\textsuperscript{11} All parametric tests will be backed up with non-parametric statistical techniques, when appropriate.
\textsuperscript{12} It is expected that some students in the accounting classes will not be accounting majors.
\textsuperscript{13} This variable is included to control for possible cultural differences.
\textsuperscript{14} For a discussion of the relationship between religious affiliation and religious orientation with CMD, see Rest (1986b, 118-132).
\textsuperscript{15} For a discussion of the relationship between age and CMD, see Rest (1986b, 28-32).
CMD have shown a relationship. I expect a higher percentage of Catholic students at the Catholic institution than at the private, non-Catholic institution, and, thus, it is feasible that this will account for some of the P score differences. It also is possible that the high school from which the student graduated could account for some of the difference in CMD.

To test H1, the dependent variable is the student’s P score. The independent variable is the class division, i.e., lower-division versus senior accounting student. The controlling variables are the student’s university, the interaction between university and class level, major, age, international, religious affiliation, high school type, political orientation, and religious orientation. To support this hypothesis, the coefficient for class level ($B_2$) must be positive and significant. The ordinary least squares regression model is:

$$PScore = B_0 + B_{UNIV} + B_{LEVEL} + B_{UNIV} \times LEVEL + B_{ACCT} + B_{AGE} + B_{INTL} + B_{CATH} + B_{PROT} + B_{OTHREL} + B_{CATHHS} + B_{PUBHS} + B_{POLLIB} + B_{POLLIB} + B_{RELLIB} + B_{RELMD} + \epsilon$$

To test H2, the dependent variable is the student’s P score. The independent variables are the university type, i.e., Catholic versus non-Catholic; class level, i.e., lower-division versus senior accounting student; and the interaction of these two terms. The controlling variables are the student’s major, age, international status, religious affiliation, high school type, political orientation, and religious orientation. To test this hypothesis, I analyzed the interaction term, that is, university and level ($B_3$), for significance. If the slopes of the two lines representing the interaction are different, then
this indicates a different cognitive moral development growth between the two institutions. For the hypothesis to be supported, the slope of the line of the Catholic university students must be higher than the slope of the line of the private, non-Catholic university students. The ordinary least squares regression model is:

\[
\text{ETHICAL} - \text{ECONOMIC} = B_0 + B_\text{UNIV} + B_\text{LEVEL} + B_\text{UNIV} \times \text{LEVEL} + B_\text{ACCT} + B_\text{AGE} + B_\text{INTL} + B_\text{CATH} + B_\text{PROT} + B_\text{OTHREL} + B_\text{CATHHS} + B_\text{PUBHS} + B_\text{POLLIB} + B_\text{POLMID} + B_\text{RELLIB} + B_\text{RELMID} + \epsilon
\]

To test H3, the dependent variable is the difference between the relative ranking a student indicates for ethical values and economic values. For instance, in the value survey instrument, if the student ranks equality (ethical value) as the tenth most important value and a comfortable life (economic value) as the most important value, i.e., one, the dependent variable for that student would be nine. An interpretation of this value, nine, would seem to suggest that economic values are relatively more important to him than ethical values. The independent variables are the university type, i.e., Catholic versus private, and class level, i.e., lower-division versus senior accounting student. The controlling variables are the student's major, age, international status, religious affiliation, high school type, political orientation, and religious orientation. Support for the hypothesis would be finding no significance in the coefficient for level \((B_2)\). The ordinary least squares regression model is:
ETHICAL - ECONOMIC = Bₐ + B₁UNIV + B₂LEVEL +
B₁UNIV * LEVEL + B₃ACCT + B₄AGE + B₅INTL +
B₆CATH + B₇PROT + B₈OTHREL + B₉CATHHS +
B₁₀PUBHS + B₁₁POLLIB + B₁₂POLMID + B₁₃PELLIB +
B₁₄RELMID + ε

To test H₄, the dependent variable is the difference between the relative ranking a student indicates for ethical values and economic values (see explanation for H₃). The independent variable is the university type, i.e., Catholic versus private. The controlling variables are the student’s major, age, international status, religious affiliation, high school type, political orientation, and religious orientation. To support this hypothesis, the coefficient of the university (B₁) attended must be significant and positive. The ordinary least squares regression model is:

ETHICAL - ECONOMIC = Bₐ + B₁UNIV + B₂ACCT +
B₃AGE + B₄INTL + B₅CATH + B₆PROT + B₇OTHREL +
B₈CATHHS + B₉PUBHS + B₁₀POLLIB + B₁₁POLMID +
B₁₂RELLIB + B₁₃RELMID + ε

To test for H₅, a correlation analysis is performed. The first variable is the difference between the student’s ethical ranking and the student’s economic ranking. The second variable is the student’s economic responses to the business vignettes, with values ranging from 0 to 8. The method of analysis is a test of the correlation between the ethical-economic difference and the economic vignette number. It is anticipated there will be a positive relationship between those students who rank the economic value
higher than the ethical value and the number of economic responses to the business vignettes. Conversely, it is expected that students who rank order ethical values higher than economic values will indicate a lesser frequency of economic responses to the business vignettes.

To test for H6A, the dependent variable is the number of business vignettes to which a student responds with an ethical resolution. The independent variable is the university type, i.e., Catholic versus non-Catholic. The controlling variables are the student's major, age, international status, religious affiliation, high school type, political orientation, and religious orientation. To support this hypothesis, the coefficient of the university attended \((B_i)\) must be significant and positive. The ordinary least squares regression model is:

\[
\text{ETHICAL RESPONSES} = B_0 + B_{\text{UNIV}} + B_{\text{ACCT}} +
B_{\text{AGE}} + B_{\text{INTL}} + B_{\text{CATH}} + B_{\text{PROT}} + B_{\text{OTHREL}} +
B_{\text{CATHHS}} + B_{\text{PUBHS}} + B_{\text{POLLIB}} + B_{\text{POLMID}} +
B_{\text{RELLIB}} + B_{\text{RELMD}} + \epsilon
\]

To test for H6B, the dependent variable is the number of business vignettes to which a student responds with an ethical resolution. The independent variables are the university type, i.e., Catholic versus non-Catholic; class level, i.e., lower-division versus senior accounting student; and the interaction of these two terms. The controlling variables are the student's major, age, international status, religious affiliation, high school type, political orientation, and religious orientation. To test this hypothesis, I analyzed the interaction term, that is, university and level \((B_3)\), for significance. If the slopes of the two lines representing the interaction are different, then this will indicate the
different relative importance that the two institutions' students give to economic values relative to ethical values. For the hypothesis to be supported, the slope of the line of the Catholic university students must be higher than the slope of the line of the private, non-Catholic university students. The ordinary least squares regression model is:

\[
\text{ETHICAL RESPONSES} = B_0 + B_{\text{UNIV}} + B_{\text{LEVEL}} + \\
B_{\text{UNIV}} \times \text{LEVEL} + B_{\text{ACCT}} + B_{\text{AGE}} + B_{\text{INTL}} + \\
B_{\text{CATH}} + B_{\text{PROT}} + B_{\text{OTHREL}} + B_{\text{CATHHS}} + \\
B_{\text{PUBHS}} + B_{\text{POLLIB}} + B_{\text{POLMID}} + B_{\text{RELLIB}} + \\
B_{\text{RELMID}} + \varepsilon
\]
CHAPTER 4

RESULTS AND ANALYSIS

Organizational Study

In the following section, I present a summary of the findings from the organizational study examination of documents. Following this will be a summary of the interviews. In the appendices are a number of exhibits that relate to both the examination of documents and the interviews.

Comparisons of Mission Statements and Other Related Documents

In Appendix H are copies of the university and business school mission statements for the two schools studied in this research. In examining the statements, one notices differences in regards to the emphasis placed on moral and ethical development of students at the respective schools.

In the University of the Pacific (UOP) mission statement (private, non-Catholic institution), there is only general reference to students’ ethical development: “The University of the Pacific’s mission is to provide a superior, student-centered learning environment integrating liberal arts and professional education, and preparing individuals for lasting achievement and responsible leadership in their careers and communities” (University of the Pacific 1997-1998 Catalogue). Perhaps one can infer that “responsible leadership” implicitly includes an ethical component.
In my discussion with Dr. Philip Gilbertson, the university provost, I was informed that UOP is in the process of preparing documents for 1996-2001. Included within these documents, at the university-wide level, are a vision statement and a set of planning assumptions. The planning assumptions include the following:

- The university will engage in dialogue and joint program planning on common educational goals. Citizenship and leadership in a multicultural, technological and international society will be the primary guiding concepts in increasing the centrality of the general education program.

Dr. Gilbertson suggested that the whole idea of "citizenship" and "leadership" necessarily included value development. It was his position that moral development would be encompassed within these two attributes.

When examining the UOP Eberhardt School of Business specifically, I found the business school’s mission statement includes a mention of the importance of the student’s ethical development: "To prepare students for successful careers . . . by providing a challenging and nurturing learning environment in which they can develop . . . ethics and integrity. . . ." The explicit use of the terms "ethics" and "integrity," as contrasted with the university-wide mission statement, suggests the business school views these specific attributes as essential to successful graduates.

The Catholic institution in this study is the University of San Francisco. In its mission statement are a number of references to the ethical and moral development of its students. In the initial portion of the statement, the university “. . . affirms its close relationship and commitment to the educational mission of the Roman Catholic Church.” As indicated above, in the Catholic thought and moral development section, moral
development is a primary consideration of the Catholic Church. The following also is written in the mission statement: "The university fosters . . . a special concern for the entire life of the student — intellectual, spiritual, moral. . . ." This indicates a definite intention by USF to make the entire university experience, both in and outside the classroom, an integral part of its students’ education. Finally, the statement asserts, "The university strives to create a campus-wide environment which values each individual, heightens ethical standards. . . ." It is plausible that such an environment would be conducive to cognitive moral development in students.

The USF McLaren School of Business mission statement explicitly mentions the objective to promote the integration of values and ethics into life and work as a whole. The business school asserts the importance of value and ethical development of their students, including accounting students.

Comparisons of these two sets of mission statements indicate a difference in the importance each gives to the cognitive moral development of their students. The University of San Francisco’s school-wide mission statement includes explicit mention of special concern for the moral life of the student, as well as striving to heighten the student’s ethical standards. In contrast, the University of the Pacific’s school-wide mission statement does not explicitly mention ethics or the moral life. However, at the business-school level, one could argue that UOP’s “ethics and integrity” is essentially comparable to the promotion of “values and ethics into life and work as a whole” noted in USF’s business school mission statement.
AACSB Accreditation and Other Institution Documents

The University of the Pacific was last accredited by the AACSB in 1989. The school is in the process of its self-study year (1997-1998) and the visitation is scheduled for the academic year 1998/1999. I was given the self-study report, dated May 1, 1989, for review. There is a section in the (then) mission statement emphasizing the importance of business students acquiring a “well-rounded education that would enable them to understand and appreciate the ethical frameworks within our society.” The Dean of the Eberhardt School of Business, Dr. Mark Plovnick, indicated that the business school has been working to revise its mission statement since 1993. A document he believed to be more relevant to this study is the Mission and Goals document, dated March 1996. This document contains specific objectives of a 1993 plan, as well as the status of reaching various objectives, including emphasizing the importance of ethics and ethical behavior in business and government. To do this, the business faculty was told to incorporate consideration of ethics and ethical issues into the curriculum where appropriate. Another objective of the 1993 plan was having the business school faculty and administrators act as role models in ethical business behavior. These are ongoing objectives of the business school.

One action in fulfillment of these objectives was the introduction of the Legal and Ethical Environment of Business as a required course for all business majors, commencing in the fall of 1995. Additionally, the dean provides whatever support faculty needs in order to bring ethics into his or her course. An example would be

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1 For a copy of this document, see Appendix N.
supporting expenditures for videotapes of ethics cases to be used in the classroom. UOP accounting professor Stephen Wheeler indicated to the researcher that he has used ethical issues video tapes in the auditing and advanced accounting courses. There does appear to be some emphasis on the part of the administration to include ethics into the student’s experience at UOP, as shown by these efforts. The addition of a new ethics issues course and the allocation of resources for faculty to include ethics into the classroom via such things as ethical videotapes are evidence that suggests the school is attempting to meet the edicts of its mission.

The University of San Francisco was last accredited by the AACSB in 1989. The school is currently preparing for their 10-year self-study and application for reaccreditation in 2000/2001. The self-study year will be 1999/2000. The self-study report, includes some general references to ethics. For instance, there was mention of the need to include ethical discussions throughout the curriculum. The Business School dean, Dr. Gary Williams, indicated that, in terms of this dissertation, the 1987-1988 self-study would be of limited use in representing the current situation, primarily because he felt that this self-study was “out-of-date.” He suggested other documents that would be more relevant to the current study.

Accordingly, I acquired a number of documents, including A Strategic Plan: 1995-2000, and a number of the USF McLaren School of Business brochures for prospective students. In the strategic plan, under a section called Shared Values, there is the following statement: “We (the McLaren Business School community) believe in a values and ethics based curriculum that reflects the needs of students while they are in
school and, later, for the professional lives they will pursue.” Further on, the plan stresses the advantage of the McLaren School of Business being a school of management in a Jesuit, Catholic university. In the McLaren School of Business accounting program brochure, there is explicit mention that the program “stresses the critical nature of the ethical issues facing the accounting profession today.” USF: A Passion for Learning goes further: “Our global focus on international management and multiculturalism, combined with the Jesuit traditions of service and social justice, have never been more appropriate or more necessary than in the business world of today as well as our society in general. As a McLaren graduate, you will have prepared yourself to lead with the judgment and enlightenment necessary to confront the tough ethical dilemmas of the 21st Century business world.” Operationalizing of these objectives takes place through the inclusion of ethical issues into many of the courses. Dr. Denis Neilson, the Business School associate dean, indicated that he felt most of the business faculty brought ethical issues into the classroom. Another way moral and ethical issues are brought into the students’ experience is through required courses in theology and philosophy. There appears to be some evidence that ethical and value development is a clearly stated objective of the McLaren School of Business and the accounting program.

As part of this study, I have prepared a table listing the number of times ethical related terms are used in various university documents at both schools (see Table 2). The terms used are: ethics, ethical, moral, values, and integrity. Ethics, ethical, and moral are terms relating to principles or standards of human conduct. Integrity is defined as steadfast adherence to a strict moral or ethical code. Values refer to principles, standards,
or qualities considered worthwhile or desirable. In the current study, values are included because of their relationship to ethics, as in a person's ethical value. A thesaurus was used in order to find words similar in meaning to ethical. There are a number of similar documents among these two schools, including the mission statements of the universities and business schools, vision-type statements, and the university catalogue. I also examined documents specific to each institution, such as an accounting brochure for prospective students at USF and a business school brochure at UOP.

In the documents common to each institution, which would include the university mission statement, the business school mission statement, the university catalogue, and the university-wide brochure, the average any of the above terms were used in the documents was 5.0 times at USF and 3.0 times at UOP. Thus, in common documents, USF averaged two more ethical references in these statements than did UOP. In the non-common documents, the average use of these terms is 4.33 times at USF and 2.50 times at UOP.

In both universities, at least in this reviewed material, regard the ethical development of students, including accounting students, as an integral goal. The administration at the McLaren School of Business stresses the Catholic nature of their institution and sees this as a real advantage in meeting their goals and missions. These goals and missions explicitly include an ethical development component. The University of the Pacific asserts that an understanding of the ethical frameworks of our society is an essential part of the business student's education. As one aspect of the organizational study of this research project, these documents, as a whole, suggest ethical development
### TABLE 2
Frequency of Ethical Terms in Documents Review

<table>
<thead>
<tr>
<th>ETHICAL TERMS</th>
<th>ETHICS</th>
<th>ETHICAL</th>
<th>MORAL</th>
<th>VALUES</th>
<th>INTEGRITY</th>
<th>TOTALS</th>
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<tr>
<td><strong>COMMON DOCUMENTS</strong></td>
<td></td>
<td></td>
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</tr>
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<td>0</td>
<td>1</td>
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<tr>
<td>Business School Mission</td>
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<td>0</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
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<td>University Catalogue</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>University Brochure</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>7</td>
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<tr>
<td><strong>TOTALS</strong></td>
<td>3</td>
<td>7</td>
<td>4</td>
<td>6</td>
<td>0</td>
<td>20</td>
</tr>
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<td>Average use of ethical terms=5</td>
<td></td>
<td></td>
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<tr>
<td>University of the Pacific</td>
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<tr>
<td>University Mission</td>
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<td>2</td>
<td>3</td>
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<td>University Brochure</td>
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<td>0</td>
<td>1</td>
<td>0</td>
<td>2</td>
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<tr>
<td><strong>TOTALS</strong></td>
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<td>3</td>
<td>2</td>
<td>4</td>
<td>1</td>
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<td><strong>UNCOMMON DOCUMENTS</strong></td>
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<tr>
<td>University of San Francisco</td>
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<td>Vision 2005 Process Document</td>
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<td>Vision 2005 Plan</td>
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<td>Accounting Brochure</td>
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<tr>
<td><strong>TOTALS</strong></td>
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<td>1</td>
<td>3</td>
<td>8</td>
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<td>13</td>
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<tr>
<td>Average use of ethical terms=4.33</td>
<td></td>
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<tr>
<td>University of the Pacific</td>
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<tr>
<td>Mission Statement and Planning Document (1996-2001)</td>
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<td>0</td>
<td>0</td>
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<td>0</td>
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<td>University Vision Statement</td>
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<td>0</td>
<td>0</td>
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<td>0</td>
</tr>
<tr>
<td>Business School Mission and Goals (August 1996)</td>
<td>4</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Business School Brochure</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
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<tr>
<td><strong>TOTALS</strong></td>
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<td>6</td>
<td>0</td>
<td>0</td>
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<td>10</td>
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<tr>
<td>Average use of ethical terms=2.5</td>
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</table>
is an important consideration at both institutions. However, in examining the number of times ethical-type terms are included in such documents, it is clear that the administration at USF proposes a slightly stronger emphasis on this development.

Curriculum Comparisons

In reviewing the curriculum requirements for an accounting degree at the University of the Pacific and the University of San Francisco, a number of similarities and differences are evident. (See Table 3 on pages 85 and 86 for courses required for a business degree with an accounting emphasis at the two schools).

As can be ascertained from Table 3, both schools require accounting students to complete more than half of their 128 units in non-business courses. Both schools require courses in writing and public speaking. Both schools require two courses in economic theory, as well as two courses in mathematics and elementary statistics. For acquiring a business degree, certain core courses are needed. Similar courses in this area at both schools include courses in computers, financial and managerial accounting, legal aspects of business, financial management, marketing management, organizational behavior, and a capstone course called strategic management. In the accounting department, all students are required to complete courses in intermediate accounting (two courses), and cost accounting.

There are several curriculum requirement differences at the two schools. In the liberal arts, this would include the Mentor Seminars required at UOP, for which USF has no counterpart. The UOP catalogue states (12): “The Mentor Seminars I and II are liberal-

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2 AACSB accreditation requires member schools to require non-business courses compromise at least 50 percent of the student’s coursework.
<table>
<thead>
<tr>
<th>Table 3: Degree Requirements</th>
<th>University of San Francisco</th>
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<tbody>
<tr>
<td><strong>FALL</strong></td>
<td><strong>SPRING</strong></td>
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<tr>
<td><strong>Freshman:</strong></td>
<td>MA 106 Quantitative Analysis for Business 3</td>
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<tr>
<td>BA 101 Introduction to Global Management or</td>
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</tr>
<tr>
<td>BA 195 Business Freshman Seminars 3</td>
<td></td>
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<tr>
<td>Econ 101 Principles of Microeconomics 3</td>
<td></td>
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<tr>
<td>GEC A College Writing II 3</td>
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<tr>
<td>GEC C MA 101 Statistical Reasoning 3</td>
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<td>GEC C Social/Political/Economic History of the US 3</td>
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</tr>
<tr>
<td>Elective 1</td>
<td>TOTAL FRESHMAN UNITS FOR SPRING 16</td>
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<tr>
<td><strong>Sophomore:</strong></td>
<td>BA 201 Principles of Accounting I 3</td>
</tr>
<tr>
<td>BA 201 Principles of Accounting I 3</td>
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<tr>
<td>BA 203 Applied Business Statistics 3</td>
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<td>GEC C European Civilization 3</td>
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<tr>
<td>GEC F Topics in Philosophy 3</td>
<td></td>
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<tr>
<td>GEC B Foundations of Natural Science 3</td>
<td></td>
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<tr>
<td>Elective 1</td>
<td>TOTAL SOPHOMORE UNITS FOR SPRING 16</td>
</tr>
<tr>
<td><strong>Junior:</strong></td>
<td>BA 301 The Legal and Regulatory Environment 3</td>
</tr>
<tr>
<td>BA 302 External Environment and the</td>
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</tr>
<tr>
<td>Marketing Response 3</td>
<td></td>
</tr>
<tr>
<td>BA 303 Management Systems 3</td>
<td></td>
</tr>
<tr>
<td>BA 304 Management and Organizational Dynamics 3</td>
<td></td>
</tr>
<tr>
<td>BA 320 Intermediate Accounting I 3</td>
<td></td>
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<tr>
<td>GEC E The Fine and Performing Arts 3</td>
<td></td>
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<tr>
<td>Elective 1</td>
<td>TOTAL JUNIOR UNITS FOR SPRING 18</td>
</tr>
<tr>
<td><strong>Senior:</strong></td>
<td>BA 401 Strategic Management 3</td>
</tr>
<tr>
<td>BA 306 Business Planning 3</td>
<td>BA 429 Contemporary Accounting Topics 3</td>
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<tr>
<td>Accounting Elective #1 3</td>
<td>GEC D World and Minority Literature 3</td>
</tr>
<tr>
<td>Accounting Elective #2 3</td>
<td>GEC F Ethics or Moral Theology 3</td>
</tr>
<tr>
<td>GEC D World Cultures 3</td>
<td>Elective 3</td>
</tr>
<tr>
<td>Elective 3</td>
<td>TOTAL SENIOR UNITS FOR SPRING 15</td>
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<td><strong>TOTAL FRESHMAN UNITS FOR FALL</strong> 16</td>
<td><strong>TOTAL SOPHOMORE UNITS FOR FALL</strong> 16</td>
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<tr>
<td><strong>TOTAL JUNIOR UNITS FOR FALL</strong> 16</td>
<td><strong>TOTAL SENIOR UNITS FOR SPRING</strong> 15</td>
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### TABLE 3 (continued)

**Degree Requirements**

**University of the Pacific**

<table>
<thead>
<tr>
<th>FALL</th>
<th>SPRING</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Freshman:</strong></td>
<td><strong>Econ 55</strong> Macroeconomics</td>
</tr>
<tr>
<td>Busi 10 Dean's Seminar</td>
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</tr>
<tr>
<td>Econ 53 Microeconomics</td>
<td>4</td>
</tr>
<tr>
<td>Math 45 Introduction to Finite Mathematics &amp; Calculus</td>
<td>4</td>
</tr>
<tr>
<td>Ment 1 Mentor Seminar I</td>
<td>4</td>
</tr>
<tr>
<td>General Education Course</td>
<td>4</td>
</tr>
<tr>
<td><strong>Sophomore:</strong></td>
<td><strong>Busi 33</strong> Principles of Managerial Accounting</td>
</tr>
<tr>
<td>Comp 25 Computers and Information Processing</td>
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</tr>
<tr>
<td>Comm 27 Public Speaking</td>
<td>4</td>
</tr>
<tr>
<td>Busi 31 Principles of Financial Accounting</td>
<td>4</td>
</tr>
<tr>
<td>Engl 25 Reader, Writer, Text</td>
<td>4</td>
</tr>
<tr>
<td><strong>TOTAL SOPHOMORE UNITS FOR FALL</strong></td>
<td>16</td>
</tr>
<tr>
<td><strong>Junior:</strong></td>
<td><strong>Busi 104</strong> Operations Management</td>
</tr>
<tr>
<td>Busi 105 Financial Management</td>
<td>4</td>
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<tr>
<td>Busi 106 International Business</td>
<td>4</td>
</tr>
<tr>
<td>Busi 113A Intermediate Accounting I</td>
<td>4</td>
</tr>
<tr>
<td>Busi 107 Marketing Management</td>
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<tr>
<td><strong>TOTAL JUNIOR UNITS FOR FALL</strong></td>
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</tr>
<tr>
<td><strong>Senior:</strong></td>
<td><strong>Busi 113C</strong> Advanced Accounting</td>
</tr>
<tr>
<td>Ment 3 Mentor Seminar III</td>
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</tr>
<tr>
<td>Busi 115 Tax Accounting</td>
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<tr>
<td>Busi 119 Auditing</td>
<td>4</td>
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<tr>
<td>Free Elective</td>
<td>4</td>
</tr>
<tr>
<td><strong>TOTAL SENIOR UNITS FOR FALL</strong></td>
<td>16</td>
</tr>
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</table>
arts oriented introductions to the issues that have affected humanity throughout time—the nature of appearance and reality, logic and imagination, morality and ritual, responsibility and individual freedom. Mentor Seminar III offers the student (in the senior year) the opportunity to make a systematic evaluation of his or her education, identifying areas the student may wish to pursue after completing undergraduate studies, and to incorporate the ethical implications of the learning each student will have accomplished over four years.” USF has no mentor course, but rather requires students take courses in a number of liberal arts areas that include Cultural Perspectives, Literature and the Arts, Philosophy, and Theology/Religious Studies. Included in the USF requirements is one course in either Ethics or Moral Theology.

Differences in the two schools occur in their business course requirements: UOP requires an international business course and has no accounting electives, and all accounting majors must take six upper-division accounting courses. At USF, accounting majors must take seven upper-division accounting courses, but two of them are electives.

In looking at the entire curriculum requirements at the two schools, several ideas come to mind. Both schools emphasize the liberal arts in the education of accounting majors. The liberal arts emphasis is expressed somewhat differently at UOP, due to its emphasis on the Mentor Seminars. Additionally, USF requires four courses in the religious studies/theology-philosophy areas, while UOP students may take a philosophy or religion course to fulfill the fundamental human concerns area. In summary, the accounting/business requirements to receive an accounting degree at the two schools appear to be similar.
Review of the Accounting Courses Syllabi

As indicated above in the AACSB Accreditation and Other Institution Documents section, both schools promulgated the intent that all business faculty incorporate consideration of ethics and ethical issues into the curriculum where appropriate. The review of the accounting courses syllabi at each school is one way to determine whether this promulgation is, in fact, occurring.

In reviewing the accounting course syllabi for ethical content at the University of the Pacific and at the University of San Francisco, there appears to be little difference between the two schools. At the University of the Pacific, only the syllabi for the auditing course list ethics in any way. In the UOP auditing course syllabi, professional ethics and the code of professional conduct is listed as one area (out of 17) that would be covered in the course. At the University of San Francisco, three of the course syllabi include reference to ethical topics. The Contemporary Accounting Topics course explicitly lists ethical issues as a primary topic, the federal taxation course syllabi states that ethical perspectives will be a major theme for the entire course and the auditing course syllabus lists ethics as one of the chapters that will be covered during the semester. Thus, of the 10 possible accounting courses at the University of San Francisco, three of them reference ethical topics.

In reviewing the accounting textbooks, many now include ethics discussion sections and ethical problems. This was particularly true in the managerial accounting, intermediate accounting, tax accounting, and auditing textbooks. In reviewing the

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3 See Appendix O for a listing of the accounting textbooks used at each institution.
course syllabi with the textbooks at both schools, I did not find that such problems were assigned. In discussions with the accounting faculty at each school regarding the assigning of such ethical problems, not one faculty member indicated they assigned these problems with any regularity. There was some concern on the part of the faculty relating to the nature and relevance of such problems to course material. Both Dr. Denis Neilson and Dr. David Weiner at USF said the problem with many ethics cases in textbooks is that the answers are too obvious. Dr. Neilson asserted that “open-ended” ethics questions were often the most interesting and he used this approach when he could, primarily within the classroom discussion. Dr. Stephen Wheeler at UOP thought the ethics cases in accounting textbooks were unrealistic and often too simplistic. Dr. Cynthia Eakin at UOP said she did use some of the ethics cases in the past, but felt the answers were too pat, and the cases often not very interesting.4 Dr. Carol Graham at UOP said she tried to bring in ethics as part of larger accounting problems.

In concluding this section, it appears that ethical content in the accounting courses syllabi and the courses themselves is not significantly different at the two schools. Although the accounting textbooks include ethical problems, most of the professors do not assign or use such problems, at either school. There is thus some question as to whether accounting professors are meeting the call to integrate ethics and ethical issues into their courses as stated in the various documents mentioned above, at least in a formal

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4 Dr. Eakin does not include the assigned problems in her syllabus, but chooses which problems students complete on a class-by-class basis.
manner. At a minimum, the majority of the syllabi of the accounting courses do not explicitly stress ethics or ethical development as a major component of their content.

Review of Material Sent to Prospective Students

The primary material sent to prospective students by the University of the Pacific Admissions Office is a 36-page brochure that discusses the university and includes an undergraduate application. Additionally, the Eberhardt School of Business has a brochure that discusses acquiring a business degree at the University of the Pacific.

With regards to references to student's ethical development, the following were noted in the material sent by the University of Pacific's Admission's Office:

- In discussing the overall educational experience at the university, there is the following statement: "... The University of the Pacific will provide students with an integrated context in which to develop intellectually, ethically, and socially, thereby becoming fully prepared for a rich and varied life."

- In discussing the general education program, the following is stated: "The University of the Pacific offers a unique general education program designed to provide all students with a common educational experience and to foster a sense of the interdependence of knowledge, action, and values."

In a brochure to prospective students produced by the Eberhardt School of Business, there is explicit mention of the school's emphasis on developing awareness of, and concern for, ethical and social responsibility issues.

The primary material sent to prospective students by the Admissions University of San Francisco is a 32-page brochure that discusses the university. The accounting department of the McLaren School of Business also has produced a separate brochure describing the accounting degree.
With regards to references to student's ethical development in the material from the USF Admissions Office, the following was noted:

- In the section discussing the prospective student's academic career: "The close relationships that develop between our students and faculty are based on a concern for the intellectual, spiritual, ethical, social, and physical well-being of each member of our community."

- Subsequently, in this same section the following is stated: "You will be challenged to examine your ethical beliefs, defend justice and human rights, and serve others. Together these learning experiences will prepare you to shape our 21st Century world with creativity, generosity, flexibility, and compassion."

In the McLaren School of Business accounting program brochure, there is a statement asserting that the accounting program stresses the critical nature of ethical issues facing the accounting profession today.

Comparison of these two sets of materials from the different universities indicates that the ethical development of students is promulgated by each institution as an important part of the university experience. Both schools have made efforts to inform prospective students that the educational experience at each of their schools will include an ethical component. Additionally, both institutions indicate this ethical component will not be limited to just one course, but involve many different avenues throughout the students' course of study. In conclusion, with regards to material sent to prospective students, there is little difference between these two schools. In the UOP business school brochure and the USF accounting program brochure, there is explicit mention of the emphasis on ethical issues.
Conclusion of Document Study of Organizational Study

There are several similarities and differences between the two schools and their emphasis on cognitive moral development and value development. The mission statement of the University of San Francisco explicitly mentions the moral life of the student, while the University of the Pacific Mission Statement does not. The review of the accreditation and other institutional documents indicates that students' ethical development is promulgated at both institutions. However, the objective use of ethical-type terms contained within such documents is more pronounced at the University of San Francisco than at the University of the Pacific. With regards to curriculum requirements for acquiring an accounting degree, both schools emphasize the liberal arts. The University of San Francisco requires more courses in theology/religious studies and philosophy than the University of the Pacific and requires one more upper-division accounting course than UOP. The University of the Pacific requires all students to complete the three courses of the Mentor Seminars, for which the University of San Francisco does not have a counterpart. There is little difference in the mention of ethics-related terms in accounting course syllabi at USF and at UOP. There also was no significant difference noted in the accounting textbooks used at both schools.

There is no evidence that the faculty at either school use the ethical problems in the accounting textbooks to any extent. Materials sent to prospective students of both schools indicate that ethical development of the students is an important component of the university experience. In concluding this section, there is little evidence in this material to suggest that there will be a major difference between the importance that the
two schools place on the cognitive moral development of their students. In reviewing the material other than the accounting course syllabi, which did not significantly include any reference to ethical issues or development, both schools' documents stressed the importance of their students' development, including an ethical component.

Summary of the University of the Pacific Interviews

The interviews taken at UOP consisted of four full-time accounting faculty, the business school dean, and the provost of the university. Appendix I includes each interview broken down by response to each of six questions. There also is a section for responses that relate to the current topic but do not directly address the six questions.

1. What are the ethical values at this institution?

With regards to ethical values at UOP, accounting professor Cynthia Eakin suggested they are the "categorical considerations of fairness and honesty, these sorts of things." Professor Stephen Wheeler indicated he was not sure what the ethical values of the institution were, although he believed academic honesty was one. Both Dr. Carol Graham and Dr. Richard Vargo mentioned honesty as an ethical value, and Dr. Vargo asserted that he did not think UOP had dramatically different ethical values than other private, non-religious schools. He did feel there were different ethical values at UOP when compared to public institutions because of the sense of community found at UOP and fewer students. The dean, Dr. Mark Plovnick, asserted that the mission statement specifically mentioned the need to "maintain ethics." He suggested honesty and integrity are the key values. The provost of the university, Dr. Philip N. Gilbertson, said "Pacific has a heightened sense of values." Regarding the mission statement, he said, "When you are talking about a mission statement of any university, you are talking about values. How these values encompass ethical values is another question." One particular value the provost mentioned was that of "real care for the student at UOP." This care encompasses a "genuine commitment to the student's overall development." In considering all the responses, honesty appears to be the primary ethical value of UOP.

2. How are these ethical values manifested?

Dr. Eakin asserted that ethical values are manifested throughout the courses students take. Dr. Wheeler felt ethical values are implicit, and both he and Dr. Graham felt values are manifested in how people are treated. Dr. Vargo felt the accounting...
faculty had an obligation to insert some ethical decision making into the coursework. Additionally, he felt it was primarily through the classroom that ethical values are manifested. Dean Plovnick asserted that the school's ethical values are brought to students in a lot of ways, perhaps least effectively in a course. He said, "Most people are influenced by what they see, as contrasted to what you say." He also asserted that the school truly enforces the high ethical standards noted in the mission statement for all within the UOP community. Dean Plovnick indicated that in eight years at the university he believed ethics consistently has been brought up in business courses, although not always explicitly noted in the course syllabus. Dr. Gilbertson felt it was difficult to manifest ethical values in professional programs like business. However, he did suggest that having students take more than half their units outside the school of business a very important step in developing ethical values. In conclusion, there is much ambiguity among staff and faculty in assessing how and if ethical values are manifested at UOP. The dean and several faculty feel ethics is covered throughout the coursework while the provost thought it was difficult to manifest ethical values in professional programs like business.

3. How are these ethical values of the institution communicated to the students?

Dr. Stephen Wheeler suggested that ethical values are communicated to students mostly through the general education curriculum. He said the required Mentor Seminars specifically include ethics. Dr. Wheeler also said he includes ethical discussion in his advanced accounting course. Dr. Eakin said she attempts to bring ethical values into her accounting courses. She also attempts to have students see that one does things, i.e., like not cheating on a tax return, not because one might get caught, but because the tax rules "are based on fairness and equity to us all." Dr. Graham attempts to bring judgment issues into courses she believes can encompass ethics. She said, "I wouldn't devote a whole question to ethics, but rather as part of a larger problem." Dr. Vargo asserted that ethics are covered through the honor code given to students when they come to UOP, although he expressed some doubts as to whether the university administration adequately enforces the honor code. He felt that, in some cases, the administration has not always backed professors because of potential legal ramifications to the university. Dean Plovnick indicated the Mentor Seminars are a primary source of the integration of ethics into the student's experience. Additionally, UOP strives to include ethical content throughout the curriculum. In his opinion, Dean Plovnick does not feel that bringing ethics into the classroom at UOP is something new. He asserted, "Ethics was (often) brought up in the classroom, although it wasn't always explicitly noted in the syllabus, which is what we are trying to do now." Provost Gilbertson said that the personal attention given to students at UOP is a way that values, including ethical values, are communicated. He also suggested that the university's idea of promoting citizenship and leadership encompasses ethical values and agreed that the Mentor Seminars were an important way within the wider curriculum for students to be exposed to ethical values.
4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Dr. Vargo suggested that the mission statement “tends to be a platitude,” with little guidance on faculty implementation. He said there is no direction from the administration on how to implement the mission statement, including the ethical and moral development provisions. However, he felt that if word got around that a particular professor was doing things contrary to the mission statement, the administration would address it. Dr. Wheeler and Dr. Graham suggested the dean is adamant that each course contain something about ethics. Dr. Graham felt it was primarily in the classroom that the ethical and moral development portions of the mission statement are implemented into the university experience. Dean Plovnick asserted that the Mentor Seminars explicitly cover ethics while other business courses do integrate ethical issues in some way. In addition, the student honor code, as well as a discussion of ethics at the new student orientation, covers ethics at the university. The dean proposed that “the most significant force for instilling ethics awareness in students is the behavior they see among faculty and staff.” In conclusion, it appears that the primary way that ethic and moral development is brought into the students’ experience is through the classroom.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Wheeler and Dr. Graham indicated that the dean brings up ethics in his discussions with each faculty member. They said the primary reason for this is accreditation purposes, i.e., in order for the dean to indicate that ethics is being covered in the classroom. Dr. Eakin suggested that due to the upcoming accreditation, ethics discussions among faculty and administration have increased. Dr. Vargo said the faculty goes over the mission statement at the annual retreat and Dean Plovnick asserted that the faculty is very involved with the preparation of the mission statement. He also indicated that ethical integration matters are brought up in faculty meetings from time to time.

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dr. Wheeler and Dr. Vargo said faculty are expected to bring ethics into their courses, although how this is done is left up to each member. Dr. Eakin added that each member is encouraged to include the ethics component in the course syllabus. She said, “The administration is absolutely looking for signs of ethics content in the courses students take.” Dr. Vargo added that if a faculty member serves as a representative for a university club, than part of his or her duties would be to make...
sure the club is behaving ethically. Dean Plovnick agreed that faculty are expected to include ethics in their coursework.

Other comments:

Each interviewee had additional comments related to students' ethical development. Dr. Wheeler indicated that the requirements of accreditation impact administration expectations of faculty. With regards to students attending UOP, Dr. Wheeler felt the university produced “well-rounded” graduates. Dr. Wheeler also thought the ethics questions in the accounting textbooks were often too simplistic. Dr. Eakin believes students come into college with a set of values, and, thus, those who have ethical values appreciate the ethical reinforcement, while those who do not possess such values probably think any discussion is “stupid” and not relevant to the “real world.” She thought that with some persons the best you can do is reinforce the “costs of getting caught” so as to not to do something unethical (or at least illegal). Dr. Graham thought many accounting students had difficulty seeing accounting as anything more than a mathematical formula. Additionally, many students have difficulty any time behavioral issues are presented. Dr. Vargo thought most undergraduate students see ethical issues as “soft and almost a breather,” when compared to the material that has to do with numbers. He suggested that part of the problem is the students’ lack of life experiences. The ethical cases are often outside the realm of their experience and understanding. Dean Plovnick believes students will be more receptive to ethical issues when integrated into a course. This contrasts with a “stand-alone” ethics course. Dean Plovnick also felt students come to school with certain values and that in truth, there is some limit as to what UOP can hope to accomplish. He does believe UOP tries to get students to do the right thing because it is the right thing to do. Provost Gilbertson felt the collegial atmosphere at UOP was a value that impacted the student’s experience. He also stressed his belief that the idea of promoting citizenship and community is a central focus of UOP which most certainly impacts the ethical development of its students.

Summary of the University of San Francisco Interviews

The interviews taken at USF consisted of two full-time accounting faculty, an adjunct professor, an associate dean who also served on the accounting faculty, the business school dean, and the University Provost. Appendix I includes each interview broken down into responses to the six questions. There also is a section for responses that relate to the current topic, but do not directly address the six questions.
1. What are the ethical values at this institution?

With regards to the ethical values at the institution, accounting professor Diane Roberts suggested that "academic honesty" would be a value stressed to the faculty. Dr. Denis Neilson, the associate dean in the McLaren School of Business, proposed that the values would include emphasizing the rights of the individual as well as promoting ethical behavior in the workplace. Dean Williams proposed that the USF values were integrated within its Catholic and Jesuit nature. Father John Clark, the Provost of the university, suggested that showing concern for the disadvantaged and speaking out against injustice would be important university values.

2. How are these ethical values manifested?

Dr. Diane Roberts and Dr. Salvatore Aceves proposed that these ethical values are manifested in how the faculty members conduct themselves, as well as in his/her interaction with students. For instance, being faithful to what one says one will do. Is the faculty member at his office when he says he will be, i.e., posted office hours? Dr. Denis Neilson proposed that the ethical values are manifested explicitly in the mission statement. The Dean, Dr. Gary Williams, suggested that values are manifested in the curriculum, as well as in how the faculty acts. He agreed with Dr. Aceves that something as "seemingly trivial" as being true to one's office hours could speak loudly to students. Dean Williams also suggested that the university had and will continue to try to find ways to demonstrate to students how to be more caring and sensitive, as well as how to build up the USF community. Father Clark proposed that ethical values are implemented mostly through interpersonal relationships. He suggested that the values noted in the mission statement are ideally brought to the students' experience in all aspects of their university life. He also stressed that it is not just the faculty that manifests such values, but everyone in the community, i.e., administrative and service staff, also contribute to manifesting these values. Father Clark added: "It is our modeling in daily life, in the way that we treat students, in the way we treat others, especially the disadvantaged, that can proclaim loudly the Word of God."

3. How are these ethical values of the institution communicated to the students?

Dr. David Weiner said that ethical values are communicated to students through coursework. He asserted that all business students are required to take an ethics course. Additionally, the university requests that ethics be taught in every course. Dr. Weiner believed this to be difficult to do in every accounting course. He felt that accounting "by its very nature, isn't necessarily ethically oriented." Additionally, he felt that in most accounting courses there are many topics to cover and sometimes choices come about that require omitting some topics, such as ethics. Dr. Roberts asserted that ethics discussions in the classroom highlight ethical
development, adding, however, that a person's actions, i.e., how faculty treat and interact with students, generally speak louder than words. Dr. Aceves includes an ethical component in his course syllabus. Dr. Neilson suggested it is in open-ended classroom discussion that ethical issues can be brought forward. He found it was often a "battle" to get students to get beyond the technical aspects of accounting; many students failed to see the relevance of looking beyond the technical. Dean Williams posited that values are communicated both inside and outside the classroom. Outside the classroom, values are shown in how people treat one another. Echoing this sentiment, Father Clark felt that the whole environment can impact the ways that values are communicated to students.

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Dr. Weiner did not think the mission statement had much impact on the university experience. "There are some good words (in the mission statement) but how does this affect the teaching of an accounting course?" he wondered. Dr. Roberts suggested that by the time students take upper-division accounting courses, they would have already taken courses in philosophy and theology. She said, "These and other courses expose the students to ethical values," although she said she includes an ethics problem in the senior Accounting Topics course. Associate Dean Neilson inferred that it is in the classroom that ethical discussions take place. How people treat one another also can influence an individual's ethical development. Dean Williams asserted that the USF community, i.e., faculty, staffs, administration, has challenged itself to treat one another in a caring manner. He also believed that requiring ethics in most courses was a way ethics implementation took place.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Weiner suggested that being on certain university and business school committees may expose faculty to the ethical portions of the mission statement. He thought that with the upcoming AACSB accreditation there was more of an ethics focus throughout the business school. Dr. Roberts recalled a two-day orientation retreat for new faculty when she arrived as a full-time faculty person. The provost and the president both talked about the mission of the university and how it is integrated throughout the student's experience. As a part-time adjunct professor, Dr. Aceves felt the integration of the "USF system" is done "haphazardly." He felt the administration was primarily concerned with covering courses with adequate faculty. Dr. Neilson suggested that the mission statement did impact faculty through its call to bring ethics into each course. He asserted that, at the recruiting level, there is an emphasis (at USF) "on the fact that they (new faculty) are not here to teach students to survive a dog-eat-dog world, but rather to teach them to be respectable,
ethical, creative, and be aggressive as is possible." He also indicated there is an attempt to bring "values" presentations to the faculty through faculty meetings. Dean Williams said retreats are held on a regular basis and sometimes the agenda includes how the school might improve implementation of the mission statement. Additionally, in the new hires orientation, new faculty meet with the dean and the associate dean in order to get some idea of the "aura of this institution." Provost Clark asserted that he includes a discussion of the mission statement with every new employee. He also said that at some faculty retreats he and the president make presentations that discuss ethical and value development.

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Drs. Weiner, Roberts, and Neilson, along with Dean Williams and Provost Clark, asserted that faculty are expected to bring ethics into their courses. How this is done is left to the individual faculty member. Both Dr. Weiner and Dr. Neilson agreed that to bring ethics into some courses could be very difficult. Each faculty member also is encouraged to include ethics in their course syllabus. Dean Williams indicated that the ethical integration aspect is included in his discussions with each faculty member.

Other comments:

Each interviewee had some additional comments related to student's ethical development. Dr. Weiner believed that professional accountants have an additional responsibility to be ethical, especially because the public is relying on them in their decision-making process. Along these lines, Dr. Robert's approach is to make sure accounting students are aware of their responsibility to the users of financial statements. With regards to her experience at USF, she felt there was more of a "culture of ethics" at USF than at other schools at which she'd taught. Dr. Neilson asserted having USF students having take courses in theology and philosophy would impact the students, possibly in the ethical realm. Dean Williams suggested that the way faculty felt about USF, the way faculty and administrators treat each other, the way each member speaks about others, and the fact that faculty here seem to know other faculty, etc., all manifest values to the students.

Provost Clark pointed out that the mission statement is an ideal. He said, "It is where we are hoping one day to be, but we are not there yet. We are here in the concrete day to day realities attempting to improve our community and thus our world, in the ethical and in other realms too. We are not interested in ethical improvement in terms such as pie in the sky." The Provost also does not believe that the mission statement should change. He asserted, "I believe the mission statement to be a rock. However the meaning and purpose can change." The concretizing of the mission statement within a particular historical period may call for changes such as a vision statement.
Provost Clark describes a vision statement as one that takes the mission statement and tries to implement a plan to carry out what it says.

Provost Clark said he believes that a few people can change the world. He said, "It is these people who can bring ethical values into a living format in their relationships with one another. In this way, the world can become a great classroom where human values have a chance to shine through. Note that often it is how faculty treats students that may or may not be ethical." Additionally, Provost Clark said, "In my experience here at USF, the primary reason a teacher has received the teacher of the year award is because they are someone that a student said changed their life. This might be done with a simple 'Don't give up. I'll help you,' response to a student’s problem or crisis."

Comparison of the USF and UOP Interviews

1. What are the ethical values at this institution?

Both USF and UOP administration and faculty appear to have some ambiguity as to what the "ethical values" are at each school. A number of UOP personnel used terms such as honesty and integrity to describe the ethical values. Some of the USF personnel described these ethical values in terms of academic honesty, the stressing of the rights of the individual, and concern for the disadvantaged.

2. How are these ethical values manifested?

Both schools were fairly unanimous in suggesting that ethical values are manifested in how people conduct themselves, both within and outside of the classroom. At UOP, several of those interviewed felt ethical values were covered throughout the student’s coursework. Both schools administrators thought the curriculum requirements were a way that ethical values were manifested to students. Several of those interviewed at USF thought that the interpersonal relationships between faculty and students is another way that ethical values are manifested.

3. How are these ethical values of the institution communicated to the students?

Many of those interviewed at both schools asserted that ethical values are substantially communicated to the student through the classroom. At UOP however, the accounting faculty suggested that the course work outside of accounting was the primary source for a student’s exposure to ethics. USF accounting professors inferred that their accounting courses were an essential and required part of educating and training of ethical students. Another difference is the more common assertion at USF that value development occurs outside of the classroom, as well as inside.

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?
Faculty at both institutions indicated that it was in the classroom that the ethical and moral development portions of the mission statement take place. At both schools, there was accounting faculty who wondered if the respective mission statements were simply words written for the benefit of the upcoming accreditation process. Faculty at both schools indicated that their dean's strongly indicated that ethics be a component of all courses. The deans of both institutions indicated that requiring an ethical component in each course throughout the curriculum was an important way implementation of ethical and moral development of the students took place.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

At both schools, the mission statement is brought to the attention of faculty at retreats, faculty meetings, new faculty orientation, and in meetings between the dean and the individual faculty member. Two of the UOP faculty suggested that the ethics component of their discussion with the dean was simply a "check-off" item for accreditation purposes. It does seem, in comparing the two schools, that the USF approach is more comprehensive in presenting to the faculty the need to incorporate the mission statement into the university environment. However, there is little doubt that faculty at both schools are aware of the effect the mission statement has on the university and its theoretical effect on their duties as faculty.

6. What is expected of faculty in helping this goal of ethical and moral development of their students?

Accounting faculty at both schools are encouraged to bring ethics into their courses. How this is done is left up to the individual professor. In this light, both schools also encourage faculty to include ethical content in their syllabi as a visible sign of the importance of ethical awareness.

Other comments:

Some in the administration and faculty at both schools indicated that a single "stand-alone" ethics course was not the best way to bring up ethics to students. It was generally asserted that an all-encompassing, curriculum approach was superior to the stand-alone approach. However, each of the schools had a somewhat different approach. One difference is the Mentor Seminars at UOP, while USF’s general education includes both a theology and philosophy requirement. Almost all of the accounting professors felt ethics problems in the textbooks were too simplistic and, therefore, not used often. A common approach was to integrate ethical issues within the confines of a larger accounting problem. Dr. Graham at UOP and Dr. Neilson at USF both indicated this was an approach they took in their courses. Another difference that came across in the interviews was that the USF faculty was very clear...
in stating the importance of professional accountants being ethical and responsible. One professor at USF thought there was more of a "culture of ethics" at USF than at other schools where she has been.

Summary of UOP and USF Faculty and Administration Comparisons

It must be pointed out that there appears to be a consistency problem with how the interviewees responded to question one, i.e., what are the ethical values at this institution, and question two, i.e., how are these ethical values manifested. For example, in some cases the interviewees listed "honesty" as an ethical value of the institution (question one). But when asked how these values, including honesty, are integrated, no mention was made in their response, (question two) to how "honesty" was manifested. Many of the faculty interviewed seemed to interpret "these ethical values" in a very broad manner, i.e., business ethics.

This being noted, a conclusion of these interviews is that the administrations at both schools speak seriously about the need for ethical development among students. The difficulty is how to implement the goal of ethical development into students' experience. This, then, becomes a primary task for the faculty. The discussions with faculty indicate some difference among the two faculties as to how this is done. At UOP, the accounting faculty suggested that the course work outside of accounting was the primary source for a student's exposure to ethics. USF accounting professors inferred that their accounting courses were an essential and required part of educating and training of ethical students. However, when examining accounting course syllabi, there do not appear to be any concentrated efforts to bring ethics into the accounting classroom at either school. USF faculty infer that ethics is a prominent part of accounting coursework,
but the documents do not provide evidence that this is occurring. While it is true that there are references in a number of documents at each university to students' ethical development and that high-level administrators also promulgate this importance, there is a real question as to whether or not this is occurring in the accounting classrooms, at both schools.

**Student Interviews**

In addition to interviewing faculty and administration at USF and UOP, I also interviewed two senior accounting majors at each institution. An announcement was made during the testing of accounting students in the senior-level accounting class asking for two volunteers. Each student who volunteered was told they would receive compensation of $10 for submitting to the interview. Each interview took approximately 15 minutes.

The questions selected for the student interviews were different from those asked of faculty and administrators. The researcher was most concerned with comparing the students' experience at each respective university with regards to their understanding of the school's mission statement, their definition of values, whether they thought their respective school was concerned with instilling values into students' experiences, whether ethics was covered in their curriculum (specifically with accounting), and finally, what effect their university experience had on their own values. The rationale for these questions was to determine if, in these students' minds, their university experience was impacting their ethical and value development.

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5 Please see Appendix J to examine the transcripts of the interviews for the four students.
One of the two UOP students knew about the mission statement, although her knowledge of the mission statement was fairly general. She said the mission statement was an important document that helps focus the institution’s goals and purposes and that its primary focus was to teach. One of the USF students said he believed there were ethical and moral standards at USF, but neither he nor the other student interviewed had a clear idea of what was articulated in the USF mission statement.

One of the UOP students defined values as a kind of standard for one to follow in his life, while the other suggested values are things that motivate a person’s actions and behavior. One of the USF students defined values as ideas one believes to be ethical or moral, and the second USF student defined values as one’s priorities.

There were a variety of opinions on ethics coverage in the curriculum. One of the UOP students felt ethics was covered briefly in one business course and in the intermediate accounting courses, while the other UOP student thought ethics was covered in a number of her courses, including accounting. She recalled that some accounting professors used the cases found in the textbooks. This conflicts with the UOP accounting faculty interviewed who indicated that using the ethics cases in the accounting books was not done. At USF, one student said there was ethics coverage in the law course, the intermediate accounting course, and somewhat in the auditing course. The other USF student said all seniors must take an ethics course and that ethics was covered in the auditing course.

Finally, students were asked if their values had changed in their college years. All but one student thought their values had changed. At UOP, one student felt her study
habits and appreciation for work had grown. The other student felt her values had not changed, but because of her education she now had "an intellectual position to back up the values she held."

One of the USF students felt that his appreciation of education increased, as well as seeing that monetary wealth is not necessarily the way to focus one's life. The other USF student believed her values had changed during her studies, but not due to attending USF. Rather, the change was due to her increased involvement in her church. She said that the practice of values is very important, not just saying one has values.

It is difficult to generalize from these four interviews the effect that each school is having on the ethical and value development of their accounting students. However, a number of thoughts come to mind. Most students do not seem to be aware of the mission statement at their schools. Most students believe that their respective school is concerned about values. Students at both schools suggested that they, as students, were valued by the institution, evidenced by the treatment and care they received. It does not appear that ethics is covered (at least in a way that it is remembered by students) in a prevalent manner throughout the curriculum, although most of these students did acknowledge that ethics was covered in at least some of their accounting courses. The perspective that ethics is covered in some of the accounting courses contrasts somewhat with the UOP faculty who felt that ethics was primarily covered outside of the accounting coursework. The perspective of the USF students on ethics coverage in the accounting courses is more consistent with the USF faculty interviews on this topic. If these student interviews are indicative of all students regarding their understanding of ethical coverage throughout the
curriculum, then the universities may wish to reevaluate how their mission is being implemented. With regards to this current study of comparing a Catholic university with a private, non-Catholic school, there is nothing that jumps out from these student’s interviews that would suggest a greater emphasis at one school over the other with regards to ethics and value development.

Results of Student Testing

In this section, I describe the administration of the test instruments. I also present the results of my hypothesis tests and explain how I analyzed the data. I then relate these findings to my theoretical framework. In Table 6, I present the descriptive statistics on all the independent variables. Descriptive statistics for the dependent variables are presented with each hypothesis. Tables 7, 10, 13, 17, and 19 provide a summary of the regression results. Table 14 provides a summary of the correlation analysis between the subjects ethical-economic score and the economic responses to the business vignettes.

Testing Procedure

The researcher administered the experimental materials for the majority of the subjects, i.e., of the 18 different classes tested; 15 were administered by the researcher and three by students of the respective institution. The students who administered the examination were given comprehensive instructions to follow in giving the materials to the students. The students were informed that their participation was voluntary and that their responses were anonymous. The researcher observed the students while they completed the materials in the classes he administered. All subjects completed the materials without any interruption and without speaking to other subjects. The
subjects appeared to be focused and diligent throughout the testing. The students were debriefed at a subsequent class period that included an explanation of the study. They were also informed that if for some reason they did not wish to have their responses used in this study, to indicate that to the facilitator along with their test score number. No student made this request. At no time was the name of any student revealed to the researcher.

The administration of the instruments took place over two semesters. In all testings, the students were given the business vignettes, the Rokeach Value survey, and Rest’s DIT. Descriptions of these instruments can be found on pages 67-69. The students were provided with pencils, if they so needed. The researcher told the students there were no right or wrong answers to the business vignettes, the Rokeach Value survey nor Rest’s DIT. The researcher told the students he was interested in their responses to the various tasks.

The length of time to complete the tasks was between 35 and 55 minutes. Due to the length of time to complete all the materials and the high number of rejections for the first group in taking the DIT, a decision was made to include just the three-story version of the DIT to the second-semester group, as opposed to the first-semester group that received that six-story version. The three-story version of the DIT consists of the first three stories that are found on the DIT test form (see Rest 1979). Thus, the students in the first testing would have most likely responded to the first three stories before completing the last three. Since the DIT was the last task to be completed by the students in both groups and the first group would have most likely completed the same DIT stories
as the second group, comparison and addition of the two groups can be made. All students’ P-scores were computed from the three-story version. James Rest indicated to the researcher that this procedure was acceptable and that the two groups could be added together to make up the total sample. Each subject completed the business vignettes, the Rokeach Value survey, Rest’s DIT, and a list of demographic questions (see Appendix F). Scoring of the DIT was done by the Center for the Study of Ethical Development at the University of Minnesota. The standard scoring of the DIT involves a variety of reliability checks, i.e., consistency of the respondent’s responses, certain minimum meaningless responses. Following is Table 4 which reconciles acceptable subjects for each hypothesis:

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<thead>
<tr>
<th>TABLE 4: EACH HYPOTHESIS FINAL SAMPLE</th>
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<td>PANEL A: HYPOTHESIS ONE AND TWO FINAL SAMPLE</td>
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| Total students tested at both schools: | 428 |
| Less: Students rejected from Defining Issues Test (DIT) due to inconsistencies, missing data, and answering with meaningless responses\(^7\) | (192) |
| Net acceptable Defining Issues Tests subjects | 236 |

\(^6\) James Rest indicated that the addition of these subjects into one pool was appropriate, especially since the order of the first three-stories is identical for the two groups. Additional analysis included the introduction of a dummy variable, coded 0 for first testing group and 1 for the second testing group, for all the hypotheses. This variable was not found to be significant for any of the hypotheses except as noted in footnote 10.

\(^7\) The expected rejection rate for the DIT is somewhere between 15 and 20 percent. The percent of rejections in this study is closer to 45 percent. Two potential reasons for rejecting a student’s DIT are fatigue and motivation. A fatigued student may be too tired to concentrate on the task and thus not respond in a concentrated manner. It is possible that fatigue played a role in the rejections of this study because the entire test took from 35 to 55 minutes. It is also possible that the student’s lack of motivation to complete the task satisfactorily played a part as well. The task was anonymous, and the student’s participation was voluntary. The reduction of the DIT stories from six to three was an attempt to avoid the fatigue factor. However, the rejection rate between the two samples was still very similar, i.e., 45 percent, which would indicate that the fatigue was not a factor. This being said, it is the researcher’s opinion that these two factors, i.e., fatigue and lack of motivation, did have a primary effect on the number of rejections. It is possible that by the time the students started the DIT, some of them may have felt some fatigue after completing the business vignettes and the Rokeach Value survey. There were no debriefing questions given to students that might have shed some light on whether fatigue or motivation were the reasons for the DIT rejections. This is a weakness of this study.
TABLE 4: PANEL A: HYPOTHESIS ONE/TWO FINAL SAMPLE (CONTINUED)

Less: Acceptable DITs that were third-year students\(^8\) (40)
     Senior students who were not accounting majors (10)
     Students who took DIT in both testings (2)
Final sample for hypothesis one and two 184

PANEL B: HYPOTHESIS THREE, FIVE AND SIX B FINAL SAMPLE

Total students tested at both schools: 428
Less: Third year students that took test (86)
     Senior students who were not accounting majors (21)
     Students who took DIT in both testings (2)
Final sample for hypothesis three, five, and six B 319

PANEL C: HYPOTHESIS FOUR AND SIX A FINAL SAMPLE

Total senior students tested at both schools: 94
Less: Senior students who were not accounting majors (21)
     Students who took DIT in both testings (2)
Final sample for hypothesis four and six A 71

The rationale for including these 135 additional subjects, i.e., 319-184, in hypothesis three, five, and six b (Panel B) is that the DIT was the last task for the subjects to complete before providing the demographic information. In addition, the first two tasks, i.e., the responses to the business vignettes and the completion of the Rokeach Value survey used for hypotheses three through six B, are significantly less taxing endeavors. That is, the vignettes are brief and straightforward and the response requirement simply an economic or ethical resolution. The completion of the Rokeach Value survey also is a relatively simple task with a ranking of the 18 listed values. Thus, even though some

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\(^8\) The third-year students removed from the sample primarily were students enrolled in the lower-division accounting courses. The hypotheses are specific to the change between second-year students and senior accounting students and thus exclusion of the third-year students.

\(^9\) The sample size for hypotheses three, five, and six B include those subjects rejected as a result of failing the reliability checks of the DIT.
students may not have shown a minimum consistency or understanding of the DIT test and, thus, were rejected for inclusion in the hypotheses that relate explicitly to cognitive moral development, i.e., hypothesis one and hypothesis two, I have included these same subjects in the sample to address the other hypotheses.\textsuperscript{10} Table 6 lists the descriptive statistics for the variables included in the study.

Hypothesis One

The first hypothesis of this research asserted that senior accounting students will have a higher level of cognitive moral development than will lower-division students enrolled in introductory accounting courses, at both the Catholic and private, secular universities. Table 7 on page 115 shows the results of the analysis of hypothesis one and two, which is discussed below. Below is Table 5 that provides a comparison of the P-Scores for the two schools, broken down by class level, are as follows:

\begin{table}[h]
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\begin{tabular}{|l|c|c|}
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 & University of of the Pacific & University of San Francisco \\
\hline
Lower-division Students & 29.147, n=78 & 32.225, n=57 \\
\hline
Senior Level Students & 39.552, n=21 & 37.157, n=28 \\
\hline
\end{tabular}
\end{table}

\textsuperscript{10} A test of significance between the two samples, i.e., acceptable DIT subjects and rejected DIT subjects, for hypotheses three, four, five, six A and six B was added as an independent variable. The full model for hypothesis three was found not to be significant. However, when regressing this independent variable, i.e., acceptable DIT subjects and rejected DIT subjects, solely with the students ethical-economic score, this variable was found to be significant (F = 5.984 with a p-value of 0.015). This significance will be discussed with the discussion of hypothesis three results. Notes also that when including this variable in hypothesis four which includes only senior accounting student, no significant difference was found between the acceptable DIT subjects and the rejected DIT subjects. When this acceptable DIT subject/rejected DIT subject variable was regressed with the subject's ethical responses, i.e. hypothesis 6A and 6B, no significant difference was found between the two groups. There also was no difference found between acceptable DIT subjects/rejected DIT subjects with regards to hypothesis five.
Table 6
Descriptive Statistics
Independent Variables
Entire Sample
(319 subjects)

<table>
<thead>
<tr>
<th></th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>INTL</th>
<th>ACCT</th>
<th>AGE</th>
<th>CATH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>0.51411</td>
<td>0.22257</td>
<td>0.13166</td>
<td>0.16470</td>
<td>0.41379</td>
<td>20.74295</td>
<td>0.40752</td>
</tr>
<tr>
<td>Std. Error</td>
<td>0.02803</td>
<td>0.02333</td>
<td>0.01896</td>
<td>0.02014</td>
<td>0.02762</td>
<td>0.18482</td>
<td>0.02756</td>
</tr>
<tr>
<td>Median</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>Mode</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>19</td>
<td>0</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>0.50059</td>
<td>0.51663</td>
<td>0.33864</td>
<td>0.37146</td>
<td>0.49329</td>
<td>3.30090</td>
<td>0.49215</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>PROT</th>
<th>OTHRHEL</th>
<th>NO-REL</th>
<th>CATHHS</th>
<th>PUBHS</th>
<th>OTHERHS</th>
<th>POLLIB</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>0.22257</td>
<td>0.15674</td>
<td>0.21317</td>
<td>0.24451</td>
<td>0.63636</td>
<td>0.11912</td>
<td>0.19436</td>
</tr>
<tr>
<td>Std. Error</td>
<td>0.02333</td>
<td>0.02039</td>
<td>0.02297</td>
<td>0.02410</td>
<td>0.02698</td>
<td>0.01816</td>
<td>0.02219</td>
</tr>
<tr>
<td>Median</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mode</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>0.41663</td>
<td>0.36413</td>
<td>0.41019</td>
<td>0.43047</td>
<td>0.48180</td>
<td>0.32444</td>
<td>0.39632</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>POLMID</th>
<th>POLCON</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>RELCON</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>0.586207</td>
<td>0.21630</td>
<td>0.24765</td>
<td>0.55486</td>
<td>0.19749</td>
</tr>
<tr>
<td>Std. Error</td>
<td>0.02761</td>
<td>0.02309</td>
<td>0.02421</td>
<td>0.02787</td>
<td>0.02233</td>
</tr>
<tr>
<td>Median</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Mode</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>0.49328</td>
<td>0.41237</td>
<td>0.43233</td>
<td>0.49776</td>
<td>0.39873</td>
</tr>
</tbody>
</table>

Note: For legend of the variables please see the following page.
Legend for Table 6- Descriptive Statistics

Legend: UNIV = Type of school attended, Catholic or non-Catholic (coded 0 for non-Catholic, 1 for Catholic); LEVEL = Class level, lower-division or senior student (coded 0 for lower-division; 1 for senior accounting student); INTER = Interaction between UNIV and LEVEL (Coded 0 when one or both UNIV or LEVEL is 0, 1 when both UNIV and LEVEL are 1); INTL = International student (coded 0 for not international, 1 for international); ACCT = Accounting major (coded 0 for non-accounting major, 1 for accounting major); AGE = Age of student (range is 17-41); CATH = Catholic student (coded 0 for not Catholic, 1 for Catholic); PROT = Protestant student (coded 0 for not Protestant, 1 for Protestant); OTHER REL = all other religions (coded 0 for either Catholic, Protestant, or no religion, 1 for all other religions); NOREL = subject indicated no religion (coded 0 for either Catholic, Protestant, or other religion, 1 for no religion); CATHHS = Catholic high school (coded 0 for not Catholic High School, 1 for Catholic High School); PUBHS = Public high school (coded 0 for not public high school, coded 1 for public high school); OTHERHS = Other than Catholic or public high school (coded 0 for either Catholic or Public High School, 1 for neither Catholic or public high school); POLLIB = Politically oriented liberal (coded 0 for not politically liberal orientation, 1 for politically liberal orientation); POLMID = Politically oriented middle-of-the-road (coded 0 for not politically middle-of-the-road orientation, 1 for politically middle-of-the-road orientation); POLCON = Politically oriented conservative (coded 0 for not politically conservative orientation, 1 for politically conservative orientation); RELLEB = Religiously oriented liberal (coded 0 for not religious liberal orientation, 1 for religiously liberal orientation); RELMID = Religiously oriented middle-of-the-road (coded 0 for not religiously middle-of-the-road orientation, 1 for religiously middle-of-the-road orientation); RELCON = Religiously oriented conservative (coded 0 for not religiously conservative orientation, 1 for religiously conservative orientation)
As Table 7 shows, the regression results, controlling for the effects of the covariates, indicate that the F-value for the full model is 1.921 and is significant at the .05 level. However, in the full model, the only significant variable is those persons with a liberal religious orientation (t=2.8340 and a p-value of 0.003). Because the covariates were insignificant and appeared to have no partialling or suppressing effect, I eliminated the covariates from the model except for the LEVEL and RELLIB variables. Previous research, as well as theory, suggests that education is a primary determinant of CMD. Accordingly, I have reestimated the model for testing (reduced model): P-Score = B_0 + B_1\text{LEVEL} + B_2\text{RELLIB} + \epsilon. As the reduced model on Table 7 shows, both LEVEL and RELLIB show significance at the .01. The results were in the predicted direction, with seniors manifesting an average of more than seven points higher on the P-score than lower-division students (note the variable LEVEL in Table 7) and students who indicated they were of a liberal religious orientation scored an average of seven points higher on the P-score than those students who indicated they were either conservative or middle-of-the-road in their religious orientation.

Hypothesis Two

The second hypothesis tested suggested that senior accounting majors at a Catholic university will manifest a greater change in their cognitive moral development than will senior accounting majors at a private, non-Catholic university. As Table 7 shows, the regression results, controlling for the effects of the covariates, indicate that the F-value for the full model was 1.921 and was significant at the .05 level. Support for this hypothesis would mean that the interaction between the student's level and the type of
school, i.e., Catholic or non-Catholic, would be significant. The interaction is coded 0 or 1 and is the product of the student’s university coding, i.e., 0 for UOP and 1 for USF, and the student’s class level, i.e., 0 for lower-division and 1 for senior.

The results for the interaction between the student’s university and level in school does not show significance (t=0.132 with a p-value of 0.8952). The hypothesis that senior accounting students from the Catholic university will manifest a greater change in their cognitive moral development than seniors majoring in accounting at a private, non-Catholic university is not supported. As an additional step to confirm this, the independent variables, UNIV and INTER were added to the hypothesis one model that shows LEVEL as significant. The model was shown to have significance (F=4.7385 with a p-value of 0.00117). The variables LEVEL and RELLIB still showed significance at the 0.05 level, but not the interaction term (t=-0.109 with a p-value of 0.9130).

Following is Figure 1, a graph that illustrates the interaction effect between the two schools:

Figure 1: Interaction of P Score Graph
Table 7
Hypothesis One and Two
Statistical Models and Hypothesis Tests
Coefficients (and T-test Values)

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>ACCT</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>14.62</td>
<td>1.731</td>
<td>4.218</td>
<td>0.681</td>
<td>4.534</td>
<td>2.304</td>
<td>0.391</td>
<td>-1.555</td>
<td>1.941</td>
</tr>
<tr>
<td>(n=184)</td>
<td>(1.276)</td>
<td>(0.606)</td>
<td>(0.902)</td>
<td>(0.132)</td>
<td>(1.082)</td>
<td>(0.735)</td>
<td>(0.863)</td>
<td>(-0.465)</td>
<td>(0.548)</td>
</tr>
<tr>
<td>Reduced</td>
<td>28.846</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n=184)</td>
<td>(20.524)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Model  | OTHREL | CATH HS | PUBHS | POLLIB | POLMID | RELLIB | RELMID | Model |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>-3.992</td>
<td>3.327</td>
<td>0.355</td>
<td>-6.013</td>
<td>-0.886</td>
<td>10.335</td>
<td>3.520</td>
<td>1.921</td>
</tr>
<tr>
<td>(continued)</td>
<td>(-1.002)</td>
<td>(0.700)</td>
<td>(0.083)</td>
<td>(-1.465)</td>
<td>(-0.293)</td>
<td>(2.774)</td>
<td>(1.131)</td>
<td></td>
</tr>
<tr>
<td>Reduced</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(continued)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

|       | 7.454  | 6.938a |
|       | (2.834) |       |

a Significant at the .01 level
b Significant at the .05 level

Legend:
UNIV = Type of school attended, Catholic or non-Catholic
LEVEL = Class level, lower-division or senior student; INTER = Interaction between UNIV and LEVEL;
ACCT = Accounting major; AGE = Age of student; INTL = International student; CATH = Catholic student;
PROT = Protestant student; OTHER REL = All other religions; CATH HS = Catholic high school;
PUBHS = Public high school; POLLIB = Politically oriented liberal;
POLMID = Politically oriented middle-of-the-road;
RELLIB = Religiously oriented liberal; RELMID = Religiously oriented middle-of-the-road
(See Table 6-Descriptive Statistics for coding legend)
Although the chart does indicate that the slopes of the two schools are not parallel, the
difference is not sufficient to warrant a statistical difference. The chart does exhibit,
however, that the non-Catholic university appears to manifest a greater increase in the
accounting student’s P-score than the Catholic university. Future research needs to
include a larger sample of senior accounting students to determine whether the direction
of the indicated difference extends beyond this current sample.

Hypothesis Three

The third hypothesis tested suggested there is no difference between senior
accounting majors and lower-division accounting students in their self-rating of ethical
values relative to economic values, at both a Catholic and private, non-Catholic
institution. The finding of no significance in the class level, i.e., LEVEL, variable
supports this hypothesis. An interpretation of the dependent variable, ethical-economic
value is that the higher the score, the more an individual stresses economic values relative
to ethical values. On the other hand, a lower score indicates that an individual stresses
greater ethical values relative to economic values. Table 8 presents a comparison of the
self-assessed ethical ranking less the economic ranking, broken down by class level:

---

11 The student's ranked order from 1 (indicating most important) to 18 (indicating least important) the
values on the Rokeach Value Survey. This project is concerned solely with the ranking of the values a
comfortable life, i.e., economic orientation; and equality, i.e., ethical orientation. The ethical-economic
ranking can thus range from −17 (highly ethical orientation) to +17 (highly economic orientation). The
comparison chart above indicates that all students tend more to an economic orientation than the ethical
orientation.
TABLE 8

Ethical–Economic Ranking

<table>
<thead>
<tr>
<th></th>
<th>University of the Pacific</th>
<th>University of San Francisco</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower-division Students</td>
<td>Avg. = 4.323</td>
<td>Avg. = 4.008</td>
</tr>
<tr>
<td></td>
<td>range = (-15) to 16</td>
<td>range = (-14) to 16</td>
</tr>
<tr>
<td></td>
<td>n=127</td>
<td>n=121</td>
</tr>
<tr>
<td>Senior Level Students</td>
<td>Avg. = 5.072</td>
<td>Avg. = 3.582</td>
</tr>
<tr>
<td></td>
<td>range = (-9) to 17</td>
<td>range = (-13) to 15</td>
</tr>
<tr>
<td></td>
<td>n=28</td>
<td>n=43</td>
</tr>
</tbody>
</table>

Of the 319 students, 75 had net negative scores that indicate a higher ethical ranking than economic ranking for those individuals. The majority of the students, 244, ranked economic higher than ethical. In order to further help understand this dependent variable, the comparative statistics in Table 9 for the student's ranking of the economic and ethical values, broken down by class level, are included here separately.

TABLE 9

Ethical and Economic Ranking

Panel A: Economic Ranking (ranking for a comfortable life)

<table>
<thead>
<tr>
<th></th>
<th>University of the Pacific</th>
<th>University of San Francisco</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower-division Students</td>
<td>Avg. = 7.197</td>
<td>Avg. = 6.628</td>
</tr>
<tr>
<td></td>
<td>range = 1-18</td>
<td>range = 1-18</td>
</tr>
<tr>
<td></td>
<td>n=127</td>
<td>n=121</td>
</tr>
<tr>
<td>Senior Level Students</td>
<td>Avg. = 8.214</td>
<td>Avg. = 7.953</td>
</tr>
<tr>
<td></td>
<td>range = 1-17</td>
<td>range = 1-18</td>
</tr>
<tr>
<td></td>
<td>n=28</td>
<td>n=43</td>
</tr>
</tbody>
</table>
TABLE 9 (CONTINUED)

Panel B: Ethical Ranking (ranking for equality)

<table>
<thead>
<tr>
<th></th>
<th>University of the Pacific</th>
<th>University of San Francisco</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lower-division Students</strong></td>
<td>Avg. = 11.520 range = 2-18</td>
<td>Avg. = 10.636 range = 1-18</td>
</tr>
<tr>
<td></td>
<td>n=127</td>
<td>n=121</td>
</tr>
<tr>
<td><strong>Senior Level Students</strong></td>
<td>Avg. = 13.286 range = 4-18</td>
<td>Avg. = 11.535 range = 2-18</td>
</tr>
<tr>
<td></td>
<td>n=28</td>
<td>n=43</td>
</tr>
</tbody>
</table>

Table 10, on the next page shows the results of the analysis of hypothesis three.

The full model did not show significance (F= 0.886 with a p-value of 0.711). The variable LEVEL was not significant. The net result of this analysis is that hypothesis three is supported.

However, as noted in footnote 10, a significant difference was found when regressing the independent variable acceptable DIT students/rejected DIT students (coded 0 for acceptable DIT students and 1 for rejected DIT students) against the dependent variable ethical-economic score. I include in Table 12 the model for the samples broken down by acceptable DIT students only and for rejected DIT students only (see page 121). Note that the models in both cases are not significant.

Hypothesis Four

The fourth hypothesis tested asserted that senior accounting majors at a Catholic university would manifest a greater ethical values score relative to economic values score when compared with senior accounting majors at a private, non-Catholic university.
Table 10
Hypothesis Three
Statistical Model and Hypothesis Test
Coefficients (and T-test Values)

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>ACCT</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>7.316</td>
<td>-0.213</td>
<td>3.050</td>
<td>-2.340</td>
<td>-1.650</td>
<td>-0.136</td>
<td>0.345</td>
<td>-1.546</td>
<td>-0.676</td>
</tr>
<tr>
<td>(n=319)</td>
<td>(2.153)</td>
<td>(0.223)</td>
<td>(1.726)</td>
<td>(-1.209)</td>
<td>(-1.236)</td>
<td>(-1.578)</td>
<td>(0.292)</td>
<td>(-1.407)</td>
<td>(-0.544)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Model</th>
<th>OTHREL</th>
<th>CATHHS</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELIB</th>
<th>RELMID</th>
<th>Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>-0.502</td>
<td>1.973</td>
<td>0.276</td>
<td>1.314</td>
<td>-0.951</td>
<td>-0.288</td>
<td>0.998</td>
<td>0.886</td>
</tr>
<tr>
<td>(continued)</td>
<td>(-0.382)</td>
<td>(1.307)</td>
<td>(0.202)</td>
<td>(0.981)</td>
<td>(-0.862)</td>
<td>(-0.219)</td>
<td>(0.876)</td>
<td></td>
</tr>
</tbody>
</table>

Legend:  
UNIV = Type of school attended, Catholic or non-Catholic  
LEVEL = Class Level, lower-division or senior student; INTER = Interaction between UNIV and LEVEL;  
ACCT = Accounting Major; AGE = Age of student; INTL = International student; CATH = Catholic student;  
PROT = Protestant student; OTHER REL = all other religions; CATHHS = Catholic high school;  
PUBHS = Public high school; POLLIB = Politically oriented liberal;  
POLMID = Politically oriented middle-of-the-road;  
RELLIB = Religiously oriented liberal; RELMID = Religiously oriented middle-of-the-road  
(See Table 6-Descriptive Statistics for coding legend)
Table 11 provides the descriptive statistics for the dependent variable for hypothesis four, the self-assessed ethical ranking less the economic ranking:

<table>
<thead>
<tr>
<th></th>
<th>Total Senior Sample</th>
<th>UOP Seniors</th>
<th>USF Seniors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mean</strong></td>
<td>4.169</td>
<td>5.071</td>
<td>3.581</td>
</tr>
<tr>
<td><strong>Std. Error</strong></td>
<td>0.814</td>
<td>1.220</td>
<td>1.086</td>
</tr>
<tr>
<td><strong>Median</strong></td>
<td>5.0</td>
<td>5.0</td>
<td>4.0</td>
</tr>
<tr>
<td><strong>Mode</strong></td>
<td>9.0</td>
<td>5.0</td>
<td>9.0</td>
</tr>
<tr>
<td><strong>Std. Deviation</strong></td>
<td>6.860</td>
<td>6.457</td>
<td>7.122</td>
</tr>
<tr>
<td><strong>Number</strong></td>
<td>71</td>
<td>28</td>
<td>43</td>
</tr>
</tbody>
</table>

Support for this hypothesis would occur if the university type variable was found to be significant, i.e., Catholic compared with non-Catholic. On page 122 is Table 13 that shows the results of the analysis of hypothesis four. The full model to test for this hypothesis was found to be not significant (F=1.042 with a p-value of 0.425). A reduced model with the variable UNIV was regressed against the dependent variable Ethical – Economic score and was found not to be significant (F=0.505 with a p-value of 0.479).

Hypothesis Five

The fifth hypothesis tested asserted that there is a positive relationship between a student’s self-assessed value (ethical, economic) and the student’s economic decision responses to the eight business vignettes (ethical, economic) at both institutions. The student’s self-assessed value is explained in the discussion for hypothesis three. The economic responses are simply the number (0 to 8) to which the student responded
Table 12
Hypothesis Three
Statistical Model and Hypothesis Test
Coefficients (and T-test Values)

Acceptable DIT students only

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>ACCT</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>7.749</td>
<td>0.404</td>
<td>3.920</td>
<td>-1.407</td>
<td>-2.027</td>
<td>-0.150</td>
<td>0.786</td>
<td>-2.027</td>
<td>-0.889</td>
</tr>
<tr>
<td>(n=184)</td>
<td>(1.466)</td>
<td>(0.296)</td>
<td>(1.692)</td>
<td>(-0.570)</td>
<td>(-1.327)</td>
<td>(-0.693)</td>
<td>(0.402)</td>
<td>(-1.275)</td>
<td>(-0.531)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Model</th>
<th>OTHREL</th>
<th>CATHHS</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>-0.744</td>
<td>0.111</td>
<td>-0.876</td>
<td>-1.301</td>
<td>-1.776</td>
<td>-1.410</td>
<td>1.869</td>
<td>0.824</td>
</tr>
<tr>
<td>(continued)</td>
<td>(-0.394)</td>
<td>(0.049)</td>
<td>(-0.431)</td>
<td>(-0.682)</td>
<td>(-1.232)</td>
<td>(-0.803)</td>
<td>(1.266)</td>
<td></td>
</tr>
</tbody>
</table>

Rejected DIT students only

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>ACCT</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>5.911</td>
<td>-2.036</td>
<td>0.398</td>
<td>-1.300</td>
<td>-0.317</td>
<td>-0.137</td>
<td>1.109</td>
<td>-1.722</td>
<td>1.024</td>
</tr>
<tr>
<td>(n=135)</td>
<td>(1.274)</td>
<td>(-1.418)</td>
<td>(0.125)</td>
<td>(-0.380)</td>
<td>(-0.211)</td>
<td>(-0.755)</td>
<td>(0.729)</td>
<td>(-1.061)</td>
<td>(0.537)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Model</th>
<th>OTHREL</th>
<th>CATHHS</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>-0.711</td>
<td>3.832</td>
<td>1.250</td>
<td>3.119</td>
<td>1.204</td>
<td>1.249</td>
<td>-0.538</td>
<td>1.129</td>
</tr>
<tr>
<td>(continued)</td>
<td>(-0.385)</td>
<td>(1.888)</td>
<td>(0.663)</td>
<td>(1.555)</td>
<td>(0.672)</td>
<td>(0.601)</td>
<td>(-0.288)</td>
<td></td>
</tr>
</tbody>
</table>

(For Legend please see Table 6)
Table 13
Hypothesis Four
Statistical Model and Hypothesis Test
Coefficients (and T-test Values)

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
<th>OTHREL</th>
<th>CATHHS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>18.515</td>
<td>-3.129</td>
<td>-0.371</td>
<td>0.936</td>
<td>-3.949</td>
<td>-3.633</td>
<td>-1.515</td>
<td>0.114</td>
</tr>
<tr>
<td>(n=71)</td>
<td>(2.388)</td>
<td>(-1.320)</td>
<td>(-1.592)</td>
<td>(0.338)</td>
<td>(-1.618)</td>
<td>(-1.213)</td>
<td>(-0.432)</td>
<td>(0.028)</td>
</tr>
<tr>
<td>Reduced</td>
<td>4.357</td>
<td>-1.217</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n=71)</td>
<td>(3.269)</td>
<td>(-0.711)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model</td>
<td>PUBHS</td>
<td>POLLIB</td>
<td>POLMID</td>
<td>RELLIB</td>
<td>RELMID</td>
<td>F-stat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Full</td>
<td>-2.765</td>
<td>-1.395</td>
<td>-3.562</td>
<td>1.008</td>
<td>3.495</td>
<td>1.042</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(continued)</td>
<td>(-0.778)</td>
<td>(-0.418)</td>
<td>(-1.329)</td>
<td>(0.354)</td>
<td>(1.391)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reduced</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.505</td>
<td></td>
</tr>
<tr>
<td>(continued)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Legend: UNIV = Type of school attended, Catholic or non-Catholic
AGE = Age of student; INTL = International student; CATH = Catholic student;
PROT = Protestant student; OTHER REL = All other religions; CATHHS = Catholic high school;
PUBHS = Public high school; POLLIB = Politically oriented liberal;
POLMID = Politically oriented middle-of-the-road;
RELLIB = Religiously oriented liberal; RELMID = Religiously oriented middle-of-the-road
For Legend please see Table 6
economically to the eight business vignettes. The relationship will be positive if the results indicate a relationship between the ethical-economic score and the number of economic responses to the business vignettes. Table 14 below, shows the correlation results:

Table 14
Correlation of Ethical-Economic Score to Economic Responses
(n=319)

<table>
<thead>
<tr>
<th></th>
<th>Ethical-Economic</th>
<th>Economic Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical-Economic</td>
<td>1.000</td>
<td>0.257</td>
</tr>
<tr>
<td>Economic Responses</td>
<td>0.257(^a)</td>
<td>1.000</td>
</tr>
</tbody>
</table>

\(^a\) significant at the .01 level

As Table 14 demonstrates, there is a significant relationship between the ethical-economic score and the number of economic responses to the business vignettes, as indicated by a correlation of 0.257 and a p-value of 0.01. It must be noted, however, that the magnitude of the correlation indicates a weak relationship between these two measures.

Thus, even though the hypothesis is supported and there is a relationship between the economic responses and the ethical-economic score, this relationship is not strong. The analysis of this relationship suggests that as a student's number of economic response increases, the ethical-economic score tends to go up somewhat in a positive, economic direction, i.e., student tends to rate an economic value greater than an ethical value.
Table 15 indicates the number of ethical responses by each of the four group levels. Note that this chart shows how many of the students selected one, two, ... or eight ethical responses to the eight business vignettes. None of the students responded with 0 ethical responses out of the eight business vignettes.

**TABLE 15**

Number of Ethical Responses (out of eight business vignettes)

<table>
<thead>
<tr>
<th></th>
<th>One</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
<th>Five</th>
<th>Six</th>
<th>Seven</th>
<th>Eight</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>UOP: Lower Division</td>
<td>4</td>
<td>16</td>
<td>30</td>
<td>29</td>
<td>26</td>
<td>14</td>
<td>7</td>
<td>1</td>
<td>127</td>
</tr>
<tr>
<td>UOP: Senior</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounting</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>7</td>
<td>6</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>28</td>
</tr>
<tr>
<td>USF: Lower Division</td>
<td>4</td>
<td>11</td>
<td>18</td>
<td>28</td>
<td>31</td>
<td>21</td>
<td>8</td>
<td>0</td>
<td>121</td>
</tr>
<tr>
<td>USF: Senior</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounting</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>3</td>
<td>1</td>
<td>43</td>
</tr>
<tr>
<td>TOTALS</td>
<td>10</td>
<td>30</td>
<td>58</td>
<td>73</td>
<td>73</td>
<td>55</td>
<td>18</td>
<td>2</td>
<td>319</td>
</tr>
</tbody>
</table>

Hypothesis Six A

Hypothesis six A proposed senior accounting majors at a Catholic university, on average, will manifest a greater number of ethical resolutions to business dilemmas when compared with seniors majoring in accounting at a private, non-Catholic university.

Table 16 provides the descriptive statistics for the dependent variable for hypothesis six A, the number of ethical responses to the eight business vignettes:
On the following page is Table 17 which shows the results of the analysis of hypothesis six A. The results of the full model do not show significance ($F=0.972$, $p$-value of 0.485). There does not appear to be any significant difference in the number of ethical responses to the eight business dilemmas between the school’s senior students tested. A reduced model with the variable UNIV was regressed against the dependent variable ethical responses and was found not to be significant ($F=0.336$ with a $p$-value of 0.564).

**Hypothesis Six B**

Hypothesis six B proposed that accounting majors at a Catholic university would manifest a greater increase in ethical responses to business dilemmas than accounting majors at a private, non-Catholic university. Note that the greater the number of ethical responses, the lower the number of economic responses. Table 18 provides a comparison.

---

12 Each student received the same eight business vignette stories to respond to, but there were seven different orderings of either the stories themselves or the responses. To check for order effects, I added a variable for version of business vignettes. In both hypothesis six A and six B, this order variable did not show significance.
Table 17
Hypothesis Six A
Statistical Model and Hypothesis Test
Coefficients (and T-test Values)

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
<th>OTHREL</th>
<th>CATHHS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>2.816</td>
<td>0.634</td>
<td>-0.022</td>
<td>1.064</td>
<td>0.098</td>
<td>0.409</td>
<td>0.466</td>
<td>1.294</td>
</tr>
<tr>
<td>(n=71)</td>
<td>(1.722)</td>
<td>(1.267)</td>
<td>(-0.438)</td>
<td>(1.822)</td>
<td>(0.190)</td>
<td>(0.648)</td>
<td>(0.630)</td>
<td>(1.513)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Model</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>F-stat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>1.357</td>
<td>0.187</td>
<td>0.217</td>
<td>-0.641</td>
<td>-0.645</td>
<td>0.972</td>
</tr>
<tr>
<td>(continued)</td>
<td>(1.810)</td>
<td>(0.266)</td>
<td>(0.384)</td>
<td>(-0.068)</td>
<td>(-1.128)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reduced</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(n=71)</td>
<td>(16.216)</td>
<td>(0.583)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Legend: UNIV = Type of school attended, Catholic or non-Catholic
AGE = Age of student; INTL = International student; CATH = Catholic student;
PROT = Protestant student; OTHER REL = All other religions; CATHHS = Catholic high school;
PUBHS = Public high school; POLLIB = Politically oriented liberal;
POLMID = Politically oriented middle-of-the-road;
RELLIB = Religiously oriented liberal; RELMID = Religiously oriented middle-of-the-road
of the number of ethical responses to the eight business vignettes,\textsuperscript{13} broken down by class level:

\textbf{TABLE 18}

\begin{table}[h]
\centering
\begin{tabular}{ |l | c | c |}
\hline
& \textbf{University of the Pacific} & \textbf{University of San Francisco} \\
\hline
\textbf{Lower-division Students} & Avg. = 4.055 range = 1-8 n=127 & Avg. = 4.372 range = 1-7 n=121 \\
\hline
\textbf{Senior Level Students} & Avg. = 4.536 range = 1-6 n=28 & Avg. = 4.744 range = 1-8 n=43 \\
\hline
\end{tabular}
\end{table}

Support for this hypothesis would mean that the interaction between the student's level and the type of school, i.e., Catholic or non-Catholic, would be significant. Table 19 on page 128 shows the results of the analysis of hypothesis six B. The results of the full model do not show significance (F=1.218, p-value of 0.256). There does not appear to be any difference in the rate of growth of responding ethically to business dilemmas between the schools. On page 129 is Figure 2, a graph that illustrates the interaction effect between the two schools. The graph shows that lower-division students at the University of San Francisco have a greater average of ethical responses than University of the Pacific lower-division students, i.e., 4.37 vs. 4.05, as do the University of San Francisco senior accounting students compared to the University of the Pacific.

\textsuperscript{13} Comparison of this study with the samples used in the Barnett and Karson studies (1987, 1989) showed the percentage of ethical responses by the students to be less than the percentage of ethical responses by the respective business populations, except in the dilemma dealing with the reading of the competitor's plan (in which the students' ethical percentage was greater).
Table 19
Hypothesis Six B
Statistical Model and Hypothesis Test
Coefficients (and T-test Values)

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>ACCT</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>3.628</td>
<td>0.260</td>
<td>0.196</td>
<td>0.215</td>
<td>-0.003</td>
<td>0.023</td>
<td>-0.485</td>
<td>0.357</td>
<td>0.472</td>
</tr>
<tr>
<td>(n=319)</td>
<td>(4.949)</td>
<td>(1.262)</td>
<td>(0.513)</td>
<td>(0.514)</td>
<td>(-1.013)</td>
<td>(0.786)</td>
<td>(-1.898)</td>
<td>(1.509)</td>
<td>(1.764)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Model</th>
<th>OTHREL</th>
<th>CATHHS</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>0.033</td>
<td>0.200</td>
<td>0.208</td>
<td>-0.041</td>
<td>0.221</td>
<td>-0.109</td>
<td>-0.215</td>
<td>1.218</td>
</tr>
<tr>
<td>(continued)</td>
<td>(0.116)</td>
<td>(0.615)</td>
<td>(0.705)</td>
<td>(-0.142)</td>
<td>(0.927)</td>
<td>(-0.384)</td>
<td>(-0.873)</td>
<td></td>
</tr>
</tbody>
</table>

Legend: UNIV = Type of school attended, Catholic or non-Catholic
LEVEL = Class level, lower-division or senior student; INTER = Interaction between UNIV and LEVEL;
ACCT = Accounting Major; AGE = Age of student; INTL = International student; CATH = Catholic student;
PROT = Protestant student; OTHER REL = All other religions; CATHHS = Catholic high school;
PUBHS = Public high school; POLLIB = Politically oriented liberal;
POLMID = Politically oriented middle-of-the-road;
RELLIB = Religiously oriented liberal; RELMID = Religiously oriented middle-of-the-road
accounting senior students, i.e., 4.54 vs. 4.74. The graph shows similar slopes between the two schools.

FIGURE 2

Comparison of Average Number of Ethical Responses

Class Level
Other Results

In addition to examining the students' responses to each of the hypotheses, I decided to look at other relationships not hypothesized in the original proposal. Specifically, I looked at the students' responses to the two accounting vignettes. That is, were there any relationships between an ethical or economic response and the variables included in the above hypotheses? I examined each of the accounting vignettes individually, i.e., the revenue cut-off dilemma and the case involving the decision to remain as the tax preparer who had misled you. I also looked at the students' responses to the two cases together. The logistic regression model for looking at these relationships is:

\[ \text{ETHICAL RESPONSES} = B_0 + B_1 \text{UNIV} + B_2 \text{LEVEL} + B_3 \text{UNIV} \times \text{LEVEL} + B_4 \text{AGE} + B_5 \text{INTL} + B_6 \text{CATH} + B_7 \text{PROT} + B_8 \text{OTHREL} + B_9 \text{CATHHS} + B_{10} \text{PUBHS} + B_{11} \text{POLLIB} + B_{12} \text{POLMID} + B_{13} \text{RELLIB} + B_{14} \text{RELMID} + \epsilon \]

I have included Table 20 (p. 131) to show the results of examining the revenue cut-off dilemma; Table 21 (p. 132) to show the results of examining the tax preparer dilemma; and Table 22 (p. 133) for both the revenue cut-off and tax preparer dilemmas combined.

As seen in Table 20, the economic response was to include the revenues in the earlier year, while the ethical response was to include the revenues in the later year. The full model is not significant. However, in the model that includes only the UNIV (type of
Table 20
Revenue Cut-off Vignette only
Statistical Model—Logistic Regression
Coefficients and Wald Chi-square values

REVENUE CUT-OFF VIGNETTE

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
<th>OTHREL</th>
<th>CATHHS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full (n=319)</td>
<td>0.290</td>
<td>-0.296</td>
<td>-0.360</td>
<td>-0.398</td>
<td>0.030</td>
<td>0.651</td>
<td>-0.412</td>
<td>-0.622</td>
<td>-0.046</td>
<td>0.228</td>
</tr>
<tr>
<td></td>
<td>(0.0806)</td>
<td>(1.064)</td>
<td>(0.603)</td>
<td>(0.482)</td>
<td>(0.555)</td>
<td>(3.448)</td>
<td>(1.537)</td>
<td>(2.791)</td>
<td>(0.013)</td>
<td>(0.252)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Model</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>CHI-SQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full (n=319)</td>
<td>-0.403</td>
<td>-0.558</td>
<td>-0.179</td>
<td>-0.087</td>
<td>-0.226</td>
<td>19.807</td>
</tr>
<tr>
<td>(continued)</td>
<td>(0.960)</td>
<td>(1.951)</td>
<td>(0.292)</td>
<td>(0.048)</td>
<td>(0.445)</td>
<td></td>
</tr>
</tbody>
</table>

| Reduced (n=319) | | | | | | | 0.515 | -0.322 |
| (continued)     | | | | | | | (2.681) | (1.297) |

Amounts in parenthesis are Wald Chi-square values

* Significant at the .05 level
b Significant at the .10 level
c Significant at the .11 level

(For legend, please see Table 6)
Table 21
Tax Preparer Vignette only
Logistic Regression—Statistical Model
Coefficients and Wald Chi square values

TAX PREPARE R VIGNETTE

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
<th>OTHREL</th>
<th>CATHHS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full</td>
<td>0.376</td>
<td>-0.339</td>
<td>-0.608</td>
<td>0.578</td>
<td>-0.019</td>
<td>0.510</td>
<td>-0.191</td>
<td>-0.030</td>
<td>0.351</td>
<td>0.417</td>
</tr>
<tr>
<td>(n=319)</td>
<td>(0.152)</td>
<td>(1.457)</td>
<td>(1.734)</td>
<td>(1.027)</td>
<td>(0.244)</td>
<td>(2.163)</td>
<td>(0.349)</td>
<td>(0.007)</td>
<td>(0.800)</td>
<td>(0.888)</td>
</tr>
</tbody>
</table>

Reduced
(n=319)

<table>
<thead>
<tr>
<th>Intercept</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
<th>OTHREL</th>
<th>CATHHS</th>
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<tr>
<td>0.227</td>
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<tr>
<td>(3.148)</td>
<td>(1.457)</td>
<td>(1.734)</td>
<td>(1.027)</td>
<td>(0.244)</td>
<td>(2.163)</td>
<td>(0.349)</td>
<td>(0.007)</td>
<td>(0.800)</td>
<td>(0.888)</td>
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<table>
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<tr>
<th>Model</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>Model</th>
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<tr>
<td>Full</td>
<td>0.028</td>
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<td>-0.369</td>
<td>0.453</td>
<td>0.145</td>
<td>13.164</td>
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<td>(continued)</td>
<td>(0.005)</td>
<td>(0.005)</td>
<td>(1.271)</td>
<td>(1.368)</td>
<td>(0.190)</td>
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</table>

Reduced
(continued)

2.476b

Note: Amounts in parenthesis represent Wald Chi-square values.

a  Significant at the .10 level

b  Significant at the .12 level

(For legend, please see Table 6)
Table 22
Revenue Cut-off and Tax Preparer Vignettes only
Statistical Model—Logistic Regression
Coefficients and Wald Chi square values

REVENUE CUT-OFF AND TAX PREPARER VIGNETTES

<table>
<thead>
<tr>
<th>Model</th>
<th>Intercept</th>
<th>Intercept2</th>
<th>UNIV</th>
<th>LEVEL</th>
<th>INTER</th>
<th>AGE</th>
<th>INTL</th>
<th>CATH</th>
<th>PROT</th>
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<tbody>
<tr>
<td>Full</td>
<td>-0.711</td>
<td>1.469</td>
<td>-0.431</td>
<td>-0.647</td>
<td>0.143</td>
<td>0.009</td>
<td>0.761</td>
<td>-0.369</td>
<td>-0.422</td>
</tr>
<tr>
<td>(n=319)</td>
<td>(0.633)</td>
<td>(2.681)d</td>
<td>(2.728)e</td>
<td>(2.301)</td>
<td>(0.074)</td>
<td>(0.061)</td>
<td>(5.575)b</td>
<td>(1.520)</td>
<td>(1.574)</td>
</tr>
<tr>
<td>Reduced</td>
<td>-0.996</td>
<td>1.127</td>
<td>-0.209</td>
<td>-0.660</td>
<td></td>
<td></td>
<td>0.630</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n=319)</td>
<td>(9.625)d</td>
<td>(12.220)g</td>
<td>(0.921)</td>
<td>(6.578)e</td>
<td></td>
<td></td>
<td>(4.606)b</td>
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<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Model</th>
<th>OTHREL</th>
<th>CATHHS</th>
<th>PUBHS</th>
<th>POLLIB</th>
<th>POLMID</th>
<th>RELLIB</th>
<th>RELMID</th>
<th>Model</th>
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</thead>
<tbody>
<tr>
<td>Full</td>
<td>0.206</td>
<td>0.364</td>
<td>-0.254</td>
<td>-0.688</td>
<td>-0.371</td>
<td>0.278</td>
<td>-0.007</td>
<td>26.193b</td>
</tr>
<tr>
<td>(continued)</td>
<td>(0.326)</td>
<td>(0.791)</td>
<td>(0.467)</td>
<td>(3.533)c</td>
<td>(1.552)</td>
<td>(0.611)</td>
<td>(0.000)</td>
<td></td>
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<tr>
<td>Reduced</td>
<td></td>
<td></td>
<td></td>
<td>-0.331</td>
<td></td>
<td></td>
<td></td>
<td>15.166a</td>
</tr>
<tr>
<td>(continued)</td>
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<td></td>
<td>(1.551)</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Note: numbers in parenthesis are Wald Chi-square values.

a  Significant at the .01 level
b  Significant at the .05 level
c  Significant at the .10 level
d  Significant at the .11 level

(For legend, please see Table 6)
school) LEVEL (lower-division vs. senior accounting students) INTL, and PROT, the model is significant at the 0.10 level. In this model, class level is significant (Wald Chi-square = 3.925) at the 0.10 level, and INTL is marginally significant at the 0.11 level. This result indicates that senior accounting students respond more ethically to this dilemma than lower-division students. One possible reason is that senior accounting students have a better grasp of cut-off problems, including the proper accounting treatment of such problems, than the lower-division students.

A similar analysis was performed on the tax preparer dilemma. In this vignette, the student’s response is either to remain as the tax preparer for a client who the student now knows misled him or to cease being as the client’s tax preparer. The results can be found on Table 21. The full model is not found to be significant. However, in a reduced model including only the student’s level (lower-division vs. senior accounting students), the model was found to be marginally significant (Chi-square = 2.476 with a p value of 0.115). The results are similar to those found in the revenue cut-off dilemma, with senior accounting students responding more ethically to the dilemma than lower-division students. It is possible that, as in the cut-off dilemma, lower-division students did not grasp the problem in the same way that senior accounting students did.

Finally, I regressed the total number of ethical responses in these two cases, i.e., 0, 1, or 2, against all the same independent variables. The results can be found on Table 22. The full model was found to be significant (Chi square = 26.193 with a p-value of 0.024). In this full model UNIV (Catholic vs. non-Catholic private), INTL, and POLLIB were all found to be significant. However, when reducing the model to LEVEL (based on
looking at the two vignettes separately), and including UNIV, INTL, and POLLIB, only LEVEL and INTL show significance, with this model showing significance (Chi square = 15.156 with a p-value of 0.004). The results of the reduced model indicate that senior accounting students respond more ethically as a group on these two dilemmas than do lower-division students. Additionally, domestic students respond with more ethical responses than economic responses when compared to international students. There are a number of factors that might account for this variation, such as cultural differences or language barriers.

Discussion and Implications of the Student Testing Results

The empirical evidence I have presented suggests a number of insights. The level of cognitive moral development, as manifested by the P-score, indicates there is a difference between lower-division students and senior students. This result in the reduced model was in the predicted direction and is consistent with previous research that states education is a significant contributor to an increase in CMD. In addition, subjects with a liberal religious orientation showed significance that is consistent with previous research (see Rest 1986a). The confirmation of an increase in the CMD of senior-level students from lower-division students is important for the accounting profession because it is these senior-level students who will become the accounting professionals of tomorrow. As professionals, they will be called upon to make decisions that have moral implications. Even though the bulk of the research on CMD and ethical decision making has not always shown a positive relationship, intuitively it makes sense to prefer greater CMD levels among accountants than lower CMD levels (as evidenced by the P-scores).
At a minimum, a higher P-score indicates an individual with a more complex and differentiated thought process which would seem to be an important attribute to have when trying to resolve difficult business dilemmas, including those with ethical overtones.

This study did not find support for a greater rate of change in the CMD of accounting students at the Catholic university as compared to the non-Catholic school. One cannot argue from this study that a Catholic university education is significantly different from a non-Catholic university with regards to increasing CMD. For comparison purposes, Table 21 provides a summary of DIT P-score norms from prior research of college educated adults (Rest 1979, 1986) and accounting practitioners (Armstrong 1987), as well as the scores from the current study.

### TABLE 23
Standard Norms for the Defining Issues Test

<table>
<thead>
<tr>
<th>Description of Research</th>
<th>Sample</th>
<th>DIT P</th>
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<tbody>
<tr>
<td>High school seniors</td>
<td>581</td>
<td>31.8</td>
</tr>
<tr>
<td>Male college students</td>
<td>449</td>
<td>44.1</td>
</tr>
<tr>
<td>Female college students</td>
<td>436</td>
<td>45.9</td>
</tr>
<tr>
<td>Practicing physicians</td>
<td>157</td>
<td>49.5</td>
</tr>
<tr>
<td>Seminarians in church</td>
<td>27</td>
<td>57.8</td>
</tr>
<tr>
<td>CPA Respondents, 1984</td>
<td>64</td>
<td>37.1</td>
</tr>
<tr>
<td>CPA Respondents, 1985</td>
<td>154</td>
<td>38.5</td>
</tr>
<tr>
<td>CPA Respondents, 1987</td>
<td>180</td>
<td>38.1</td>
</tr>
<tr>
<td>Current Study:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Total sample</td>
<td>184</td>
<td>32.5</td>
</tr>
<tr>
<td>2. Lower-division only</td>
<td>135</td>
<td>30.5</td>
</tr>
<tr>
<td>3. Senior-level accounting students</td>
<td>49</td>
<td>38.2</td>
</tr>
</tbody>
</table>

*a Research sources can be found in Rest (1979, 113)
*b Rest (1986, 114)
*c Armstrong (1987, 32)
*d Ponemon (1988, 215)
As can be seen from Table 21, the seniors’ P-score in the current study are comparable to the CPA respondents. However, the continued evidence that accounting students’ P-score are approximately six points lower than other college students should be a cause of concern for the accounting profession.

This study also found, as hypothesized, that there was no difference between lower-division students and accounting seniors in how they self-ranked ethical and economic values. In reviewing the average student rankings for economic and ethical values, the senior accounting students at each school rank economic value, i.e., a prosperous life, over a point lower in importance than their lower-division counterparts (see charts on hypothesis three in results section above). A potential reason that this did not achieve statistical significance may be the smaller sample of senior accounting students at both schools. Future research, with a greater sample of accounting seniors, may shed more light on whether this change in economic value ranking is potentially a result of the educational process. This study did find, as hypothesized, a relationship between the student’s self-ranking of ethical/economic values and the number of economic responses to business dilemmas. However, the relationship is not strong enough to generalize, i.e., those students who rank economic values greater than ethical values will necessarily score a greater number of the business vignettes with an economic response.

I also hypothesized Catholic university accounting students would respond with more ethical responses to business dilemmas over time than the non-Catholic university accounting students. I did not find such support. In looking at Table 18 for hypothesis
six B, the absolute averages for the four groups appear to be very similar. The type of school does not appear to impact the number of ethical responses to the eight business vignettes.

In summary of the student testing portion of this research, there does not appear to be much difference in the CMD of accounting students between the two schools, the importance given to ethical values relative to economic values, nor to ethical resolutions to potential business dilemmas. As indicated above, the continuing evidence of lower CMD—as shown by the Defining Issues Test for accounting students—is disconcerting. These future accounting professionals are not reaching the CMD level of other university students by the time they graduate. These results are surprising because it is logical to believe that a person’s CMD will have at least some effect on the ethical choices he or she makes.

The data from the sample for hypothesis one and two (which may have included too few senior accounting students to be significant) tends to show that the students from the non-Catholic university scored a greater increase in the P-score, i.e., ten points, in comparison with the Catholic university, i.e., five points. Part of this difference might be due to the lower CMD at the non-Catholic university among lower-division students. This being said, if these results are found to be representative of the two schools, this should be of concern to the Catholic university which explicitly stresses moral and ethical development as part of its mission. If students who matriculate at a Catholic university do not manifest greater ethical values in comparison to others in society, then at least one of the goals of that institution is not being met. At a minimum, further research is
necessary to determine if this arguably low level of CMD growth among Catholic university accounting students is consistent among a larger population. In addition, such research might include a comparison with other departments within the institution, as well as with other universities.

As to the business vignettes, no difference was found among all students in the number of ethical responses to the business dilemmas. With regards to the vignettes that have been used in previous research (see Barnett and Karson 1987 and 1989), the students’ percentage of average ethical responses was lower than those found in these other studies. In looking at the comparison of ethical responses chart (see Table 18), it does appear there is a trend towards a small increase in answering the dilemmas with an ethical resolution from lower-division students to senior-level accounting students. Future research that includes testing more accounting students, as well as students of other majors, i.e., business and non-business, would help provide comparison information that might be useful in examining ethics and accounting education. It also might prove beneficial to give these cases to the same students throughout their education process, and perhaps even as professionals, in order to determine if there is a change in these individuals.

Discussion and Implications of the Organizational Study and Student Testing

In considering the organizational study and the student testing a couple of thoughts come to mind. From the organizational study it does appear the administration believes that ethical development of students is an important goal of their institution. However, the accounting faculty at both institutions (those who would potentially appear
to have a major influence in bringing ethical development into the student's experience through the learning experiences of the classroom), are not actively pursuing this goal in a consistent and explicit manner, i.e., there is little indication of ethical development in the accounting courses syllabi and not assigning ethics problems. This being said, the results of the student testing do indicate that some ethical development is occurring, i.e., the senior accounting students manifest higher P-scores, i.e., indicating a higher CMD level, as compared to lower-division students. However, the other two ethical measures used in this study found no difference either between schools or between the senior-level accounting students and the lower-division students. At a minimum, this study suggests the ethical emphasis at both schools is finding limited success in the ethical development of the accounting students as evidenced by the P-scores. The questions the schools need to consider is: Is this satisfactory ethical development?

Another way to look at each institution is to break down each school by university administration, business school administration, and the accounting department. In reviewing the organizational material at both schools, the university administration stresses the importance of student's ethical development, although the Catholic school does place a greater formal emphasis than the non-Catholic school. This is especially the case when looking at each school's mission statement. At the business school administration level it is also the case at both schools that ethical development of students is promulgated as an important component of the business school experience. A potential reason for this concern may be the ethical accreditation requirements of the AACSB. Included in this accreditation requirement is the importance of bringing an ethical
component into all courses. With regards to the accounting courses, there is little
evidence that ethics is a primary consideration of most of the faculty interviewed. This
would seem to indicate that there is some discrepancy between what the university and
business school administration promulgate as an important component of its students
experience, i.e., ethical considerations throughout the student’s experience, and the
implementation of this experience into the accounting classroom.

I believe this study should be troubling to Catholic university institutions.
Catholic universities profess ethical development and awareness as an important goal for
all their students. If the Catholic university accounting students do not manifest a greater
ethical development than accounting students at a non-Catholic university, then the
Catholic university needs to either examine its commitment to student ethical
development, or consider implementing stronger measures that effectively enhance the
ethical development of their students. For example, the business school, including the
accounting department, may consider requiring ethical problems to be a part of all
accounting examinations. Another possibility might include interdisciplinary discussions
on business ethics, perhaps as mandatory seminars for accounting students.
CHAPTER 5

CONTRIBUTIONS, LIMITATIONS, AND EXTENSIONS

Contributions

This study extends previous work done in cognitive moral development among accounting students. Specifically, this study attempts to consider the impact of a Catholic university experience on the cognitive moral development of accounting students relative to secular university accounting students. The results of this study should be especially important to Catholic university administrators. This study did not find a significant difference in accounting students’ CMD growth between the universities, as measured by the Defining Issues Test. Although the results did not show that non-Catholic university accounting students manifest a lesser CMD growth than the Catholic university accounting students, the review of the university documents did point to a greater stress on ethical development at the Catholic university than the non-Catholic school. Why is this emphasis not resulting in a greater CMD among accounting students at the Catholic university? One possible reason may be that few accounting professors include formal, explicit and difficult ethical discussions in their accounting courses.

An essential component of accounting student’s CMD growth is the examination of how educational institutions “implement” moral and ethical development. It is important that researchers understand the structures that underlie accounting students’ education, including their ethical and moral education. This study did shed some light on
how these institutions attempt to implement the university goal of moral development, indicating that ethical discussion and coverage within the accounting courses is sporadic at best. Interviews with accounting faculty appeared to show that, for the most part, ethical discussions within the classroom are more or less tangential to the technical education aspects of accounting, and it may be the case that because of the nature of accounting (as primarily a technical discipline) that ethical discussions are better left to other (liberal arts) courses. This argument still does not explain the lower CMD as evidenced by lower P-scores by accountants and by accounting students. The results of this and other accounting CMD studies strongly suggest that something must be missing in the ethical training of accounting students. In the worst case, as long as some (if not most) accounting professors believe that ethical training is best left to other non-accounting courses, then it seems possible that students may fall into the belief that accounting ethics truly is an oxymoron. That is, if accounting professors treat accounting education simply as a technical discipline, it makes sense to believe that students may come to consider accounting as predominantly a technical discipline.

A further contribution is the introduction of two other instruments that potentially could shed more light on an individual’s ethical and value development. Much more work is needed to evaluate how the Rokeach Value survey and the business vignettes could be used to complement the work done on cognitive moral development. Even though the findings of this study regarding ethical values relative to economic values, i.e.,
the Rokeach Value survey, and ethical responses relative to economic responses, i.e.,
(the eight business vignettes), was not conclusive, this approach, I believe, has some
potential. Somehow we need to get a better idea not only how accounting students
develop moral cognition, but we need to explore how students actually will respond to
ethical dilemmas.

Jeffrey (1993) suggested that future accounting research should consider what
actions accountants take when faced with accounting dilemmas. This study attempted to
assess accounting students’ responses to business dilemmas and how this relates to their
self-ranking of ethical and economic values. Even though significant results were not
found, this may be due, as noted above, to the small sample size of accounting seniors.
However, the two accounting vignettes did show some difference in responses between
the lower division and senior accounting students. Senior accounting students’ ethical
responses on these two vignettes were significantly greater than the ethical responses of
the lower-division students. It is possible that the lower-division students did not grasp
the accounting dilemmas in the same way that senior accounting students were able to.
Additionally, the domestic students scored higher ethical responses than international
students. This result may be due to cultural differences, as well as differences in ability
to grasp the two accounting dilemmas.

Limitations

There are a number of limitations to this current study. The P-score is a reliable
and valid measure, but it is still controversial as a surrogate measure for CMD. This
study makes use of cross-sectional data, ignoring such factors as maturation of individual
participants. While previous studies have verified cross-sectional research studies using the DIT, not all the variables examined in this study have been subject to longitudinal analysis.

Another limitation is using the self-assessed ranking of ethical and economic values. The assumption in this study—that the difference in ethical and economic values as measured from the Rokeach Value survey is sufficient for classifying the students into mutually exclusive categories—is subject to some question. Perhaps future researchers could find another method that provides a superior way to categorize subjects and their ethical values. This being noted, the approach taken does provide some valuable information. There appears to be no doubt that most students rank economic prosperity higher than ethical concerns. Although perhaps not unexpected, a question to consider is whether the amount of difference between the economic and ethical values (as rated using the Rokeach Value survey) is something that should concern accounting educators and the accounting profession as a whole. If students are more inclined to value economic considerations over ethical considerations, then it seems quite possible that when these two values conflict in any given situation, that getting future accountants to consider (and act) ethically may be difficult. Future studies may wish to extend this instrument to professional accountants. Does the economic value priority over the ethical value (as shown overall in this study) transfer to professional accountants, or does the difference change in one direction or another?

The small sample taken from two educational institutions will limit the ability to generalize the results to all accounting students. Future studies might include a
longitudinal study of accounting students as they proceed through their schooling. A longitudinal study would provide evidence of each subject's cognitive moral development during the university years. This might provide a better basis in evaluating the student's university experience with regards to CMD than the cross-sectional method used in this study. In addition, the use of the Rokeach Value survey throughout the students' university years could provide data on whether students change in their ranking of economic values relative to ethical values. This would provide other data regarding the students' value development, i.e., economic values relative to economic values, over the students' university experience.

There are some limitations from the organizational study. It appears that the questions may not have been understood in the same way by all those interviewed, i.e., the first question asked what the ethical values of the institution were and the second asked how these values were brought into the students' experience. It seems in reviewing the interview transcripts that the interviewee may not have connected these two questions adequately. It is also possible that the questions posed may not have captured adequately how ethics is brought into the student's experience. Perhaps future studies could include observing a number of accounting classes in order to see if and how ethical issues are brought into the classroom. However, this limitation does not negate the fact that these interviews provided useful information, especially the somewhat different perspectives that the administration and faculty has on CMD at these two schools. The ambiguity of just what one means when talking about ethical values is itself valuable information. If there is not an agreement as to what ethical values are, how are educators going to be able
to improve ethical development? These interviews did show that most faculty are aware of his or her institution's mission statement as well as the requirements, including those relating to the ethical development of students, of the AACSB. Communication of the mission statement and AACSB requirements regarding ethics is taking place. Implementation in meeting the goals of these mission statements and AACSB ethical requirements however, seems to be occurring with mixed success. Another limitation to the organization study was the researcher (as interviewer) not specifically asking each question to those interviewed. To address this limitation, subsequent to the initial interview, the researcher re-interviewed as many of the administrators and faculty as was possible to obtain responses for the missing questions. This provided the necessary information to complete this aspect of the organizational study.

Extensions

This study points to a number of future research directions. Future studies with larger samples from similar religious type schools may allow us to see if these results can be replicated with other accounting students. Additionally, this study could be extended to more religiously conservative universities, i.e., both Protestant and Catholic that have accounting degree programs, to determine if the type of religious philosophy of an institution impacts CMD and value development. The Rokeach Value survey and the business vignettes could be used to compliment the work done on cognitive moral development and accounting education. Finally, it would be interesting to see how professional accountants would respond to the accounting vignette dilemmas.
Although perhaps not unexpected, a question to consider is whether the greater relative value that students give to economic values over ethical values is something that should concern accounting educators and the accounting profession as a whole. If students are more inclined to value economic considerations over ethical considerations, then it seems quite possible that when these two values conflict in any given situation, that getting future accountants to consider (and act) ethically may be difficult to do. As noted above future studies may wish to extend this instrument to professional accountants. Does ranking economic value over ethical value (as shown overall in this study) carry over to professional accountants, or do professional accountants rank ethical values over economic values?

How do accounting educators assist their students to become ethically concerned in their decision process? I think one thing that is imperative is that accounting faculty consider ways that ethical considerations might be brought into the classroom in a more consistent manner. Part of the process should include dialogue with other accounting and university faculty. There is no doubt that the AACSB considers ethical development an essential component of all business education. This study provides continued support that accounting students are not manifesting high cognitive moral development, even within a religious institution that espouses ethical values as extremely important. This study also indicates that economic values are quite important to students. This becomes a concern of the accounting profession when this value overrides all other, including ethical, considerations. Future research may wish to consider alternative approaches to teaching accounting that not only result in graduates strong in accounting technical
expertise, but assist students to become professional accountants who are persons of unquestioned integrity.
APPENDIX A

KOHLBERG'S STAGES OF MORAL DEVELOPMENT
STAGES OF MORAL REASONING

PRE-CONVENTIONAL LEVEL: FOCUS IS SELF.

Stage 1: Obedience: You do what you are told primarily to avoid punishment.

Stage 2: Instrumental egotism and simple exchange: Let’s make a deal, or only consider the cost and/or benefits to oneself.

CONVENTIONAL LEVEL: FOCUS IS RELATIONSHIPS

Stage 3: Interpersonal concordance: Be considerate, nice and kind, and you’ll get along with people. Focus is on cooperation with those in your environment.

Stage 4: Law and duty to the social order: Everyone in society is obligated and is protected by the law. Focus is on cooperation with society in general.

POST-CONVENTIONAL LEVEL: FOCUS IS PERSONALLY HELD PRINCIPLES

Stage 5: Societal consensus: You are obligated by whatever arrangements are agreed to, and by due process and procedure. Focus is on fairness of the law or rule as determined by equity and equality in the process of developing the rule.

Stage 6: Nonarbitrary social cooperation: Actions guided by self-chosen principles (that usually value justice, dignity, and equality). Focus is on fairness of the law or rules derived from general principles of just and right as determined by rational people.

Adapted from Kohlberg's *Stages of Development as Basis for Education* (1980, p.91)
There are a number of researchers who have theoretical or other difficulties with Kohlberg’s theory of cognitive moral development. For instance, Gilligan (1982) suggests there is a male bias implicit in Kohlberg and that women will not rate as high as males in terms of the stage of moral development due to a different cognitive focus. Gilligan believes women assess morality concerns based on the concept of care and concern, especially in regards to an individual’s relationships. This contrasts with a person integrating the concept of justice that underlies much of Kohlberg’s theory. Gilligan believes women do not resolve dilemmas based on justice concerns. She posits that Kohlberg’s formulation places a great emphasis on the development of abstract principles of justice, but ignores such personal and interpersonal issues such as the conflict between caring for others and taking responsibility for one’s own actions. This different focus, according to Gilligan, will lead to different scores on Kohlberg’s scale that creates a bias against women. Kohlberg et al. (1983, p.21) suggest, in response, that Gilligan’s care ethic does not adapt well to resolution of justice problems. Kohlberg also suggests that morally valid forms of caring and community, i.e., Gilligan’s premises, presuppose prior conditions and judgments of justice and are thus implicitly included in his model. Although Kohlberg et al. (1983, 95) does admit that the assumption of the primacy of justice has not been “proved” by research, the results of many studies strongly suggest that this justice assumption is valid. A number of researchers have found data supporting several components of Kohlberg’s theory regarding cognitive moral stages, including sequentially, structured, wholeness, and relationship to action.
In addition, Gilligan holds that the essence of meaning and truth in morality is found in real life situations rather than in the hypothetical dilemmas posed by Kohlberg. She seems to be saying that hypothetical situations such as those used by Kohlberg (and Rest) do not give an accurate rendering of what people will do when faced with a moral dilemma in their own lives. Therefore, these hypothetical situations are not reliable indicators of what actually transpires within an individual when faced with real life situations and dilemmas. However, Haan (1975) found that there are positive correlations between hypothetical moral dilemmas and actual moral dilemmas faced by individuals. Rest (1986b, 456) additionally asserts that researchers in other areas, e.g., language development, memory, and prose comprehension, often use novel stimuli instead of hypothetical dilemmas to minimize specific, idiosyncratic effects and maximize the study of general rule-based responses.
APPENDIX C

KOHLBERG'S METAPHORICAL STAGE 7
Kohlberg held there was further stage development beyond principled moral reasoning. In 1974 he discussed Stage 7, a metaphorical faith development stage. In his theory, Kohlberg originally claimed moral principles are formulated and justified without reliance on faith or religion. He claimed the principled justice of Stage 6 stands on philosophical and psychological grounds. However, Kohlberg states that at Stage 6, the ontological question: "Why be moral in a world that often appears to be unjust?" remained unanswered. In the earlier stages, there are rational answers within the framework of each structure. For instance:

A Stage 1 person is moral because of the intent to avoid punishment.
A Stage 3 person is moral because it is important to be a good person in one's own eyes and the eyes of others.
A Stage 5 person is moral because of a sense of binding social contract for the protection and welfare of all persons in the society.

There is no rational answer for Kohlberg regarding a Stage 6 person. He thus concluded that faith and religion would provide a morality motive for a Stage 6 person. Included in this discussion are questions such as, "Why live?" and, "How should we (I) face death?" These are ultimate questions—religious ones actually—and not moral questions. An individual cannot answer these questions on purely rational grounds. Stage 6 persons affirm life from a cosmic perspective, feeling some mystical union with God, life, or nature. They accept mortality, find meaning in a moral way of life, and express their love for and union with life through a love for fellow human beings.

Because the logical structure of Stage 7 is vague and its philosophic adequacy hard to rationalize, its justification must rest more on the psychological testimony of lives
than upon structural analysis. An example is the life of Martin Luther King, Jr., who lived and died for his ethical principles as evidenced by his commitment to justice.

Stage 7 is simply a hypothetical stage; there is no empirical method for determining if a person is in this stage. Therefore, there is no attempt to determine if any of the accounting subjects in this study are at such a level.
INTERVIEW DATA SHEET

NAME ________________________________
TITLE _________________________________
LENGTH OF TIME AT THIS INSTITUTION ______
DATE AND TIME OF INTERVIEW ______________

QUESTIONS:

1. What are the ethical values at this institution?

2. How are these ethical values manifested?

3. How are these ethical values communicated to the students?

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?
APPENDIX E

DEFINING ISSUES TEST (DIT)
GENERAL INSTRUCTIONS

This questionnaire is aimed at understanding how individuals think about social problems. Different people often have different opinions about questions of right and wrong. There are no "right" answers in the way that there are right answers to math problems. We would like you to tell us what you think about several problem stories. Complete anonymity is guaranteed, for your name is not required. In the following pages, you will be asked to give your opinions about several stories. Here is a story as an example:

Frank Jones has been thinking about buying a car. He is married, has two small children, and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but also sometimes for vacation trips. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. Below there is a list of some of these questions.

If you were Frank Jones, how important would each of these questions be in deciding what car to buy?

Instructions for Part A: (Sample Question)

On the left hand side check one of the spaces by each statement of a consideration. (For instance, if you think that statement no. 1 is not important in making a decision about buying a car, check the space on the right.)

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<th>IMPORTANCE:</th>
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1. Whether the car dealer was in the same block as where Frank lives. (Note in this sample, the person did not think was important in making a decision.)

2. Would a used car be more economical in the long run than a new car? (Note that a check was put in the far left space to indicate the opinion that this is an important issue in making a decision about buying a car.)

3. Whether the color was green, Frank's favorite color.

4. Whether the cubic inch displacement was at least 200. (Notice that if you are unsure about what "cubic inch displacement" means, then mark it "no importance").

5. Would a large roomy car be better than a compact car?

6. Whether the front connibilies were differential. (Note that if a statement sounds like gibberish or nonsense to you, mark it "no importance").

Instructions for Part B: (Sample Question)

From the list of questions above, select the most important one of the whole group. Put the number of the most important question on the top line below. Do likewise for the second, third, and fourth most important choices. (Note that the top choices in this case were checked on the far left-hand side — statements no. 2 and no. 5 were thought to be very important. In deciding what is the most important, a person would re-read no. 2 and no. 5, pick one of them as the most important, and then put the other as "second most important," and so on.)

| Most Important | 5 |
| Second Most Important | 2 |
| Third Most Important | 3 |
| Fourth Most Important | 1 |
HEINZ AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid $200 for the radium and charged $2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about $1,000, which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife. Should Heinz steal the drug? (Check one)

□ Yes  □ Can't decide  □ No

IMPORTANCE:

1. Whether a community's laws are going to be upheld.
2. Isn't it only natural for a loving husband to care so much for his wife that he's steal?
3. Is Heinz willing to risk getting shot as a burglar or going to jail for the chance that stealing the drug might help?
4. Whether Heinz is a professional wrestler, or has considerable influence with professional wrestlers.
5. Whether Heinz is stealing for himself or doing this solely to help someone else.
6. Whether the druggist's rights to his invention have to be respected.
7. Whether the essence of living is more encompassing than the termination of dying, socially and individually.
8. What values are going to be the basis for governing how people act towards each other.
9. Whether the druggist is going to be allowed to hide behind a worthless law which only protects the rich anyhow.
10. Whether the law in this case is getting in the way of the most basic claim of any member of society.
11. Whether the druggist deserves to be robbed for being so greedy and cruel.
12. Would stealing in such a case bring about more total good for the whole society or not?

From the list of questions above, select the four most important:

Most Important
Second Most Important
Third Most Important
Fourth Most Important
ESCAPED PRISONER

A man had been sentenced to prison for 10 years. After one year, however, he escaped from prison, moved to a new area of the country, and took on the name of Thompson. For 8 years he worked hard, and gradually he saved enough money to buy his own business. He was fair to his customers, gave his employees top wages, and gave most of his own profits to charity. Then one day, Mrs. Jones, an old neighbor, recognized him as the man who had escaped from prison 8 years before, and whom the police had been looking for.

Should Mrs. Jones report Mr. Thompson to the police and have him sent back to prison? (check one)

☐ Should report him  ☐ Can't decide  ☐ Should not report him

IMPORTANCE:

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<tr>
<th>Great</th>
<th>Much</th>
<th>Some</th>
<th>Little</th>
<th>No</th>
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<tr>
<td>1. Hasn't Mr. Thompson been good enough for such a long time to prove he isn't a bad person?</td>
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<td>2. Everytime someone escapes punishment for a crime, doesn't that just encourage more crime?</td>
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<td>3. Wouldn't we be better off without prisons and the oppression of our legal systems?</td>
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<td>4. Has Mr. Thompson really paid his debt to society?</td>
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<td>5. Would society be failing what Mr. Thompson should fairly expect?</td>
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<td>6. What benefits would prisons be apart from society, especially from a charitable man?</td>
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<td>7. How could anyone be so cruel and heartless as to send Mr. Thompson to prison?</td>
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<td>8. Would it be fair to all the prisoners who had to serve out their full sentences if Mr. Thompson was let off?</td>
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<td>9. Was Mrs. Jones a good friend of Mr. Thompson?</td>
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<td>10. Wouldn't it be a citizen's duty to report an escaped criminal, regardless of the circumstances?</td>
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<td>11. How would the will of the people and the public good be served?</td>
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<td>12. Would going to prison do any good for Mr. Thompson or protect anybody?</td>
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</table>

From the list of questions above, select the four most important:

Most Important ________

Second Most Important ________

Third Most Important ________

Fourth Most Important ________
NEWSPAPER

Fred, a senior in high school, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the war in Viet Nam and to speak out against some of the school’s rules, like the rule forbidding boys to wear long hair.

When Fred started his newspaper, he asked his principal for permission. The principal said it would be all right if, before every publication, Fred would turn in all his articles for the principal’s approval. Fred agreed and turned in several articles for approval. The principal approved all of them and Fred published two issues of the paper in the next two weeks.

But the principal had not expected that Fred’s newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fred’s opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the principal ordered Fred to stop publishing. He gave as a reason that Fred’s activities were disruptive to the operation of the school.

Should the principal stop the newspaper? (Check one)

☐ Should stop it
☐ Can’t decide
☐ Should not stop it

IMPORTANCE:

1. Is the principal more responsible to students or to the parents?

2. Did the principal give his word that the newspaper could be published for a long time, or did he just promise to approve the newspaper one issue at a time?

3. Would the students start protesting even more if the principal stopped the newspaper?

4. When the welfare of the school is threatened, does the principal have the right to give orders to students?

5. Does the principal have the freedom of speech to say “no” in this case?

6. If the principal stopped the newspaper would he be preventing full discussion of important problems?

7. Whether the principal’s order would make Fred lose faith in the principal.

8. Whether Fred was really loyal to his school and patriotic to his country.

9. What effect would stopping the paper have on the student’s education in critical thinking and judgments?

10. Whether Fred was in any way violating the rights of others in publishing his own opinions.

11. Whether the principal should be influenced by some angry parents when it is the principal that knows best what is going on in the school?

12. Whether Fred was using the newspaper to stir up hatred and discontent.

From the list of questions above, select the four most important:

Most Important
Second Most Important
Third Most Important
Fourth Most Important
APPENDIX F

STUDENT INFORMATION FORM
AND ROKEACH VALUE SURVEY
STUDENT INFORMATION

General Background. Please tell us about yourself by writing the appropriate number on the line to the right of each question.

1. What is your relationship to the University?
   (1) first year student
   (2) second year student
   (3) third year student
   (4) fourth year student
   (5) beyond fourth year student

2. What is your religious affiliation?
   (1) Catholic  (2) Protestant  (3) Jewish
   (4) Other (please specify)  (5) None

3. Do you consider yourself liberal __, middle of the road __, or conservative __ in your religious beliefs and practices? (Please check one).

4. Do you consider yourself liberal __, middle of the road __, or conservative __ in your political beliefs and practices? (Please check one).

5. With what college or school are you affiliated?
   (1) Business College
   (2) College of Liberal Arts and Sciences
   (3) Other (please specify)

6. Indicate the type of high school that you graduated from:
   (1) Public
   (2) Catholic Private
   (3) non-Catholic Private
   (4) Other (please specify)

For the following questions, please answer as is appropriate:

7. For upper-division students only: Are you an accounting major? Yes ____ No ____

8. For lower-division students only: Do you intend to become an accounting major? Yes ____ No ____

9. Please indicate your SAT score: ______________________

10. Are you a transfer student? Yes ____ No ____ 11. An international student? Yes ____ No ____

12. Did you take this test during the spring semester? Yes ____ No ____

13. Female ____ Male ____ 14. Age ____

How important are the religious and spiritual components of your life? (Please check one space)

Extremely important Very important Quite important Rather important Slightly important Not at all important

____  ____  ____  ____  ____  ____  ____
VALUE SURVEY

This is a scientific study of value systems. There are no right or wrong answers in this study. The best answer is your own personal opinion.

Below is a list of 18 values in alphabetical order. We are interested in finding out the relative importance of these values to you.

Study the list carefully. Then place a 1 next to the value which is most important to you, place a 2 next to the value which is second most important, etc. The value which is least important should be ranked 18.

When you have completed ranking all the values, go back and check your list. Feel free to make changes. Please take all the time you need to think about this, so that the end result truly represents your values.

___ A COMFORTABLE LIFE (a prosperous life)
___ AN EXCITING LIFE (a stimulating, active life)
___ A SENSE OF ACCOMPLISHMENT (lasting contribution)
___ A WORLD AT PEACE (free of war and conflict)
___ A WORLD OF BEAUTY (beauty of nature and the arts)
___ EQUALITY (brotherhood and sisterhood, equal opportunity for all)
___ FAMILY SECURITY (taking care of loved ones)
___ FREEDOM (independence, free choice)
___ HAPPINESS (contentedness)
___ INNER HARMONY (freedom from inner conflict)
___ MATURE LOVE (sexual and spiritual intimacy)
___ NATIONAL SECURITY (protection from attack)
___ PLEASURE (an enjoyable, leisurely life)
___ SALVATION (saved, eternal life)
___ SELF-RESPECT (self-esteem)
___ SOCIAL RECOGNITION (respect, admiration)
___ TRUE FRIENDSHIP (close companionship)
___ WISDOM (a mature understanding of life)
BUSINESS VIGNETTES

Please respond to each of the following business situations by indicating with a checkmark for the resolution you would choose.

**Situation Number 1**

Assume you are a manager for an accounting firm. As you leave your office for an extremely important meeting with a major potential new audit customer, you overhear the switchboard operator saying, "If X calls in, please see that X calls home, as X's spouse says there is a mini-crisis." You are to meet with X at the customer's office and the two of you are to make the sales presentation. X's participation is critical. X is quite nervous and often gives a bad impression if distracted. Would you:

A. Relay the information to X before the meeting with the potential audit client.
B. Not relay the information to X before the meeting with the potential audit client.

**Situation Number 2**

When returning from an out-of-town audit trip prepaid by your accounting firm you find yourself fogged in at the San Francisco Airport. The airport provides you a bus ride to Sacramento, California (where you live) for $25, returning to you the $100 plane fare. The delay means you reach home several hours later than expected. Would you:

A. Include the $75 refund on your expense report.
B. Not include the $75 on your expense report.

**Situation Number 3**

Two firms, an investment banking group and a large firm highly experienced in the machine tool industry, are in a fight to acquire a small high-tech machine tool firm that is in grave financial trouble. The large machine tool corporation has offered 2% more money to the shareholders of the small corporation. Also, if the investment-banking firm acquires the small unit, it will be only for resale again in the near future, or whenever the time and the price for resale is right. Thus the investment-banking group, which has no expertise in the running of the machine tool industry, will not replace senior management. Many senior managers are your good friends. The other large machine tool firm, however, is likely to improve operations and cut down costs, including pruning down top personnel by 25% to 75%. As the president of the company, would you approve the takeover by:

A. The investment banking group.
B. The large machine tool company.

PLEASE CONTINUE TO THE FOLLOWING PAGE
Situation Number 4

You are a real estate broker in the Bay Area. Times have been tough of late but you now have a prospect for a shorefront home that will pay you $10,000 in commissions. The property has no boat dock. You overheard the buyer and his wife discuss where they would have a new dock built. They have not addressed the subject with you at all but you know it is important to them. You also know that on this particular lake it is almost impossible to get approval for a new dock from the state licensing authority. No new permits have been allowed for two years. Would you discuss the dock problem with your clients?

_____ A. Yes
_____ B. No

Situation Number 5

You have recently resigned from your position as a sales consultant for a photocopier firm and you will be leaving in several weeks. A customer is interested in purchasing a used copy machine, and you have a recent model that the customer feels would meet company needs. You stand to make a good commission on the deal. However, you know that the customer could purchase a brand new copier from your firm for the same amount of money during a special rebate period. The commission on the new product, however, is substantially less than on the used machine. You would:

_____ A. Inform the customer about the special rebate.
_____ B. Not inform the customer about the special rebate.

Situation Number 6

You are a newly-appointed marketing director of an accounting firm and your primary responsibility is to bring on new clients for management consulting services. You have been invited to make a proposal along with marketing directors from other accounting firms for a major account. Just outside the room where the presentations for all the proposals are to take place, you notice that your chief competitor has inadvertently dropped one of his many copies of his firm’s proposal, and has left the area. He had so many that you doubt he will miss this one copy. Would you:

_____ A. Contact the competitor and return the plan unread.
_____ B. Read the plan.
Situation Number 7

You are an accountant for a manufacturer of pipes. You are making financial reports for the year ended December 31, 1997. You are aware that one of the firm's customers put in an order on December 27 for 10,000 6-foot pipes. Every effort was made by the company to ship the order by December 31, but because of the magnitude of the order, shipment couldn't take place until January 2, 1998. In examining previous years accounting treatment of similar situations, you note that such sales have been included in the revenues of December of that year. In discussing the matter with your supervisor he informs you of the importance of having as great of revenues as possible as employee year-end bonuses are tied to revenues, i.e., the greater the bonus. Would you:

___ A. Include the revenue in the December 1997 revenues.
___ B. Include the revenues in the January 1998 revenues.

Situation Number 8

You prepare tax returns as your primary business. You have been preparing tax returns for four years but competition, especially from H&R Block, is making it difficult to get by. One of your prized customers for these four years accounts for a $1,000 tax return fee. One day you read in the local paper that this customer's oldest son has received a special award for his help in the community. The article indicates that this son has been married for the past 2 years and works for a construction firm. You recall that your customer has been taking his son as an dependent exemption on his tax return all four years. The tax law specifically states that a parent cannot take a married child as a dependent on their tax return. You call the client and voice your concern that a dependent exemption has been taken on his tax return for the last two years that should not have been taken. The customer responds that he does not want to change anything that has been done before because he does not want to raise any flags to the IRS. "I don't want to be audited," he tells you, "and sending an amended return is asking for this to happen. If for some reason I am audited, I will take care of this matter when it comes up." He finishes by saying, "Leave things the way they are, and for the next year I won't take him as a dependent." (Note: The law does not require the tax preparer to notify the Internal Revenue Service of the erroneous dependent deduction that had been taken.) Would you:

___ A. Do as the customer suggests but stop doing tax returns for this customer in the future
___ B. Do as the customer suggests and continue as his tax preparer.
APPENDIX H

MISSION STATEMENTS
University of the Pacific Mission Statement

The first chartered institution of higher education in the State of California, University of the Pacific is an independent, comprehensive university, offering a wide choice of high-quality undergraduate and graduate programs on attractive campuses in Stockton, Sacramento (Law) and San Francisco (Dentistry).

The University of the Pacific’s mission is to provide a superior, student-centered learning environment integrating liberal arts and professional education, and preparing individuals for lasting achievement and responsible leadership in their careers and communities.

We accomplish our mission through highly personalized programs delivered in a caring, supportive, and appealing environment. We seek to strengthen self-confidence, initiative, analytical and creative activity as complements to the teaching that is central to all we do.

Our mission motivates faculty and staff dedication to excellence in teaching and advising. We support research, scholarship, and creative activity as complements to the teaching that is central to all we do.

Our mission inspires our commitment to leadership development, global awareness, community involvement and opportunities for individuals from diverse backgrounds. We are committed to practical experiences as compliments to classroom learning. Highly interactive, student-faculty relations and a broad array of co-curricular activities that help develop students’ abilities are the hallmark of the learning process at University of the Pacific.
University of San Francisco Mission Statement

Founded in 1855, the University of San Francisco declares its commitment to the highest standards of learning and scholarship in the American, Catholic, Jesuit tradition. As a university, it seeks the knowledge, love, and dissemination of truth unreservedly. As Catholic, the University affirms its close relationship and commitment to the educational mission of the Roman Catholic Church. It encourages dialogue between Christian faith and contemporary thought. It welcomes and respects people of all faiths or of no religious belief as full partners who contribute their own values and beliefs to enrich the University enterprise. As Jesuit, the University inherits the rich vision of St. Ignatius of Loyola who founded the Society of Jesus in 1540. Reflecting the values of the Spiritual Exercises, Jesuit education affirms the ultimate goodness of the world as created, loved, and redeemed by God; it seeks to find God in all things. The University recognizes the uniqueness of the individual. It fosters close student-teacher relationships issuing in a special concern for the entire life of the student - intellectual, spiritual, moral, social, psychological, and physical. It promotes high standards of academic excellence and prepares leaders who will work for justice for all people. It balances its primary commitment to the liberal arts and sciences with its dedication to educating for the professions. Central to its mission of preparing leaders in service, the University seeks to offer quality education enhanced by its location in the cultural diversity and beauty of the San Francisco Bay Area. In particular, it strives to: create a campus wide environment which values each individual, heightens ethical standards, instills a passion for justice, and integrates faith with life; support faculty excellence in teaching and research;
prepare men and women to shape its multicultural world with creativity, generosity, and compassion; promote the lifelong learning of mature men and women in an atmosphere of academic freedom.
APPENDIX I

SUMMARY OF USF & UOP INTERVIEWS
ORGANIZATIONAL STUDY
UNIVERSITY OF SAN FRANCISCO INTERVIEWS
RESPONSES TO QUESTIONS

Dr. David Weiner
Professor of Accounting

1. What are the ethical values at this institution?

Dr. Weiner suggested the ethical values at USF were honesty and trust.

2. How are these ethical values manifested?

Dr. Weiner suggested that ethical values are primarily addressed in the classroom. He said the administration is very concerned with ethical development as indicated in the mission statement. The administration has stressed to the faculty that each needs to bring ethics into his or her coursework.

3. How are these ethical values communicated to students?

Dr. Weiner said students are required to take an ethics course. He said, “The university administration does want ethics to be a dominant theme of every course.” Dr. Weiner indicated that he found it difficult to bring ethical cases into an accounting course “that by its very nature isn’t necessarily ethically oriented.” However, he feels that you can take the basic questions of honesty, trust, and truthfulness and relate them to financial accounting. He said, “For the accounting professor, the question is whether you will take the time to do it in class. In many cases, there are so many topics we have to cover that what happens is you end up omitting certain things and sometimes the ethical matters get omitted.”

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Dr. Weiner said he did not feel the mission statement had all that much impact on the university experience. He indicated this skepticism in stating that the words were there, but he wasn’t sure if it affected the teaching of accounting courses.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Weiner said he was part of a group composed of faculty and administration that was evaluating curriculum with an ethical component. With reaccreditation, and the emphasis on the mission statement, the school will be evaluated on how it is fulfilling the mission. So now the school is much more focused on its mission statement.
6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

In general, faculty are expected to bring ethics into each course. How this is done is up to the individual faculty member. With the mission statement emphasis, faculty are being encouraged more and more to include ethics in their course syllabi.

Other than the above questions:

Dr. Weiner suggested certain accounting courses are easier to bring ethical considerations to than others. He suggested that auditing is a course, that by its very nature, often leads to ethical questions. He said, “The auditing course also deals with generally accepted auditing standards and professional conduct. So in the auditing class there is a very heavy dose of ethics.”

When going over the cases with students, Dr. Weiner’s primary concern is not with having the students find the “correct” answer, but rather discussing what roles ethics plays in certain cases.

With regards to values, Dr. Weiner thought all students had a set of values, but that accountants who are professionals have an additional responsibility above and beyond. He said, “Therefore, accountants have more of a burden, especially when the public is relying on them to act as watchdogs, to behave ethically in their behavior.”
1. What are the ethical values at this institution?

Dr. Roberts indicated that one ethical value stressed to faculty is academic honesty. She said, “I believe that when I remove a cheating student from an exam, it says a lot to the other students. I don’t see taking students’ exams away (when they are cheating) as punishment, but as a way to protect the integrity of the other students who do not cheat.”

2. How are these ethical values manifested?

Dr. Roberts suggested ethical values are manifested in the way faculty and students interact together. She mentioned that students often come to accounting faculty not just to ask about accounting, but to request assistance and guidance in questions pertaining to their lives. She also felt that faculty treatment of students impacts this area. She said most faculty treat the students with due respect and in a spirit of service.

3. How are these ethical values communicated to students?

Dr. Roberts indicated that words are important, i.e., ethics discussions in the classroom. In addition, what one says needs to be backed up with action. She said, “As a mother, I know that if what I do is not the same as what I say, what I do means much more to my children. So it is with students.”

4. How are the portions of the mission statement that relate to moral development of the students implemented into the university experience?

Dr. Roberts alluded to the fact that senior-level accounting students would have already had courses in theology and philosophy. These and other courses expose the students to ethical values. In her senior-level Accounting Topics course, Dr. Roberts lists an ethical component. Additionally, one of the two primary projects for the Accounting Topics course involves an ethics problem.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

At the orientation for new faculty, Dr. Roberts went on a two-day retreat with the President, Fr. Schlegel, and the Provost, Fr. Clark. These two talked about the mis-
sion of the university and how it is integrated into the student's experience at USF. At that same orientation, a non-Catholic faculty member discussed his perspective of the mission statement.

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Business faculty are expected to include ethics in their courses. Dr. Roberts indicated she felt that most faculty were "faithful" to bringing ethics into their courses.

Other than the above questions:

It is Dr. Robert's approach to let her accounting students know that as preparers of financial statements, they bear a responsibility to the users of the financial statements. She believes it is important that students not concentrate solely on the bottom line, but become aware of the effects of their decisions as managers and accountants.

While a doctoral student at UC Irvine, Dr. Roberts also taught accounting there. She attempted to bring ethics into the classroom but stated that she felt very much alone, i.e., the other faculty did not attempt to cover such material. She said of her experience at USF, "Here at USF, I believe that students will be exposed to ethical values in other courses as well. I'm not alone in what I'm trying to do for the students, that is, expose them to alternatives as well as ethical issues in their decision process." She felt that there was more a culture of ethical values at USF than at other schools where she had taught.
1. What are the ethical values at this institution?

Dr. Aceves said the ethical values of USF were grounded in Christian principles and especially encompassed the teachings of Jesus Christ. Dr. Aceves suggested that honesty and ethics would be two of those values.

2. How are these ethical values manifested?

Dr. Aceves asserted that ethical values are manifested in the way courses are taught. For him, this includes structuring accounting problems in such a way that ethical issues and their various resolutions are explored. He also indicated that the way faculty interact with students manifest values, i.e., being faithful to office hours.

3. How are these ethical values communicated to students?

Dr. Aceves includes ethical issues as an integral part of his tax course syllabus. He said that ethical values also are brought explicitly into many accounting problems that are assigned and reviewed during the semester.

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Dr. Aceves thought the way faculty design courses to include ethical issues is a primary way ethical and moral development are brought into a student's university experience. He said it is in classroom discussion that these issues are specifically addressed.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Aceves feels that the way the administration attempts to integrate faculty into the "USF system" is done kind of "haphazardly." He indicated it was his experience that when a new faculty member is brought in as the expert in this or that field, he is simply shown the class and told to teach. He also believed that the school was not doing that well in promoting USF as a Jesuit institution.
6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dr. Aceves indicated he did not feel there was an explicit mandate for faculty to bring ethics into the students' experience, but there are strong implications that faculty does so.

Other than the above questions:

Dr. Aceves is an adjunct professor at USF. He has taught at other San Francisco Bay Area schools. He felt one difference between the students at Berkeley and those at USF involves the discussion of the issues that come up. At Berkeley, the discussion tends to lean toward the pragmatic, while at USF, in many cases, the discussion turns to more of a discussion of the human element.
1. What are the ethical values at this institution?

Dr. Neilson suggested that some of these values are emphasizing the rights of the individual as well as promoting ethical behavior in the workplace.

2. How are these ethical values manifested?

Dr. Neilson asserted that ethical values are explicitly stated in the mission statement and in the requirements to comply with the AACSB. He said those requirements include the mandate to bring the elements of the mission statement into the curriculum. He said faculty is very much made aware of these requirements. He admitted that certain courses lend themselves more easily to ethical issues than others. In the accounting courses he teaches, he tries to bring in ethical issues whenever possible. He felt ethical and moral issues are brought up most explicitly in leadership classes and in the business ethics course. As an administrator, Dr. Neilson felt that more faculty than not brought values and ethics into their courses.

3. How are these ethical values communicated to students?

Dr. Neilson said he attempts to use open-ended discussion questions when bringing in ethical concerns. He said it is a “battle” to have the students get beyond the technical aspects of accounting.

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Dr. Neilson suggested that it is in the classroom that ethical discussions take place and that this is part of the students’ experience. Additionally, Dr. Neilson also proposed that the ways people treat each other impacts the students’ experiences with regards to ethical and moral development.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Neilson suggested that the mission statement did impact his teaching through an increased awareness to include it in his courses. He indicated that it has always been
his approach to emphasize the importance of judgment in accounting issues. As an administrator, he indicated that at the recruiting level, there is an emphasis "on the fact that they (new faculty) are not here to teach students to survive a dog-eat-dog world, but rather to teach them to be respectable, ethical, creative, and be as aggressive as is possible." He also indicated there is an attempt to bring "values" presentations to the faculty through faculty meetings. He also noted the dean covers the mission statement in his discussions with the faculty.

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dr. Neilson said, "Faculty is expected to bring ethics into their courses." As indicated in Number 5 above, Dr. Neilson said USF expects faculty to teach students to be respectable, ethical, creative, and be as aggressive as is possible. He asserted however, that there are courses where it is difficult to assess whether a professor has been successful in bringing in an ethical component.

Other than the above questions:

Dr. Neilson agreed that many ethical questions found in accounting textbooks can be too "stereotypical," too black-and-white.

When asked to compare his experience at teaching at other institutions with USF, he said one difference was the smaller class size at USF as compared to San Francisco State. He believed the smaller class size could impact the ethical growth of students. He also said students see him "24 hours a day" at USF, versus just a brief time at San Francisco State, where he taught as an adjunct professor. He inferred that his availability was an important difference in the students' experiences. Finally, he also believed that having students take theology and philosophy courses impacts the students, possibly in the ethical realm.
1. What are the ethical values at this institution?

Dean Williams believes ethical values have been talked about for a long time at USF. He said, “This is an institution where there is an attempt to integrate its Catholic and Jesuit nature. In business we are really talking about an applied environment which has got to be more than simply an academic exercise.”

2. How are these ethical values manifested?

Dr. Williams said ethical values are manifested throughout the curriculum and in how faculty behaves. He added, as an example, that ethical values are manifested in a faculty member being faithful to his office hours (not deliberately missing the office hours). Dean Williams also suggested that the way the faculty felt about USF, the way faculty and administrators treat each other, the way each member speaks about others, and the fact that faculty seem to know other faculty, etc., all manifest values.

3. How are these ethical values communicated to students?

Dean Williams asserted that values are communicated both inside and outside of the classroom. He posited that ethical values are discussed in the classroom and they are shown in how people treat one another.

4. How are the portions of the mission statement that relate to ethical and moral development of students implemented into the university experience?

Dean Williams suggested there are several ways this occurs. He proposed that ethical and moral development relates to a number of things. He said, “First, there is the umbrella that we at USF have challenged ourselves to do; that is, that we treat one another - faculty and staff - in a caring manner. Secondly, ethical and moral issues are a required part of courses. Obviously there is some difference in how this is accomplished in each course, as some courses are more susceptible to ethics inclusion than others. Third, one of our hopes is there will be a difference in how courses are taught here at USF as compared to other schools. For instance, in a negotiation course, the stress should be on the maintaining of the relationships and not simply on acquiring a desired goal. In other words, the ends do not justify the particular means used. Fourth, he said that USF is attempting to bring service learning into the curriculum. For instance, it is hoped that when alternatives are brought forward in a
particular dilemma, that the alternative that serves the poor and disadvantaged would be the one stressed. It is important that students are shown that ethics and moral issues do not occur in a vacuum, but that they occur in the world. It is thus imperative they see the travails many people endure in our world. The question to pose to the students consist of this: Are we isolated as individuals, or are we part of a larger family?” Dean Williams talked about the following story: “In the earthquake of 1989, our (USF) campus was not badly affected. Our students saw that this was not true for many in our city. Hundreds of students volunteered to help out, as they were able, bringing blankets, food, etc., and doing other such services.” This was an example of how Dean Williams wants USF students to develop.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dean Williams said retreats are held on a regular basis and sometimes the agenda will include implementation of the mission statement. He added that in the new faculty orientation, new faculty meets with himself and Associate Dean Neilson in order to gets some idea of the “aura of this institution.”

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dean Williams asserted that the faculty is asked to address the issues of ethics and values. Every faculty member who comes up for approval is asked to indicate where he or she is in meeting these requirements in his or her courses.

Other than the above questions:

Dean Williams asserted that part of his job is to help develop an atmosphere at USF that differentiates it from other universities. This atmosphere, especially at the business school, must reflect the values USF deems important.

Dean Williams said the university spent more time in developing its mission statement in order to discuss how the administration, faculty, and staff could become examples to students of individuals who are caring and sensitive, as well as show care in building up the USF community.
ORGANIZATIONAL STUDY
UNIVERSITY OF SAN FRANCISCO INTERVIEWS
RESPONSES TO QUESTIONS

Reverend Jack Clark, S.J.
Provost of the University

1. What are the ethical values at USF?

Fr. Clark, “To spell out a number of values one has to concentrate on the relationships that people have with one another. Do we show care and concern for those disadvantaged in our world? Do we have the courage to speak out against injustice?”

2. How are these ethical values manifested?

Portions of the mission statement are implemented mostly through interpersonal relationships. Ideally, it is subtly brought to the students’ experience in all aspects of their lives. Fr. Clark said he talks with every prospective new employee about their role in the mission of the school, and this goes for faculty as well as the janitorial staff and everyone else. He said, “St. Francis, who was not a Jesuit, proclaimed that a preaching of the gospel can take place not simply in listening to God’s word, but we also can preach by the lives that we lead. It is our modeling in daily life, in the way we treat students, in the way we treat others—especially the disadvantaged—that can proclaim loudly the word of God.”

3. How are the portions of the mission statement that relate to ethical and moral development of students implemented into the university experience?

Fr. Clark said, “Sometimes it is the faculty who makes the administration and others aware of the mission statement. Some ways that faculty are made aware include off-campus faculty meetings, faculty retreats, and other ways. It is often in specific agenda at meetings and a common topic is how to convert the vision into plan of action. The hope is that the atmosphere of USF will influence those that work within the university. However, there are some workers, including faculty, who do not buy the mission statement. The intent is not to get rid of them, which would be very difficult under the union contract, but rather work on ways to lessen their influence in some way. Ideally, it is hoped and worked for that there will be an effective few persons who lead the rest along the USF mission. The environment can have a far-reaching impact on the leadership of the organization. What is needed is a critical mass of people firmly behind the mission. In truth, we educate one another. It is not up to us as administrators to teach the faculty and staff how to behave and act ethically. Rather we learn from each other. And by doing so, we begin to create an ethical community. The things a community can accomplish can truly change the world.”
4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Not directly addressed.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Fr. Clark asserted that he discusses the mission statement with every new employee and their respective role in fulfilling that mission. He asserted that there are also faculty retreats at which both he and the president make presentations which discuss ethical and value development.

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Rev. Clark alluded to this when responding to how each faculty is told of his or her role in fulfilling the mission. This would necessarily include bringing ethics and values into their courses as well as in how they treat others in the USF community, including students.

Other than the above questions.

Rev. Clark said, “It must be pointed out that the mission statement is an ideal. It is where we are hoping to be one day, but we are not there yet. We are here in the concrete–day to day–realities attempting to improve our community and thus our world, in the ethical and in other realms too. We are not interested in ethical improvement in terms such as pie in the sky. I also don’t believe the mission statement should change. I believe the mission statement to be a rock. However, the meaning and purpose can change. The concretizing of the mission statement within a particular historical period may call for changes such as a vision statement. I describe a vision statement as one that takes the mission statement and tries to implement a plan to carry out what the mission statement says.”

Provost Clark said he believes that a few people can change the world. He said, “It is these people who can bring ethical values into a living format in their relationships with one another. In this way, the world can become a great classroom and experiment where human values have a chance to shine through. Note that often it is how faculty treats students that may or may not be ethical. In my experience here at USF, the primary reason a teacher has received the teacher of the year award is because they are someone that a student said changed their life. This might be done with a simple ‘Don’t give up. I’ll help you,’ response to a student’s problem or crisis.”
ORGANIZATIONAL STUDY
UNIVERSITY OF THE PACIFIC INTERVIEWS
RESPONSES TO QUESTIONS

Dr. Stephen Wheeler
Accounting Professor

1. What are the ethical values at this institution?

Professor Wheeler’s response was that academic honesty was an ethical value of the institution.

2. How are these ethical values manifested?

Dr. Wheeler said, “For the most part, ethical values are implicit within the environment. It is shown this way in the teacher/student relationship.” He added that students are treated as adults in their dealings with faculty and staff.

3. How are these ethical values communicated to students?

Dr. Wheeler said, “Ethical values are communicated to the students mostly through the general education program. We in the accounting department are mostly concerned with teaching accounting. The students get all the other non-accounting material, such as ethics, from the other components of the university experience. This is especially covered in the Mentor Seminars. However, ethics is also covered in the capstone business course required of all business students.” Dr. Wheeler indicated that he brings ethical discussions into the advanced accounting course.

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Dr. Wheeler said, “The dean has been adamant that each course contain something about ethics. The accreditation requirements demand this.” Professor Wheeler suggested that the dean’s office practices management by exception. He said, “As long as an individual is not violating the edicts of the school, including the mission statement, nothing will normally be said.”

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Wheeler indicated the dean brings up ethics in his discussion with each faculty member. Dr. Wheeler suggested the primary reason it is brought up is for accreditation purposes, i.e., in order for the dean to indicate that ethics is being covered in the classroom.
6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dr. Wheeler said that each faculty member is expected to bring ethics into the classroom. He added that how this is done is left up to the individual faculty member.

Other than the above questions:

Dr. Wheeler indicated that the requirements of accreditation impact the expectations of the faculty. He said, “The accreditation people seem to think we should be teaching the students everything.” This is very difficult to do in a technical field like accounting. One of Dr. Wheeler’s concerns is preparing the students for CPA exam.

With regards to UOP graduates, Dr. Wheeler felt UOP produced “well-rounded” graduates. He also indicated that many students come into accounting thinking of it as simply a black and white, technical endeavor. He thought that the result of this was to have students see accounting as involving a judgment process.

Dr. Wheeler asserted that the ethical problems found in textbooks are too simplistic and black and white; thus, he rarely uses them in his classes.
1. What are the ethical values at this institution?

Dr. Eakin suggested that the values at UOP are the “categorical considerations of fairness and honesty, these sorts of things.”

2. How are these ethical values manifested?

She said, “These ethical values are best manifested throughout all the courses students take.”

3. How are these ethical values communicated to students?

In her tax course, Dr. Eakin tries to have students see that one does certain things, i.e., like not cheating on a tax return, not because one might get caught, but because the tax rules “are based on fairness and equity to us all.” Dr. Eakin also noted that she tries a number of ways to bring “values,” including ethics, into other courses.

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Not directly addressed.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Eakin said, “Due to the upcoming accreditation, the faculty has talked about the mission statement, including the ethics component.”

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dr. Eakin believes faculty are expected to integrate ethics into the coursework and put it into the syllabus so that it can be seen this is what UOP is doing. She said, “For accreditation purposes, the administration is absolutely looking for signs of ethics content in the courses students take.” Dr. Eakin also indicated there is implementation of the mission statement with regards to ethical content, but that most professors do not specifically list ethics within their syllabi. She said, “I know I teach ethics, but I
don't have a segment on my syllabus that explicitly lists ethics."

Other than the above questions:

Dr. Eakin believes all students come into their college experience with a set of values. She said, "Those that have ethical values appreciate the ethical reinforcement I make a part of my class. However, students who do not possess such values probably think one is stupid and does not know what is really going on in the real world. The result of having students who have come in with a set of values makes changing values very difficult. Perhaps for some people, their primary motivation to not do something wrong is simply the possibility of getting caught."
1. What are the ethical values at this institution?

Dr. Graham indicated that acting with honesty and integrity were ethical values at UOP.

2. How are these ethical values manifested?

Dr. Graham said one way ethical values are manifested is in how people are treated. Dr. Graham mentioned there were two or three cases of people at UOP being terminated, not because they were poor teachers, but for something else, i.e., their behavior was considered unethical (or at least inappropriate) in some way. She said another way values are shown is through the students' honor code that all students are expected to know and follow.

3. How are these ethical values communicated to students?

Dr. Graham said she brings up judgment issues with her upper-division accounting courses. For instance, Dr. Graham brings up the issue of the quality of earnings, i.e., the realization that earnings are not a given, but do involve much judgment. In her managerial accounting class, she discusses how and why certain transactions are accounted for in a particular way. She said, "I wouldn’t devote a whole question to ethics, but rather (include) as a part of a larger accounting problem.”

4. How are the portions of the mission statement that relate to ethical and moral development of students implemented into the university experience?

Dr. Graham said there has been a significant process of revision recently with the mission statement. She said, “There is a push from the dean to bring ethics into the classroom.” Dr. Graham felt it was primarily through the classroom that the mission statement is brought into the students’ experience.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Graham said, “Faculty are made aware that the ethical and moral development portions of the mission statement are explicitly covered in the professor’s perform-
ance review. Additionally, there is a discussion of the mission statement at the annual faculty retreat."

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dr. Graham has been told to integrate ethics into her course because, as she said, “the accreditation people” will like that. She added that it is left to the individual faculty member to determine how ethics will be brought into each course. She did indicate that the administration is generally very receptive to allocating resources for ethics materials for class.

Other than the above questions:

Dr. Graham thought many students had difficulty seeing accounting as anything more than a mathematical formula. Additionally, she found that many students had difficulty when behavioral issues were brought up in class.
1. What are the ethical values of this institution?

Dr. Vargo said he felt there were differences in the ethical values at UOP as compared to some state schools where he has taught. He said, “I find, for example, less overt cheating here than I did at some state universities.”

2. How are these ethical values manifested?

Dr. Vargo asserted that the primary way ethical values are manifested is within the classroom.

3. How are these values communicated to students?

Dr. Vargo said, “I think given the small size of our classes, the ethical dimensions of our field of accounting, we have an obligation to insert some ethical decision-making in the case work in some of our courses. I do it in virtually every one of my classes.” He added, “I do it because of the field they are headed into, rather than due to the church-related influence. So I will give out cases where a young person as an assistant controller has been asked to change an inventory figure so that profits look better. The question is, do they do that or not? In managerial accounting, I talk about the ethical policy at the institute of accounting and the fact that they have ethics counselors on call. A lot of management accountants have bosses that tell them to do things that they are uncomfortable with. We have to alert the students that these are decisions that they will be facing; naturally with ethics we cannot say what is right and what is wrong, it’s a value system and it depends on your age and culture, your wealth, your position, all sorts of things.” He said another way ethical values are communicated to students is the student’s honor code.

4. How are the portions of the mission statement that relate to ethical and moral development of students implemented into the university experience?

Dr. Vargo said, “The mission statement tends to be a platitude and there is no order from above that we should. In all of our work we are to keep in mind the mission statement and what it says. There is no direction from the administration that we should make sure that we follow the mission statement or its various elements. I think, though, that if word got around that a particular professor was doing things that
were contrary to the mission statement in a significant way then somebody would point it out to them.”

5. Are faculty made aware of the ethical and moral development of the mission statement? If so, how is this done?

Dr. Vargo said, “Typically, at the faculty retreat we will look at the mission statement, on an annual basis. But it isn’t something you think about all the time. So again it’s like management by exception. The administration assumes you are following the mission statement unless you show us otherwise.”

6. What is expected of faculty in helping implement the role of ethical and moral development of students?

Dr. Vargo said faculty is simply to somehow include ethics in their courses. He added that how this is done is left up to the individual faculty member. He added that if a faculty member is a representative to a student group, then he or she is to make sure that the organization acts in an ethical manner.

Other than the above questions:

Dr. Vargo thought that administration support for classroom ethical resources was not especially the case at UOP. He believed that the administration held “there is simply not enough money to go around” for such things.
1. What are the ethical values at this institution?

Dean Plovnick pointed out that the UOP mission statement specifically mentions the importance of maintaining ethics. Furthermore, the statement includes a section that indicates UOP wants its students to be socially responsible citizens. He admitted it is difficult to describe just what the specific ethical values at UOP are. Dean Plovnick stated, “I’d like to say its (the ethical values) apple pie in the sky, to tell the truth is better than not, and other standard ethical values that our culture says are important, such as the integrity of the human being, do no harm to others. Above all, I find honesty and integrity to be the key values.”

2. How are these ethical values manifested?

Dean Plovnick asserted his belief that values are brought to students in lots of ways, perhaps least effectively in a course. He said, “Most people are influenced by what they see, as contrasted to what you say. For faculty, this would be shown in treating their students fairly, following the rules yourself.” Dean Plovnick suggested the UOP community believes strongly in that part of the mission statement that proposes enforcement of high ethical standards for ethical conduct throughout the faculty, staff and student population. He stressed this in saying, “We will serve as role models. This speaks a lot louder than anything we might say in a classroom. We have removed certain faculty in the business school who have not met these standards.”

Dean Plovnick asserts that in his eight years at UOP, ethics has not been limited to the non-business courses of the curriculum. He believes ethics was brought up in the classroom although it wasn’t always explicitly noted in the syllabus, which is what UOP is trying to do now.

3. How are these ethical values communicated to students?

Dean Plovnick indicated that the Mentor Seminars are a primary source of the integration of ethics into the student’s experience. He mentioned the business school had one required course that attempts to look at certain business ethical issues, called Legal and Ethical Environment of Business. Additionally, he indicated that UOP has instituted what is called a matrix approach to ethics. This means ethical content is present throughout the curriculum. For instance, Dean Plovnick gave the example of a marketing course where the idea of truth in advertising, and issues like that, would be brought into the class. Another example would be certain management courses
where students often will come across ethics in a number of cases. Dean Plovnick also indicated he felt that ethics coverage has always been a part of the UOP business degree, but that they are always looking for ways to enhance the ethical aspect.

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Dean Plovnick said that UOP does a number of things to implement ethical development into the student experience here. He stated, "Several of the required Mentor Seminars include ethics coverage and the third mentor seminar (Mentors III) has that as its focus. The business school has a required course titled Legal and Ethical Aspects of Business, as well as integrated coverage of ethics issues in many of our other courses. In the MBA program, there are two required courses dealing with ethics and again it is integrated in many others. At UOP, there is a student honor code outlining ethical behavior requirements that serve as the basis for student disciplinary procedures. Ethics is discussed extensively at orientation and reviewed at other times. Parts of the orientation experience also involves an ethics seminar. In the day to day activities of the university, the most significant force for instilling ethics awareness in students is the behavior they see among faculty and staff. This is an area where UOP is very careful to walk the talk."

5. Are faculty made aware of the ethical and moral development portions of the mission Statement? If so, how is this done?

Dean Plovnick stated that it does occur and the faculty themselves are very much involved with the preparation of the mission statement and other directions that are being taken by the university. He said, "I think norms and values are enforced among the faculty. That is where the rubber meets the road, where we see concretely that the effect of what we are saying is taking place." In evaluation of individual faculty, the dean talks about the importance of being available and accessible to students. Dean Plovnick said, "Often the relative weightings of teaching and research come up in discussion and someone asked if you could have no service and the response from even the faculty was no. If someone wants to do strictly research, this would not be acceptable. We don't have outliers here. Everyone has to be full-service: good teacher, good scholarship, and service. There of course is some flexibility within each, but no one will be exempted from any part, especially service. I state this openly in discussions with the faculty. I stress that it is this that differentiates us from other institutions. This is not always well received by certain faculty who come from certain research schools when it is brought up that they may be lacking in this area. They just don't see that as a weakness. We need to stress to these that they, too, are part of a larger system and certain expectations must be met." Dean Plovnick indicated such matters are brought up at faculty meetings.
6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Dr. Plovnick indicated faculty are expected to integrate ethics into the classroom. He asserted that the administration looks to see if ethics is indicated on a professor's syllabus.

Other than the above questions:

Dr. Plovnick believes there is a better student reaction to ethical content when it is integrated as part of a course. This would be contrasted to a "stand-alone" course. Dr. Plovnick talked about a particular case where students brought to his attention a faculty member who was involved in an improper activity. He said, "The students said that this person did not fit with UOP. The vast majority of people here do meet the high standards you have set, but this person doesn't and needs to be removed." That faculty person was then removed.

Dr. Plovnick also indicated he felt students came to school with certain values and there was some limits on what UOP could hope to accomplish. He believed that UOP tried to get students to do the right thing simply because it is the right thing to do.
1. What are the ethical values at this institution?

Dr. Gilbertson said, "I think Pacific has a particularly heightened sense of values. This is shown in the revision of the mission statement I have been involved in during the 14 months I've been here, as well as with the new president coming. When you are talking about a mission statement of any university, you are talking about values. How these values encompass ethical values is another question. I think the mission statement articulates a broad view of this and then the vision statement follows with the planning of these assumptions and priorities, all of which are developed here as heightened awareness to engage more people in conversation of what in fact our values are. This can lead to changes. At the same time, we have been engaged in an active program that elicits deep feelings about the nature of the institution, the fundamental principles that serves as the foundation of the university. So there is more attention right now, I think, than there probably has been. It is not easy to summarize what these values are because of the nature of the institution. However there are some things to articulate. One clearly is the passionate value of the real care about the student. There is a profound commitment on the part of the core faculty of this institution that has enabled them to be successful under the most adverse circumstances. And the only way you can explain that is that this is not simply a way in which to attract and maintain students. It is sort of a cultural expression of a particular accidental combination of factors of the people who come here. Even given our professional programs wiring to develop professional graduates, there is a genuine commitment to the student's overall development. This takes place in the classroom and outside. I say this because if you get in mind with the faculty you have a powerful sense of the personal commitment that these people have and their sense of being there."

2. How are these ethical values manifested?

Dr. Gilbertson acknowledged that because of his relatively short time at UOP, he knew the faculty less well than other administrators. He also thought it is more difficult to manifest ethical values in professional programs like business. However, he believed that the fact that business students took over half their units outside the school of business, as well as the connectedness that the faculty has with the identity of the institution, strengthened the chance of business students being exposed to ethical values.
3. How are these ethical values communicated to students?

Dr. Gilbertson believes the personal attention given to students at UOP was a way that values, including ethical values, are communicated to students, even if this is very subtle. He stated, “The idea of promoting citizenship and leadership is an essential component of the student’s experience. Part of how this is done is through the General Education core as well as the Mentor seminars. These deal with fundamental human values in the first course and with ethical issues primarily in the second term course. In the junior-senior course, students attempt to tie their professional aspirations to citizenship responsibility in the ethical role of their professional lives and then in the community as well. Now the basic framework is there, but with just 12 hours of course work, that is only a platform. It hits them at the beginning and end, and now we want to flush out more carefully how other dimensions within the major, within the school, will impact this.”

4. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience?

Not directly addressed.

5. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Dr. Gilbertson said, “One of the ways this is done is with new faculty.” In meetings with new faculty, Dr. Gilbertson tries to articulate the values of the institution. In follow-up meetings, he attempts to demonstrate that the administration cares about these issues that revolve around the mission statement. He stressed that this idea of a follow-up is new and just being implemented.

6. What is expected of faculty in helping implement this goal of ethical and moral development of their students?

Not directly addressed.

Other than the above questions:

Dr. Gilbertson felt faculty support of each other, especially from other disciplines, spoke volumes about UOP’s atmosphere. This, he felt, was a value that impacted the students’ experiences.

He also noted that it was his impression that even with a very diverse student body, there was little marginalization of students, with the exception of some pockets of homophobia.
He sees one part of his job as informing new faculty about the values of UOP. He talked about the idea of promoting citizenship and leadership. The emphasis on citizenship and community is a critical focus of UOP's mission and vision. "Now our challenge is how to accomplish this goal," he said.
APPENDIX J

STUDENT INTERVIEWS
Student: Elizabeth Saracco  
Accounting Major Senior

1. Are you aware of the school’s mission statements?

No.

2. How would you define values?

Ms. Saracco said, “Values are priorities that one has. It is what people put first. These include family, being honest, and being friendly to others.”

3. Do you think that UOP is concerned about values? If yes, how is this shown?

Ms. Saracco stated, “Yes, values are talked about by the faculty and administration, especially the university president. He strongly encouraged the students to participate in the march to protest Proposition 209. There is a real sense of social consciousness here. Another way that values are shown is how people treat one another. I have found the faculty here to be very accessible and helpful.”

4. Is ethics covered in any of your courses? If so, how is ethics covered, especially in the accounting courses?

She indicated that all seniors must take an ethics course. She said, “Ethics is talked about in the auditing course. However, auditing is fairly technical and often the approach is simply to say this is the right way to do something and this is the wrong way. In this course professional responsibility is stressed. As far as other courses I have taken, I don’t recall that ethics was covered very much. Perhaps it might have been touched upon in the Business Law course.”

5. Have your values changed during your college years? If yes, how so?

Ms. Saracco said, “Yes, but not due to the school. I have a friend who has gotten me more involved in the church. I have become more aware of values than earlier in my life. I feel it is important not only to say one has values, but that one practice what they say they value.”
1. Are you aware of the school’s mission statement? If yes, what can you tell me about it?

Mr. Pioroda stated, “I have read it. It says something about it being a Jesuit university and has some reference to moral and ethical standards. The school follows the teachings of St. Ignatius (the founder of the Jesuits).”

2. How would you define values?

Mr. Pioroda stated that values are the ideas one believes to be ethical or moral. He added that an individual can have values that have nothing to do with right or wrong, but that values just are. People have different values.

3. Do you think the school is concerned about values? If yes, how is this shown?

Mr. Pioroda said, “Yes, I found the ethics course to be a great experience. In this course, we talked about where values come from and how values affect the way people conduct themselves. The values shown by this institution I think are inconsistent. I think that having a president who also is a priest shows a particular value.”

4. Is ethics covered in any of your courses? If so, how is ethics covered, especially in the accounting courses?

Mr. Pioroda stated that ethics was covered in the required ethics course. He also said that the law course included some ethical material. With regards to the accounting courses he said, “In the intermediate accounting course there is some ethical content. In one accounting course we discussed the AICPA code of ethics. Mostly, the ethics cases discussed in auditing propose a way to behave as an auditor, i.e., this is the way this particular procedure should be done.”

5. Have your values changed during your college years? If yes, how so?

Mr. Pioroda said, “Yes, I think I know better how I should interact with people. I think I have become less trusting of people than when I first came here. I do
appreciate my education opportunity much more. I have come to see that monetary wealth is not necessarily the only way to focus my life towards. I see going to school for knowledge, as opposed simply to increase my own wealth.”
1. Are you aware of the school’s mission statements?

Ms. Ho said, "Not really. I remember going over it at orientation, but I don't remember any of the details."

2. How would you define values?

Ms. Ho stated, "I see values as a kind of standard that people have. For instance, in America there is very much the value of family, having blood parents, blood brothers, and sisters. One needs such an environment in order to have a foundation."

3. Do you think the school is concerned about values? If yes, how is this shown?

Ms. Ho said, "Yes, I believe UOP values the students. I feel there is a real care of the students. It is shown in how the students are treated. People are really helpful. I think that the environment can be conducive to improved values. I think there is a value of education that many here don't appreciate. What I especially like about UOP is that they push the students. There is a student code of ethics that includes not plagiarizing or cheating. I think another value is that of work and the importance of work in a person's life."

4. Is ethics covered in any of your courses? If so, how is ethics covered, especially in the accounting courses?

Ms. Ho said that ethics is covered in the international business course, although only briefly. With regards to the accounting courses she said that she did not remember ethics being covered very much in any of the accounting courses, with the exception of the intermediate accounting course.

5. Have your values changed during your college years? If yes, how so?

Ms. Ho said that her values had changed during her college years. She said, "For instance, my study habits have changed significantly for the better. I have become more appreciative of the value of work."
Student: Carrie Solesbee  
Accounting Major Senior

1. Are you aware of the school’s mission statement? If yes, what can you tell me about it?

Ms. Solesbee said, “Yes I am aware of the mission statement. We covered the mission statement in, I think, the strategic management course. Originally the mission statement here was poor because it was vague. There is an attempt since I’ve been here to rewrite the mission statement. As a business enterprise, the mission statement at UOP should be a very important document. As to what the mission statement says, I believe the primary focus is to teach.”

2. How would you define values?

She said, “From the Mentor Seminar I would define values as that which motivates us in our actions and behavior.”

3. Do you think the school is concerned about values? If yes, how is this shown?

She said, “Yes, that is why the school created the required Mentor Seminars. Values, such as ethical values, are very important in business. I have found that in many of my courses, ethics is covered in some way. Additionally, I took as an elective a social ethics course. In the freshman orientation there is coverage, of the student code of ethics. Students at UOP are expected to uphold the code.”

4. Is ethics covered in any of your courses? If so, how is ethics covered, especially in the accounting courses?

Ms. Solesbee said, “Yes. In some courses the faculty talk about their own personal experiences in ethical matters. Some professors do use the ethical cases that are found in the course textbook.”

5. Have your values changed during your college years? If yes, how so?

“I don’t think that my values have changed but I do think that I now have an intellectual position to back up my values. My values now come from me, I can explain reasons for the values that I hold,” she said.
Interviewer: There are no right or wrong answers to these questions. I want to get some idea to see if ethical development, moral development, of the students is a value at UOP.

Dr. Wheeler: Certainly it is a value. I don’t think it is the job of the accounting department to do it. The accreditation people seem to think we should be teaching the students everything. This university is really good for that. They run them through the general education program. So it really is not just for us (the accounting department) to do, we have sort of an unusual situation of just teaching the students accounting and they get all the other stuff with other components of their university experience.

Interviewer: In more of the liberal arts courses?

Dr. Wheeler: Oh yes. They have that three-part Mentor Seminar that they have here that is required. Of interest too is a whole semester seminar that stresses ethics.

Interviewer: My sense is that is relatively new thing?

Dr. Wheeler: It has been around for a while, about 5 or 6 years. But that was the whole purpose of the Mentor Seminar. The students hated it. They even made tee shirts that say I hate Mentor Seminars, and they wear them in class. It seems kind of stupid.

Interviewer: Do we know why they would hate the Mentor Seminars?

Dr. Wheeler: There is a lot of writing. It is a hard class.

Interviewer: I noticed in the catalogue that they cannot take that course pass/fail, they have to take it for a grade. Could you even begin to describe the ethical values of UOP?

Dr. Wheeler: Do you mean is there some sort of systematic approach?

Interviewer: Yes. In a lot of the syllabi, academic dishonesty is often talked about as not being tolerated and Cynthia was saying there was a code of honor that students were required to read and to know. What would the hope be for someone who graduated with any degree from UOP? Would there be some archetype student graduate that you see
that UOP would hope would evolve regardless of their major, but also with specific emphasis on accounting?

Dr. Wheeler: I think we put out a really well-rounded graduate. I don’t know if we do better from the standpoint of ethical matters.

Interviewer: I wonder when you say someone is well-rounded, might one of the characteristics be ethical?

Dr. Wheeler: We graduate a lot of people who are generally well-educated but can’t get jobs. There is a danger with budget cuts to certain majors that are unprofitable. By unprofitable is from the perspective of the university. UOP had an art history program that has four students and four faculty, which makes sense that UOP closed. They got rid of some graduate programs and general ed programs.

Interviewer: You said earlier, and I’m paraphrasing, that most of the ethical development comes in Mentor II and probably permeates the other two Mentor classes as well, plus some of the other courses, like the GE courses. Are there any other ways that ethical values might be shown and manifested to students outside of the classroom?

Dr. Wheeler: The students get a heavy dose of it in the capstone course.

Interviewer: By “heavy dose,” are your referring to the discussion of cases in the classroom, such as how would you respond to this situation?

Dr. Wheeler: Yes.

Interviewer: Is it your sense that for some, that accounting is black and white, that there is always an answer, similarly to a mathematical formula? Follow this or that rule. Do you think that some people would say that ethics does not thus really apply in the accounting realm?

Dr. Wheeler: Yes, you see it all the time with tax practitioners, they are willing to do things that probably wouldn’t be done normally by other accountants.

Interviewer: Do you think students come in with an idea that accounting is a science as opposed to requiring as much judgment that I perceive that it requires?

Dr. Wheeler: I don’t think accounting students seem to judge it. They are so concerned and wrapped up in getting the job done that it becomes a technical endeavor. I guess that in the auditing class judgment becomes more prevalent.
Interviewer: You were saying earlier that you do bring an ethics case into your advanced accounting course. Could you talk about that?

Dr. Wheeler: When we start talking about consolidations, I do a section on why would they be consolidating. Part of that is the hostile takeover stuff, and so I have them read this case of a leveraged buyout which talks about all the people who were fired, and who committed suicide. As a response a graduate student talked about his dad who was laid off from Safeway. All of these things that looked great on paper from an accounting standpoint and seemed to make sense, also seemed to have a human cost.

Interviewer: Is that an eye opener for students?

Dr. Wheeler: Yes, although some of the undergraduate students seem disinterested, "Just tell me what I need to pass the course." I actually have a video on that (human cost of accounting decisions). I don't show it in advanced accounting, but I show it in a graduate financial class. It is a panel discussion with the real players. It has a senator, a bunch of attorneys, it's got two CEOs, they go through this case of a hostile corporate takeover, and they play it out. It is fascinating with lots of ethical issues.

Interviewer: If you believe that the general education covers the ethical development of the students, why bring up ethical matters to the students? Why not keep the course technical?

Dr. Wheeler: More of just a break. I think it is interesting stuff. I have another thing for the auditing course. It is a video of a fraud. I also show them the cooking of the books tapes. It is a film of an interview in jail of the major accountant responsible for the fraud. It fooled the auditors and it is really well done.

Interviewer: On a related issue, do you think that in faculty meetings that the mission statement is somehow brought in? Would there be some way that your dean would say to you, 'This mission statement is not just words to be promulgated to the public. We want to somehow integrate the mission statement into the student's experience and you as faculty have the contact with the students,' and thus faculty are encouraged to do this is in some way.

Dr. Wheeler: He does that. Again his motivation is accreditation. He just wants to see it to be able to check off the appropriate box in the accreditation form.

Interviewer: Are you evaluated in some way in fulfilling the ethical part of the mission?

Dr. Wheeler: Sure, in my personal meeting with him every year it comes up as does international, computers, and ethics, i.e., are you doing something in your class that has these components?
Interviewer: Does he ask for detailed descriptions?

Dr. Wheeler: I basically tell him what I’ve done, i.e., present an ethical case on tape. For his part, as long as it is on the syllabus, he is satisfied.

Interviewer: Are there any resources available to bring ethics into the classroom?

Dr. Wheeler: He is willing to buy, for instance, this ethics video, so I could use it in my class.

Interviewer: Sort of off the topic, in reviewing your syllabi, I notice that you don’t have problems assigned. What are your criteria for assigning problems and would you ever use the ethics problems contained within?

Dr. Wheeler: I try to prepare them for the CPA exam. So I give them similar problems. I’ve tried to bring the ethics problems in, but my opinion of the ethics questions is that there are not realistic issues contained within. The response normally is, ‘Yes you shouldn’t do that.’ Some of the stuff on your questionnaire would be good because its not cut and dried like it is for the book problems. Most books have ethical problems but they’re not really that good.
Interviewer: Do you have any personal reflections on the ethical values in total at the University of the Pacific? Do you think that this ethical value is something that the university and also the business school sees as important?

Dr. Eakin: Well certainly I do. I don’t know all the ethical jargon, but I think that the standards of this university, in terms of everything we do, from admitting students, to grading, to teaching, to dividing up the workload, is based on categorical considerations of fairness and honesty, these sorts of things. And we have a code of honor for the students; we have in place various procedures to go through if you think you have not been treated fairly. We are encouraged to, and more and more of us are incorporating specifically ethics into our coursework and putting it into our syllabi so that it can be seen that that is what we are doing. I think we always have incorporated in as we went. I know I certainly had to do it with my tax course when we had to talk about these ideas.

Interviewer: How would you incorporate ethics, say, into your tax course? What do you personally do?

Dr. Eakin: Well, just about every topic we talk about has a right way to do it and a wrong way. People are prone to cheat on their taxes and I don’t ever say (to the class), ‘well, this is a way you could cheat and here is a way you could illegally get around this.’ I’ll talk about tax planning and sometimes what we can do, that we are allowed to minimize our taxes, but in terms of cheating or saying if you are ever audited you could make up this or that sort of paperwork, I don’t do it. I had a professor in junior college who had a cash based business, I think it was a blueberry farm, he would go on and on about the value of having a cash-based business so he could skim money off the top and never show anybody. That isn’t anything I would ever do, I would tend to do the opposite, which is talk about the additional record keeping requirements and controls you would need if you had a cash-based business to make sure you were accounting for all income.

Interviewer: How do you think the students react to that? Is that new to them?

Dr. Eakin: I think that students, this is my opinion only, but students come in with a set of values and those that have ethical values appreciate the reinforcement and students that don’t probably think you are stupid and don’t know what is going on in the real world. I had an interesting experience at Hawaii where an adjunct professor was hired that would
talk about "the real world" (to his class) and show how one could cheat. My students would come to me and say, 'Well Professor X says that we can do this, that and the other' and it aggravated me that this was his point of view. This professor spoke as if this was the norm and this troubled some students. Other students felt like I was the one who didn't know what the world was like. So I think if students come in with a set of values they appreciate the reinforcement. I think if they don't come in with this set of values they tend to think you just don't know what you are talking about and that in the real world everybody does it the way they do.

Interviewer: Do you think we have an influence in changing people's values? Do you think you bringing up these issues maybe opens the minds to somebody who says, 'Hey, maybe this is the right way?'

Dr. Eakin: The few who haven't thought about it perhaps before. I don't know that we can change people's minds. I think we can help the ones that we want to do the right thing, to show them within a business context the choices they have to make. That is just my personal opinion that the kids are pretty well set by the time they get here, as far as values. This may be a cynical point of view. It doesn't mean I am not going to talk about what I think is right.

Interviewer: I think one of the things you said you explicitly try to do is bring in ethical situations, ethical scenarios, into the classroom in some way. You do that in the tax course.

Dr. Eakin: But I'm not saying that (in class I will begin with), 'Today folks, we are going to talk about ethics,' it is just sort of built in.

Interviewer: Its integrated. I noted in the cost accounting book, as in tax, that there are ethical cases that are in there. Do you make any explicit effort to use things that are in the textbook?

Dr. Eakin: I have in the past. I don't always do it because some of the cases are too pat. They're not interesting enough, I guess, and I feel, particularly in the tax course, as we go through, it becomes evident what the rules are and my point of view of what I can do about it, you know, follow them, and why you should follow them. A lot of people will say you are going to get caught if you don't and I say that no, that a lot of these rules are based on fairness and equity to all of us and that is why it is important for us to follow them.

Interviewer: I wonder how many people do things because of being afraid of being caught and the penalty.
Dr. Eakin: Well, a lot of people are motivated that way. Probably the majority of people think that way.

Interviewer: Here is a copy of the mission statement here (for the school of business). I sense it is what you are basically talking about, that responsibility and integrity is an important attribute (of the university experience) and I sense that your belief is that we just don't do this in an ethics class, or one business ethics course, and assume that ethics is going to be handled there, but somehow ethics is ideally integrated into all the courses.

Dr. Eakin: Yes.

Interviewer: Can that be done in financial accounting and managerial?

Dr. Eakin: Oh sure. My research leads me to this. I have an article about disclosure adoption of FAS 96 and this was one of the things we explicitly looked at. How management talked about this big accounting adjustment, how they talked about it, how they disclosed it, that it is an ethical issue. I pointed out that managers talked about how great their earnings were without once mentioning that 40 percent came from an accounting change. They wanted to take credit as if their operations caused this increase. I've done research in this area. I talk about these things in class. I talk about the responsibility to report fairly, the responsibility to people not only outside the firm, but also the employees. In managerial accounting I talk about the responsibility to provide appropriate incentives that will fairly encourage your people to do what you want them to do. You can talk about providing responsible in providing fringe benefits for employees. There is more to it. I've never understood this thing about business ethics as different from any other ethics other than that in a business environment what sorts of choices would you want.

Interviewer: Do you think a lot of students come up with the idea that accounting is an objective science?

Dr. Eakin: Oh sure, black and white. We had an adjunct professor at Hawaii who said, 'What I like about accounting is that it is black and white.' To me, I like it because it is very gray. But some people think its black and white and you don't have any ethical choices to make, but you do.

Interviewer: Is there any sense where the faculty talks about ethics or morality or how they might bring that up, say at faculty meetings.

Dr. Eakin: I don't know how it is explicitly brought up, but it is understood that as faculty, we are fair to our students and fair to each other, we don't plagiarize, we would be pretty well incensed if this happens. We are not to be given credit for authorship when it is not due, or we would be incensed if they put their name on a paper they did nothing
for. I don't know that we explicitly talk ethics unless some situation arises that we will discuss. I haven't come across anything like that here, but the sense is that there are things that are unacceptable behaviors. We had someone here who liked to date students. That person is gone. This was unethical. He wasn't gone because he did his job poorly, but the behavior was inappropriate.

Interviewer: Do you see yourself at all evaluated on a yearly basis or for tenure based on how you integrate ethics into your teaching?

Dr. Eakin: I am expected to integrate it and I'll have to demonstrate how I do it. I don't have an explicitly ethics segment in my syllabus. We are encouraged to show it visibly like that, that it is present. For accreditation purposes, they are absolutely looking for it. It is here, but it might not be explicit.

Interviewer: My sense is that this is an evolving thing based on what the AACSB says, which is that accreditation is becoming more mission-driven. If you say this is important, we need to be able to see how you are doing that. I notice that in your syllabus, that specific problems are not noted. How do you decide what problems you will assign?

Dr. Eakin: As I go through the weeks, I decide what problems to choose. In the tax course, I have a set of class notes that have specific problems and there are times that I have incorporated the ethical problems. I just don't think that much of them. I try to go through the book and assign the problems that I think are important, the problems that demonstrate best the intricacies of these topics or I pick problems that present things in a different way or I might pick problems that are similar to ones I'll have on a test so that they can get some practice on these types of problems. These are the criteria I use in choosing problems to assign.

Interviewer: Is there anything like a faculty meeting, where the dictates of the mission statement are brought up, such as, 'We as a business school have a strategy for the year 2000 in our organization, and these are the values, including these listed on the mission statement?'

Dr. Eakin: We have talked about these things when we have talked about our mission statement because we are preparing to go for reaccreditation.

Interviewer: What I'm really concerned about here is with regards to the accreditation process. Institutions can have great words in their mission statement, but there is absolutely no implementation in accomplishing these goals.

Dr. Eakin: I would say we have the implementation, but not the words yet. In my own experience, I know I teach ethics, but I don't have a segment on my syllabus that explicitly lists ethics.
Interviewer: How long have you been at UOP?

Dr. Graham: Since the fall of 1995.

Interviewer: Do you think that there are concerns for the student’s ethical development at UOP as a whole and in the business school, as well as in the accounting department?

Dr. Graham: Ethical as in academic content, or in the institution?

Interviewer: I would be interested in both areas.

Dr. Graham: I don’t integrate ethics into my managerial accounting course. I feel that we have such a short space of time to cover a lot of material. I have been asked to incorporate ethics into my courses. I don’t think this is due to an increase in ethical awareness, but rather due to accreditation concerns. I have been told that I should integrate ethics into my courses because they (the accreditation people) will like that. In general, I think the students at UOP are fairly ethical. I’ve been at other schools that have a code of honor that doesn’t hold much water, but here the students tend to be very honest. At the institution level, I think we are fairly ethical, but it is hard to gauge. I can only base this on my own individual experiences. I think of just two or three what I would call unethical people being terminated while I’ve been here. They were not let go because they were poor teachers, but for something else.

Interviewer: With regards to the accounting program, with regards to the business school, the focus is more mission statement driven. If you say that ethics is important, then how are you bringing that into the student’s experience? You have just said that ethics is not a top consideration in your teaching. Would it be your perspective that accounting is close to a science, although judgment is involved?

Dr. Graham: Not at all, really. When I teach upper-level accounting courses such as intermediate accounting, I bring in judgment issues. For instance, my dissertation had to do with the quality of earnings. I ask the students what that could mean. I hate to shatter students’ ideas, but I think it is important to talk about what goes into earnings, the judgments. I tend not to do this at the lower levels of accounting. The higher levels are able to understand, although at first they may think that earnings are a given, and I know
that they are not. I then bring up quality of earnings as related to the stock market. For instance how is it that a firm is undervalued by the stock market where earnings are high. I tell them that in some cases, the managers are taking an aggressive perspective, albeit acceptable, but that the market after a time sees what they are doing and adjusts accordingly. This does capture the students' interests.

Interviewer: I wonder if this is a real shock for the students? Earnings are earnings aren't they, especially if they have followed all the rules?

Dr. Graham: This is true. It is also news to them in seeing how the stock market is connected to financial reports. I always try to bring this to class. They really haven't thought about it before.

Interviewer: In your consideration of bringing ethics into the accounting courses, what might be some ways you would do this?

Dr. Graham: I would discuss it. In managerial accounting, there is a lot of emphasis on quantity, but I always try to bring in why we are doing this or that. I wouldn't devote a whole question to ethics, but rather (include it) as a part of a larger accounting problem of which this would be a part.

Interviewer: A lot of ethics problems are not black and white.

Dr. Graham: Precisely, which is where a discussion would be most valuable. Often there is no right or wrong answer.

Interviewer: So even in these quality of earnings scenarios, you are not saying that one accountant who decides to be aggressive in his perspective on say some issue, and is following GAAP is not necessarily unethical, but that rather that this person is taking an aggressive position, but that the market will figure this out.

Dr. Graham: Yes. But for some students this is still hard to comprehend, that accounting is not simply a mathematical formula. I also find that my students have some difficulties when I bring up behavioral accounting issues in class.

Interviewer: Have you taught any upper-level accounting courses at UOP?

Dr. Graham: I have taught intermediate.

Interviewer: Do you sense that the general curriculum courses they take somehow impact the students by the time they are juniors and seniors? In your opinion, is there any difference in the quality of their discussions or understanding?
Dr. Graham: By the time they get to the intermediate, yes. Their motivation is greater by that time.

Interviewer: I think it is important to help students to get beyond the idea that many have who say that as long as I'm technically sound I'll be okay. Some professors have told me that recruiters take as a given that students will be technically sound, and if they are not, we can get them up to speed. But it is the ability to communicate, being able to talk, question, and write, that is important.

Dr. Graham: It is very important. The discussions in classes hopefully help them in this area. I have students who have trouble writing a coherent sentence. It is very bad. It is disappointing. I come from Scotland and I have been surprised at the level of writing skills in this country of students.

Interviewer: Would you say the accounting program at UOP stresses the CPA exam?

Dr. Graham: Yes. For example intermediate is geared toward the CPA questions. They might as well be prepared.

Interviewer: Do most students at UOP take the CPA exam?

Dr. Graham: I don’t know. I don’t think many get jobs with the Big 6 because they don’t bother to try. In Scotland, where I went to school, it was the odd person who did not end up at a Big 6 firm. I always try in my accounting courses to show them other possibilities for jobs in the accounting field.

Interviewer: With regards to the mission statement and ethics, do you feel the administration saying we need to cover this, but that as to the actual implementation we will leave for you? We will give you resources as you need.

Dr. Graham: Very much so. It has come up at several occasions that the administration will support such expenditures. It comes up in faculty meetings and at your personal evaluation. It is left to your discretion as to how it is done.

Interviewer: This can be difficult with courses that are already so packed, where do you bring that in?

Dr. Graham: That is true. Also, how do you bring it in; through lecture or discussion or group project?
Interviewer: What are the ethical values of this institution?

Dr. Vargo: Well, the history of the university has shown stronger ties to the Methodist church than has been the case recently. I think right now that the Methodist church has one representative out of 39 board of trustees. Other than the fact that you can't sell alcoholic beverages on campus and the existence of the chapel, I haven't seen any influence of the Methodist on the University of the Pacific. So I don't think we would have a dramatically different ethical values than at a school without a religious (influence), say a private, non-denominational school. Having taught at many state schools, I think there is a difference in the ethical values at a private school than at a public school because of the sense of community and the impact that that has on behavior. So I find, for example, less overt cheating here than I did at some state universities. We also have another factor, and that is that UOP has 4000 students while state schools are larger, so you have that depersonalization factor at those schools.

Interviewer: With regards to the ethical values, I think you mentioned less cheating at UOP. Could you begin to think what are ethical values?

Dr. Vargo: I think that given the small size of our classes, the ethical dimensions of our field of accounting, we have an obligation to insert some ethical decision making in the case work in some of our courses. I do it in virtually every one of my classes. I do it because of the field they are headed into, rather than due to the church-related influence. So I will give out cases where a young person, as an assistant controller has been asked to change an inventory figure so that profits look better. The question is, do they do that or not? In managerial accounting, I talk about the ethical policy at the institute of accounting and the fact that they have ethics counselors on call. A lot of management accountants have bosses who tell them to do things that they are uncomfortable with. We have to alert the students that these are decisions that they will be facing; naturally with ethics, we cannot say what is right and what is wrong, it's a value system and it depends on your age and culture, your wealth, your position, all sorts of things.

Interviewer: I hear you saying that these ethical values are manifested within the classroom. Is there any other way that ethical values are manifested outside of the classroom, during the students four years?
Dr. Vargo: I think there might be some other courses as well that discuss ethics from their vantage point. Outside of the classroom I don’t think the experiences here would be dramatically different than other schools.

Interviewer: How are these ethical values communicated to students?

Dr. Vargo: There is an honor code that students should be made aware of. I’m not sure that the university enforces it as they should. It’s almost as if it becomes a professor’s problem and professor’s dilemma rather than the student’s dilemma. In many cases the dean of student life or student affairs does not back up the professor because of the legal ramifications to the university.

Interviewer: Could you give me an example?

Dr. Vargo: It occurred in an international business course. We had a senior professor that was administering an examination because the regular professor was out of town delivering a paper and did not want the students to lose any momentum so he gave the test. Some student had put some of the answers on the board before the test for everybody to see. Essentially his notes were there for everyone to see and part way through the examination the professor saw this and found out who did it and reported it to the proper authorities and essentially it was dropped. I don’t think the student was penalized. Again, most of the students at a private school, their families have some association with an attorney and in a litigious state like California, if you nail someone for cheating, you better make sure you are right. And usually in these cases there is some gray area. Students say something like the instructions were unclear; I thought the test was open book; the professor said this...

Interviewer: Are you aware of the Mission statement of UOP, school-wide and business school? If so, there are some parts that refer to the student’s ethical and moral development, are you aware of how the ethical and moral development portions are implemented into the student’s experience?

Dr. Vargo: Yes, I am aware. The mission statement tends to be a platitude and there is no order from above that we should. In all of our work we are to keep in mind the mission statement and what it says. There is no direction from the administration that we should make sure that we follow the mission statement or its various elements. I think though that if word got around that a particular professor was doing things that were contrary to the mission statement in a significant way, then somebody would point it out to them.

Interviewer: It seems some schools are becoming more mission driven because of the accreditation factor. Do you think that is impacting UOP?
Dr. Vargo: Yes. In the area of group work and use of teams and in the use of computers in the course, we are paying more attention to the accreditation process, but not in the area of ethics. That would be a secondary consideration. Now, for example, if I was telling my students that it would be okay to do such and such because everybody is doing it, what I call situational ethics, I’m sure it would get back to the dean, or the various representatives on the campus, and that they would take some action.

Interviewer: Are faculty made aware of the mission statement and specifically to the ethical and moral development portions?

Dr. Vargo: Well, typically at the retreat you will look at the mission statement on an annual basis. But it isn’t something you think about all the time. So again it’s like management by exception. We assume you are following the mission statement unless you show us otherwise.

Interviewer: Do you agree that this is a good way to approach ethical development of students?

Dr. Vargo: For an institution like UOP it’s okay. But for an institution like USF, probably not. Or a school like Simpson College in Redding, probably no. I would think there that ethics, especially the theological side, would be an integral part of each course. That is the package people are buying when going to that school. But for a school like UOP where only one out of 39 board members being from the Methodist church, that is very appropriate.

Interviewer: What is expected of faculty in helping implement the role of ethical and moral development of students?

Dr. Vargo: I would say nothing more than inclusion into courses. Or if you are a faculty rep to a club, making sure that the club has ethical behavior in their conduct in their operation, but nothing specifically.

Interviewer: What would then qualify as implementing ethics into the coursework? Would one case in the semester be sufficient coverage?

Dr. Vargo: It is left up to the professor. In my case, I don’t think a week goes by without some aspect of a problem that includes an ethical dimension.

Interviewer: How would you say that students in general respond to the cases that you bring up to them?

Dr. Vargo: Well, undergraduates of 18 years of age tend to be naive. Many of them have not been around the block and they see it more as a right or wrong type of problem. In
the MBA classes, it is a lot more gray because the guys have a lot more experience, so there you might have more game playing to stretch out cash flows for instance in order to effect certain results.

Interviewer: Do you think a lot of students at the undergraduate level seeing accounting as a math or science and that these human behavioral issues are foreign to accounting?

Dr. Vargo: They never see it. They think that when you talk about ethical issues, like in a management accounting course, that this is soft material and almost a breather between the hard stuff with numbers that has answers. For many of them it’s hard to visualize themselves in the case because they don’t have the life experience.

Interviewer: Do you feel supported by the administration with regards to bringing in ethics into the classroom by requesting, for instance, a video? Would Dean Plovnick support such an expenditure? Would going to a conference on ethics be supported?

Dr. Vargo: If you could get the tape for free, Mark would love it. If Mark has to pay for the tape, you have a problem; there is simply not enough money to go around. The other thing is that with conferences, you have to present a paper to go. So, Dick Vargo does not go to a conference to be a member of the audience. It would be nice to go to a conference as a participant. I would rather go to a conference to learn what I don’t know than to show somebody what I do know. So I really think we have it backwards. But I don’t see any change coming in the policy. You must go as a paper presenter.
Interviewer: I'm trying to get some idea of the relative importance that UOP gives to ethical and moral development as an institution and as a business school.

Dean Plovnick: I can speak better from the perspective of the school of business rather than the institution as a whole.

Interviewer: What are some of the ethical values of this institution?

Dean Plovnick: Our mission statement as a school has specific mention of maintaining ethics. We have a section that indicates that we want our students to be socially responsible citizens. In our actual objectives, we also have a statement which is very clear about the importance of high ethical standards among faculty, staff, and students. As to what the ethical values are is a difficult question to answer. I'd like to say it's apple pie in the sky, to tell the truth is better than not, and other standard ethical values that our culture says are important, such as the integrity of the human being, do no harm to others. Above all, I find honesty and integrity to be the key values.

Interviewer: Do you think there is maybe a tendency in business degrees in general, that there is so much technical material that needs to be covered, especially in accounting, that to bring in human values is difficult with the time limitations?

Dean Plovnick: I think you have to meet the technical characteristics, especially of the professional skills. But so much of accounting is gray. I'm sure you have heard the adage, 'What is two plus two?' and the accountant answers, 'What did you have in mind?' I think it is essential that the students be tutored through the gray matters, it's not just a matter of keeping track of debits and credits. Students need to be appraised how you represent the past and how it impacts certain business decisions. This material is covered in accounting courses, but it is also covered outside. Students only take 6 or 7 accounting courses, so this leaves the bulk of courses for the students to be outside of accounting. We use to have eight units of what could be called ethical courses, but with the Mentor requirement we have made some course adjustments. One of these seminars focuses on professional ethics, and it's university-wide. It is here where certain ethical matters are discussed. As a consequence of this university wide requirement, we have reduced in the business school to four units the ethical courses. We have one official
course, which attempts to look at certain business ethical issues, called the Legal and Ethical Environment of Business. We also have instituted what we call a matrix approach to ethics. By matrix is mean that ethical content is present throughout the curriculum. For instance, in a marketing course the idea of truth in advertising, and issues like that, would be brought into the class. In a management course, they often come across ethics in a number of cases. It is definitely covered in areas like affirmative action and things like that.

Interviewer: With this idea of bringing ethics throughout the curriculum, how do you bring ethics into, say, a statistics course?

Dean Plovnick: There are some courses where the matter will more easily fit than others. In a statistics course, you may be reporting certain statistical data. An issue is what does it really mean. If the coefficients have a .01 chance of not being random, what does this mean. Is it a definitive fact or what? Even in those courses there are ethical matters. I’m not sure we are doing that in these courses, but certainly in courses like marketing and management. It is also done in business strategy where you are dealing with all the different aspects of business, such as hiring, evaluating, advertising, etc., where all these things do come up. There are always trade-offs between doing what you are supposed to do and cutting corners here and there. In the graduate area, we actually have two courses that look at these issues within a business context. There are many tough business decisions that may seem in the short run to be the most profitable, but if looked at closely, may not be the most socially desirable choice, and these often cross ethical borders.

Interviewer: How receptive do you think students are to these values?

Dean Plovnick: Frankly, I think that there is better student reaction when courses integrate such issues with subject matter. Courses where there are stand-alone issues are less receptive. Students in this case might well say, why do we have to do this? If it comes in the context of other business decisions, they are generally more receptive. A concern is how to do such integration. At a faculty meeting last week, we talked about this. But there was also the question of whether every single course has to somehow touch these matters.

Interviewer: Would you say that before this integration approach, it was generally thought that the non-business courses would take care of these human value areas? My sense is that UOP is very much concerned with bringing up value development throughout the student's experience, including business courses.

Dean Plovnick: It's never been a general ed thing for us, at least since I've been here, and that's eight years. It is true that now the focus does include spelling this out in the course syllabus, that there is specific reference to student character and integrity throughout the
university, and even to the professional schools. In the '80s, there was a big fuss for Harvard getting several million dollars to institute a business ethics course. We kind of laughed here because we have had a business ethics course since the inception of the business program here. This has always been a part of UOP.

Interviewer: It seems to me that UOP is fine-tuning what they have been trying to do for a long time.

Dean Plovnick: Yes. We are always looking for better ways to do things. That is how the introduction of the seminars took place, as an enhancement.

Interviewer: Is ethics primarily taught to students or are there other ways that students get values?

Dean Plovnick: I think values are brought to students in lots of ways, perhaps least effectively in a course. Most people are influenced by what they see, as contrasted to what you say. For faculty, this would be shown in treating their students fairly, following the rules yourself. We believe in strongly in what part of the mission statement says, which is, we will enforce high, ethical standards for ethical conduct throughout the faculty, staff and student population. We will serve as role models. This speaks a lot louder than anything we might say in a classroom. We have removed certain faculty in the business school who have not met these standards.

Interviewer: And they might have been good teachers?

Dean Plovnick: Even if they were outstanding teachers or researchers. It was a real embarrassing and expensive situation. We felt it was better to take that approach than (employ) someone who really did not fit our norms and values.

Interviewer: You have shown me a strategy statement before that indicated that the faculty expected the administration and staff to maintain high ethical standards.

Dean Plovnick: Yes. This was kind of connected to the progress report given me a couple of weeks ago that talked about this and said that violators will be prosecuted. We had a number of cases where we had to take action in this regard.

Interviewer: Is there an appeal process that these individuals can take in these matters?

Dean Plovnick: Oh yes. There are so many levels of appeal. But even in spite of that we felt we needed to pursue that course of action. The students who brought up this impropriety on the part of a faculty member to my attention said that 'This person does not fit with your institution. The vast majority of people here do meet the high standards
you have set but this person doesn’t and needs to be removed.’ That faculty person is no longer with us.

Interviewer: That is quite a statement about the environment of this institution. It seems to me that these students have integrated in their own hearts what UOP is suppose to be all about.

Dean Plovnick: The students said that they would not take further action if this faculty person was removed. Basically they were saying that the business school has a blemish that needs to be taken care of. I think the environment is such that students feel comfortable to discuss what is going on. I encourage students in a number of ways. I have a luncheon with different students two and three times a month. Sometimes they are a little apprehensive but usually they wind up thinking this is great to be able to talk to the dean. If you can talk to the dean you can talk to anybody. In truth, however, they are much closer to the faculty. When we do surveys of the graduating seniors, they often mention the availability and access to the faculty. From some surveys we have done here at the university, students indicate that they feel they have been heard.

Interviewer: How might this type of approach, to a mission statement that is key to the university and the business school, be brought to the attention of the faculty? Does it effect their evaluations in some way?

Dean Plovnick: It does occur. The faculty themselves are very much involved with the preparation of the mission statement and other directions that are being taken by the university. I think norms and values are enforced among themselves. That is where the rubber meets the road, where we see concretely the effect of what we saying is taking place. In evaluation of faculty, we talk about the importance of being available and accessible to students. Often the relative weightings of teaching and research come up in discussion and someone asked if you could have no service, and the response from even the faculty was no. If someone wants to do strictly research this would not be acceptable. We don’t have outliers here. Everyone has to be full service; good teacher, good scholarship, and service. There of course is some flexibility within each, but no one will be exempted from any part, especially service. I state this openly in discussing with the faculty. I stress that it is this that differentiates us from other institutions. This is not always well received by certain faculty who come from certain research schools when it is brought up that they may be lacking in this area. They just don’t see that as a weakness. We need to stress to these that they, too, are part of a larger system and certain expectations must be met.

Interviewer: Will it be difficult with the accreditation process in assessing your success at meeting the dictates as noted in your mission statement?
Dean Plovnick: It is a good question. How do we show that the actions we are taking are meeting the requirements of the mission statement? Of course we can look at the syllabus and see if faculty is including, say ethics, somehow into their courses.

Interviewer: Do you think a lot of students come into school with careerism on their mind?

Dean Plovnick: They all do. Surveys from our freshman indicate this, although business students do score higher on career motivations than liberal arts students.

Interviewer: Do you see that as something negative or positive?

Dean Plovnick: It is a fact of life. That is what we do, prepare students for careers in business.

Interviewer: But you do not limit your approach to them to have them become simply technical experts in their chosen field.

Dean Plovnick: No. My orientation lecture to incoming freshman is to tell them what their values are based on their surveys, i.e., getting a good job, etc., our notion of leadership goes beyond that. We wish to show you other issues and other concerns during your education here. Another question is whether we are able to do anything about their values.

Interviewer: In other words, are their values already ingrained within them.

Dean Plovnick: Yes, what realistically can we hope to accomplish. Whatever the answer to that is, we do try. We try to put it into a context that they can understand. In terms of doing what is right because it is the right thing to do. And we try to bring this into their business decision process as well. One professor of our legal and ethical environment course takes students to a jail that houses white-collar detention centers. He says if you won’t do something because it is the right thing to do, then think about doing the right thing because it is the law and to not do the right thing may end you up here. It is a visual image, very graphic.

Interviewer: Compared to other places you have been, is UOP any different?

Dean Plovnick: I think that smaller schools that are like us, I think there are some common attributes that our types of schools can add to the students’ experience. We can give more personal attention to students.

Interviewer: In your opinion are the provost and president behind this value movement here at UOP?
Dean Plovnick: I think that generally that administrators don’t get into this unless there is a problem. Although my sense is that both the president and provost are aware of and support this approach for our students.

Interviewer: If faculty needs resources for bringing ethics into the classroom is that ever a problem?

Dean Plovnick: It is not a problem. Even if a faculty member wants to go to a conference on ethics we would be very receptive to this.
Interviewer: Are values such as ethics and ethical development an important part of the UOP experience?

Provost Gilbertson: I think Pacific has a particularly heightened sense of values. This is shown in the revision of the mission statement I have been involved in during the 14 months I've been here, as well as with the new president coming. When you are talking about a mission statement of any university, you are talking about values. How these values encompass ethical values is another question. I think the mission statement articulates a broad view of this and then the vision statement follows with the planning of these assumptions and priorities, all of which are developed here as heightened awareness to engage more people in conversation of what, in fact, our values are. This can lead to changes. At the same time, we have been engaged in an active program that elicits deep feelings about the nature of the institution, the fundamental principles that serve as the foundation of the university. So there is more attention right now, I think, than there probably has been. It is not easy to summarize what these values are because of the nature of the institution. However, there are some things to articulate. One clearly is the passionate value of the real care about the student. There is a profound commitment on the part of the core faculty of this institution that has enabled them to be successful under the most adverse circumstances. And the only way you can explain that is that this is not simply a way in which to attract and maintain students. It is sort of a cultural expression of a particular accidental combination of factors of the people who come here. Even given our professional programs wiring to develop professional graduates, there is a genuine commitment to the student's overall development. This takes place in the classroom and outside. I say this because if you get in mind with the faculty, you have a powerful sense of the personal commitment that these people have and their sense of being there.

Interviewer: And that seems so much more powerful than simply going over cases or saying, 'This is ethical.' But how are these values manifested to the students?

Provost Gilbertson: Because I'm new at the institution, I'm in my 14th month, I know the faculty less well then most other administrators. Therefore, this is difficult to answer how these values manifested in the school of education or in the school of business. It is more difficult for me to identify. Yet there are little earmarks of it. I think it is more
difficult to find this in accredited professional programs (like business) that have a specific structure, where there is perhaps less inclusion of an expression of ideas.

Interviewer: And yet even in the professional school of business, more than half the units that students take are outside the school of business.

Provost Gilbertson: Absolutely. So the students are given a tremendous exposure. Furthermore, I believe that the senior faculty here is very well connected with the other faculty and identify with the institution. There isn't the sense of just staying within your discipline. The younger faculty is less well connected with this identity. It is interesting.

I want to mention one antidote. When Brad Shuemacher, our two gold medallist swimmer, began to get a lot of press, (and he has been a swimmer all the years he has been a student here), in one interview about coming to UOP from his home state of Maryland, said that Associate Dean Sylvester made a very strong impression on Brad because in the interview he not once asked him about his swimming. What he asked him about was what was it that he wanted to become. Here was a person not focused on the glitz of this talented young swimmer that he knew was going to be a star, but rather concentrated on his welfare as a student. This was a very powerful testimony on UOP's behalf. The antiodotal evidence on the business school clearly suggests to me the importance that students are given by the faculty here. Look at the student surveys here, our research dean Finell, did a study of our seniors related to seniors at eight other similar institutions, all the way from TCU to Bucknell, and we rated very high in the areas of interaction with faculty, advising, access to faculty, that real attention to students is really a part of this school. Of course, in a school like ours this should be a given, but it does make us more alike Santa Clara University than any of our differences. If you get to the dimensions that are more pointedly ethical, I think it is more difficult to articulate what those differences are but what very clearly is the case here is the powerful value of mutuality that really comes through the program and in the classes. In a meeting with the deans on bringing in international topics, one observer noted that he had never been in a place where the deans all got along with each other in a lively manner.

Interviewer: They were not there protecting their own turf that sometimes is the case among deans.

Provost Gilbertson: Of course there is always a certain amount that one looks after. But here the sense of common purpose is very central. I'm thinking of my conversation with Mike Ballard, a senior business professor who talked passionately about the feeling of common commitment to faculty in other programs, even with the faculty of the chemistry department. His admiration for these other colleges really struck me. How would he even know of the work done here? He said they're all in this together for the long term at this university. We have a lot of faculty who have served this university for 20 and 30 years. That is an expression of this value that this place is, and I know that this is often a misused term, a learning community. This is appropriate here. We all care for one
another here. What I miss is some public evidence of this, of common participation among disciplines. They are also, however, practicing scholars here, even at a small liberal arts college. But if you start raising questions about how people are supported by faculty and other units, you will find a strong sense of solidarity.

Interviewer: The dean of the business school told me that the faculty has input into tenure decisions and there have been cases where there response is that this person just doesn’t fit. Is this something that might be different here than other educational institutions?

Provost Gilbertson: I think our tendency is gradually to not recognize how we are not different from a generic institution. But surely from a large public institution we are profoundly different. We have to be, for why else would people be willing to shell out the large bucks to send their kids here? Ethical values that center on integrity, honesty, the dignity of the individual, diversity - and I would put racial integrity in this mix. We have a mixture of mostly Asian American and a Latino, and blacks, and I don’t see that this is problematic here. We do see some homophobia. This is where we see some marginalization of some students where others are not comfortable. This is fairly true in many campuses. But this seems to me to be the only point of marginalization here at UOP. That is not to say that we don’t have a lot to do in appreciating ethnic diversity but the point is that it is not a center of debate and contention here on campus. There is very much a supportive learning environment here, it is a profound characteristic and I suspect it is even stronger than we might realize. Even though we are small, when you have a community of over 2,000 people, and you have a community that is academically diverse, the School of Pharmacy over here, music here, it is hard to put those things together.

Interviewer: As Provost, do you have anything to do with new faculty?

Provost Gilbertson: Yes, our office is responsible for orientation. Most of it is nuts and bolts. I said to the associate provost, ‘I want two things with new faculty: one I want time to articulate the values of the institution to the new faculty. Secondly I want follow up meetings where we can demonstrate to new faculty that we care for the issues that came out of that.’ We are just developing this. I don’t think they had much of the follow up before I arrived here. What I don’t think we spend enough time doing is discussing the fundamental values of the institution. I use the mission statement as a springboard, but I feel we need to invite faculty into this conversation. One of the things we have had, as part of the orientation, is junior and senior faculty to discuss this in a setting where issues and their importance are discussed among these groups. It is a quick core sample of the kind of conversation that is spoken about here, they can quickly orient themselves as to what is important here. You really can’t do much more than that. It is such a tremendously important investment, you have such talented people coming in, they come from very diverse backgrounds, some from very select universities, some from huge research schools, and it is important to give them direction and orientation of what we are
all about. I'd like to show you our new statement that just came out this past week which
has both our mission statement and vision statement, as well as the planning assumptions
and so on. Through our planning process we picked up on an idea that has been fostered
in the liberal arts college called Citizen Leader. That is the phrase they use. It appears
here at the institutional level in the six basic planning assumptions. They are kind of goal
oriented. (Read from statement about goal). The notion of promoting leadership and
citizenship, Citizen Leaders encompasses ethical values. This really comes out of the
liberal arts school but it was a political scientist who came up with this idea. He has
attached commitment to democratic values in order to enable students to see that their
lives ahead will not simply be competent professionals. But since we have talented
students here, we combine their skills as complex thinkers and skillful communicators,
they have great opportunities to develop leadership skills. They will go out and become
not simple engineers, but department heads, CEOs, etc. So we plan on them becoming
leaders, these graduates of our institution. Now if you are going to be a leader in a
profession, one of the responsibilities you have, and this is from the mission statement, is
preparing them for lasting achievement and responsible leadership in their careers and
communities. The emphasis on citizenship and community is a critical focus of our
mission and vision. Now our challenge is to articulate how we might accomplish this
goal. We have it in our general education core, it is a two term freshman course and a
single course (the Mentor program). These deal with fundamental human values in the
first course and with ethical issues primarily in the second-term course. In the junior-
senior course they attempt to tie their professional aspirations to citizenship responsibility
in the ethical role of their professional lives and then in the community as well. Now the
basic framework is there, but with just twelve hours of course work, that isn't adequate,
but it is a platform. It hits them at the beginning and end and now we want to flush out
more carefully how other dimensions within the major, within the school, will impact
this.

Interviewer: Do you think most majors in business come in with the idea of careerism?

Provost Gilbertson: I don't think there is any doubt. I think it is present in most students.
It's part of the cultural framework that they come from as high school graduates. In the
culture now there is a strong emphasis, especially if you are going for a private education,
you better know where you are headed because it is too expensive for mom and dad to
afford this. If they are not sure, then more students will go to community schools. The
point is that students who come here are fairly highly focused, so once they get here, you
know that pharmacy student may change to some other major, but they come into school
with some focus. Our task is to take the position that they all are talented students and
enable them to see that their lives can be richer, and they can finally become more
successful human beings, if they begin to see these ethical values. A good engineer
means also to be a good citizen. We see community service as a necessary component of
the education process. Many students who do internships in the workplace that involve
some service. I know that businesses are very high on and value students who are
involved in internships. There is a cultivation of a kind of sense of caring. If you look at the mission statement of the business school, it is very impressive, and it talks about service, and community, and citizenship, and leadership. It was a little surprising to me, because it was a little more pointed then than the private school I came from that has a very strong Lutheran backing. The business school there did not have as articulated a vision as I see here and that surprised me. I think it ties to the kind of faculty we have here, they are concerned with ethical matters. It is part of who we are.

Interviewer: Is the administration supportive with regards to resources requested by the faculty in bringing in such things as value development?

Provost Gilbertson: We are very receptive to rendering support to faculty for such things.
Interviewer: Do you see ethics as an important part of your role as an accounting professor?

Dr. Weiner: I think I do. The university has a stand on ethics. The president has indicated that he wants ethics to be a dominant theme in every course at the university. The curriculum reflects that. There is an ethics course that is required of all students. The question is, how do you bring that into an accounting class, where accounting is a technical field that is not exactly like calculus but there is no ethics in 2 + 2 = 4. The challenge is to bring the ethical question into a course that by its very nature isn’t necessarily ethically-oriented. I can speak from experience in the auditing class. That is a prime example. In this class we use a case book, where cases are primarily interested with audit failure, and virtually in all of these cases there were questionable ethical acts by all the parties involved. So in that class, ethics kind of comes into every meeting. There is always the question of whether they did the right thing; was the person acting according to ethical principles? Of course, part of the course deals with generally accepted auditing standards and professional conduct is part of the course and that requires some ethical values to be part of your nature. So in the auditing class there is a very heavy dosage of ethics.

Interviewer: How do you evaluate students on these cases from your auditing course?

Dr. Weiner: The students form groups and prepare an oral and written component, and they present their case to the class, they go through the history of the case, they identify the individuals, they talk about ethical issues, they talk about who did the right and wrong thing, who were the good guys and the bad guys, and what were the results.

Interviewer: Are these cases usually black and white?

Dr. Weiner: There are areas of gray, but some aspects are black and white. One of the cases involved a company that set up a slush fund in order to bribe government officials.

Interviewer: How do you evaluate the students on these projects? Would you evaluate them simply on their approach, the effort you perceive they put into the case, or is there a right answer you are looking for?
Dr. Weiner: I am not looking for a right answer. It is more a matter of discussing what role ethics played here, and you can’t talk too much about the client side. For instance, Jim and Tammy Faye Baker raised a lot of money through television ministry and squandered that money on cars and houses. The interesting thing in that case was that a checkbook for a slush fund was maintained by a CPA firm. That is hard to believe. In one case you have a Jim Baker doing something that is unethical, but you have compliance or complicity by a CPA firm. So in the main, most of these cases are people who went to jail. In the case of the culprits, there pretty much is a right and a wrong. The real question we focus on is the CPA, did they do the right thing. Then you get into whistle blowing, allowing the client to get by with some things that are substandard. Did the auditors do the right thing in conducting their audit?

Interviewer: There is a lot of pressure on some firms, i.e., shopping for unqualified opinions.

Dr. Weiner: That is exactly right, that does come up. There also is a case involving a woman who graduated from college who at her interview for a CPA job was asked if she took the CPA exam. She had taken it but lied to the interviewer because she was afraid that if she didn’t do well, she did not want people to know she hadn’t passed all four parts on the first attempt. Well, it turns out she gets her grades and she passed, so she tells her superior that she passed her exam. The reaction was they fired her. She was shocked. The reason they fired her was because she lied to them. We can’t trust you now, and trust is what we are selling. I force the students to look at this case every semester because I want the students to come to grips. Lets face it, each student in my auditing class is probably going to be taking the CPA exam and will face that same dilemma. I am also concerned whether they think accounting students have different values than other business or non-business students. In my view, I think there are sets of values for all, things are either right or wrong, in my view, but I think accountants who are professionals, who are CPAs, and being that CPAs are public, you have an additional responsibility above and beyond. Therefore, accountants have more of a burden, especially when the public is relying on them to act as watchdogs, there is more of a burden on them to be ethical in their behavior.

Interviewer: Can you bring ethics into the non-auditing accounting courses like financial, managerial, or cost?

Dr. Weiner: I think you can. We have done some cases in financial area. You can bring in issues regarding the preparation of financial statements and the honesty that goes along with that. I think you can take basic questions of honesty, trust, and truthfulness and responses can be elicited that directly relate to financial accounting, that have ethical implications. The question is whether you will take the time to do it in class.
Interviewer: Do you think a lot of students come into accounting seeing it as a scientific mathematical formula type of endeavor?

Dr. Weiner: Yes, precisely. I think you can get a lot of mileage out of bringing in a few ethics cases. I think that what is happening is that there are a lot of books on accounting ethics and textbook authors are picking up on this. Now there are specific, identifiable cases in the financial accounting books.

Interviewer: Do you think the answers in these ethics cases are too obvious?

Dr. Weiner: I think there are some cases worthwhile to do. I think part of the problem is that there are so many topics that we have to cover that what happens is you end up omitting certain things and sometimes the ethical matters get omitted.

Interviewer: My sense is that you see the teaching of accounting as first a technical endeavor.

Dr. Weiner: Exactly. I feel a little bit of guilt not exposing them to ethical issues in accounting. In upper-division we do cover ethics in both auditing and intermediate. I was doing some group case work in the intermediate and I felt this was not getting the bang for the buck. We were using a lot of class time and not getting as much benefit as we would if we were doing more homework problems or having a lecture. Diane Roberts and I have come up with a plan where we take some of the coverage of some of the intermediate accounting and transfer it to the accounting topics course, thus freeing up some class hours.

Interviewer: Does a Jesuit Catholic institution impact students differently than other schools?

Dr. Weiner: I think there is a difference. I certainly would hope so. From time to time I mention this to upper-division students. It seems to me that after you have the exposure of theology and philosophy courses that you, among others, would know the difference between right and wrong. I think by and large they do.

Interviewer: Sal Aceves, who I just interviewed also, teaches at Cal Berkeley. He suggests that there is a difference between student approaches to accounting with the approach at Berkeley more of a practical technical approach and here a more broad approach. He thought that the difference was very subtle. Do you agree with this?

Dr. Weiner: Yes I do, although I can’t put my finger on it. I think it has to be there. You would be hard pressed to come up with the conclusion that in taking 12 units of theology and 12 units of philosophy and an ethics course, that students are not at least be aware of ethical issues, although to be honest, I don’t know that for a fact that to be the case. I
want to tell you something that you may not be aware of. I think this is even documented. When students are asked upon graduation which courses they liked or disliked while they were undergraduates, theology and philosophy courses show up low in terms of importance. Many years later, when we ask alumni what were the most important courses in their curriculum, theology and philosophy courses turn out high in terms of importance. It is an interesting comment. I have a feeling that that would be true today as well.

Interviewer: Would you say the mission statement impacts your experience here at USF?

Dr. Weiner: To tell you the truth, I think it doesn’t have a tremendous impact. I don’t know why. I think there is a lot of apple pie and mother in the mission statement. You say, ‘I love my mother.’ How does that effect how you teach accounting?

Interviewer: Is there any attempt to talk about values to the faculty, i.e., faculty meetings, retreats, etc.?

Dr. Weiner: I just came from a meeting on an evaluation of the undergraduate curriculum and we are looking at the ethical component. I think the main reason that this is coming up is reaccreditation, which is soon coming up. This is where folks in my position are going to have to face up to the fact that the mission is now the driving force behind accreditation. We are going to be evaluated on how well we are meeting our mission statement. So now we are much more focused on the mission statement. This is new. This is the first time around to be accredited on the mission statement. Over time, the mission statement will become a more important component in your putting together a syllabus for a course. I don’t think it has been that way until very recently.

Interviewer: Its been very much more technically oriented.

Dr. Weiner: Before, accreditation standards were very specific. They were not at all related to mission. Now the mission statement plays a key role.

Interviewer: Do you see that as a plus?

Dr. Weiner: Well, we don’t have a choice as far as AACSB is concerned, but I think it is a good thing. I think it is a good way that we can distinguish ourselves from other schools. I think when you come down to it, especially in our roles as accountants - the CPAs - what a CPA is selling is essentially integrity and honesty and that becomes critical mass. So if we can generate appreciation for that and graduate students, who have that appreciation, we attract and graduate students that are going to be successful in their lives because of that association. Now getting them to that point is a tricky bit of business, but I think we are on the right track.
Interviewer: I think we have something different to offer them here versus San Francisco State and other schools.

Dr. Weiner: It is kind of interesting. I don’t know if you want to mention this. Here we have USF, a small school in a west coast city that of the Big 6 accounting firms, until recently, two of those firms were chaired at the international level by a USF graduate. Now that’s an interesting statistic. I’m speaking of John Madonna who recently resigned at Peat, and Dominic Terrentino, at Price Waterhouse, they are both I think Catholic, both graduated from USF, and academic preparation for these jobs they held or are holding, the entire credential is a bachelor business degree with a major in accounting from the University of San Francisco. So we must be doing something right here. I think if you asked either of these two whether the philosophy or theology courses played a role in their success, they would give a positive answer.

Interviewer: Do you feel you are supported by the administration for resources you may want for your classes including ethical tapes or related things?

Dr. Weiner: It would be difficult to find a situation where you would not be supported, financially or otherwise, in your course.

Interviewer: The problem is how do we bring ethical matters into accounting that is already packed with technical material?

Dr. Weiner: That is the hard part. The good news is that accounting textbook authors are going out of their way to bring ethics into their textbooks.

Interviewer: Do you ever assign ethics type cases?

Dr. Weiner: I have in the past. Generally speaking those things tend to work. Part of the problem is that accounting professors in general are not trained in how to bring ethical issues to students. We don’t have any training in that, so we are flying through the seat of our pants for the most part, even though I think I have a fairly strong sense of ethical identity. I am not trained in how to communicate that. My training is to solve accounting problems. So if I have a choice of solving an accounting problem or answering an ethical dilemma, I’ll do the solving of the accounting problem.

Interviewer: Is the program here geared to having students pass the CPA exam?

Dr. Weiner: Its one measure. I don’t really teach to the CPA exam, although I do mention it from time to time and I do encourage students to take the exam, but I don’t think that is the only reason we are here.
Interviewer: What are the ethical values of USF?

Dr. Roberts: Ethics is an important consideration at this school. It is found in both the university and business school mission statements.

Interviewer: How do you bring in ethics into your accounting courses?

Dr. Roberts: In the financial accounting course, I make it a point to let the students know that it is the users of financial statements that depend on the accounting reports being reliable. I bring up the idea of stakeholder versus stockholder, words that are not all that much different in spelling but very different in idea. I believe it important to help them see that the bottom line is not the only thing for them to concern themselves with but also the effect that their decisions will have on people. For instance, in the financial accounting course I will bring up the issue of account receivables and potential fraud problems. I tell them what is going on, i.e., lapping of accounts, not so they can do it themselves, but that they can become aware of how it might be happening. In the managerial accounting courses we talk about ethical problems in the decision process. Most of these students will most likely be using internal accounting reports and they need to feel that the statements are going to be reliable and something they can count on. In the accounting topics course for seniors, we spend an entire course going over one of the Arthur Anderson cases. The approach we take is try to find alternatives to the dilemma. I try to get them to see that there is not usually just one or two possible approaches to resolution but a number. In one case involving a disclosure to auditors, we came up with 24 different alternatives from just doing the unethical action asked for by one's superior to whistleblowing. We also discuss the consequences of such acts.

Interviewer: That is quite a time commitment you are giving to this topic. My sense is that this is not always the case, that is, many professors would be unwilling to spend that amount of time.

Dr. Roberts: In the intermediate accounting course there are a number of good, shorter cases that take around 10 minutes. I see part of my job here to have them begin to see that there are alternatives that they have when confronted with dilemmas.

Interviewer: How do the students react to the ethical issues that you bring up?
Dr. Roberts: By the time students take the accounting topics course, they will have a solid core of both philosophy and theology, which gives them a background for ethical discussion. Most of them have been exposed to ethical values in other courses. It is not like something new for them to consider.

Interviewer: Do you explicitly list ethics as a section of your syllabus?

Dr. Roberts: The only syllabus I include an ethics component in is the Accounting Topics course, where one of the projects is an ethical case. For the other courses, it is implicitly assumed that ethics will be brought into the classroom and thus not necessary to list. There is some talk with an upcoming accreditation with a standardized syllabus for all business courses should occur which would include an ethical component. But this is not currently the way things are. With regards to the implicit assumption of integration, the business faculty is expected to cover five components that include international business and ethics.

Interviewer: You have taught at UC Irvine. Are the students different and is the approach towards ethics different?

Dr. Roberts: I have taught at University of California at Irvine, although they only have a master's degree. The culture there is to make money. I did bring up ethics in the classroom, but I felt I was pretty much alone. I’m sure some professors there would say, ‘Oh, there goes Diane again,’ or others would say that we need to spend all of our time making sure that the students are technically competent, period. Here at USF, I believe that students will be exposed to ethical values such as in cases and discussions in other courses as well. I’m not alone in what I’m trying to do for the students, that is expose them to alternatives as well as ethical issues in their decision process.

Interviewer: Such as in the liberal arts courses?

Dr. Roberts: Yes it happens there, but I’m thinking more of the other business courses. The students will hear this message in a number of courses so it’s not new to them. Ethics is suppose to be a part of each business course and I believe most professors are faithful to doing that, whatever their field.

Interviewer: It’s like the students are being reinforced.

Dr. Roberts: Yes. There has been a study done here asking graduating seniors what was the most important aspect of their schooling here at USF and the predominant answer is ethics. In later years, up to 20 years later, former students were sent the same survey and still they remember the ethics component as being the most important. I think that is
what is different between USF and the other schools I have been at. There is more a
culture of ethical values here than found at the other non-Catholic schools I’ve been at.

Interviewer: As a faculty member, does the university have a way of informing you of the
mission statement?

Dr. Roberts: Yes, at the orientation for new faculty I went to a two-day retreat with the
President, Fr. Schlegel, and the Provost, Fr.Clarke. They talked about the mission of the
university and how it is integrated into the student’s experience at USF. At that same
orientation, a non-Catholic faculty discussed his perspective on the mission statement.
Many of the faculty are not Catholic, but still they realize that this school has a mission
that they are called to be a part of.

Interviewer: Will the administration support financially ethical resources that you would
like to have for class?

Dr. Roberts: Certainly for items that I will use in multiple semesters, the accounting
budget or the business school budget will cover such things, like an ethics video.

Interviewer: Is there a code of ethics or honor for the students?

Dr. Roberts: The masters program has a code of honor but the undergraduate program
does not. One thing that is stressed to faculty, and I list on my syllabus, is the issue of
academic dishonesty. I believe that when I remove a cheating student from an exam it
says a lot to the other students. I don’t see taking students’ exams away (when they are
cheating) as punishment, but as a way to protect the integrity of the other students who do
not cheat.

Interviewer: My sense is that ethics is a part of the culture here at USF, but that it is also
implicit in the experience of the students, that it is not “sledge-hammered” into them.

Dr. Roberts: I would agree with that. It is something that is there but often very subtle.
But also as faculty we model for students. I try to encourage questions in class and help
them out when they seek my help. As a mother I know that if what I do is not the same
as what I say, what I do says so much more to them. So it is with students.
Interviewer: Do you bring up ethics in your tax course?

Dr. Aceves: Actually I do bring the tax issues into my accounting course, it is addressed in my syllabus as a specific component. I try to separate it from the application side and from the tax planning side. In the tax course, I am concerned about not just when you think of tax as an interpretive meaning discipline. That this is the way to settle specific rules that are vague enough and open enough for application and judgment in how it relates to an answer. I do believe that ethics is extremely important. I think that to assume otherwise not to be a good assumption.

Interviewer: Do you have any impression on how students are receptive to your approach?

Dr. Aceves: I believe that students may not have thought of ethics as a way to begin the discussion. Perhaps a more full point, without any evidence and this is simply an observation, people normally see tax application as what the IRS would want to accomplish and what the client would want to accomplish. These are two extremes and so I think if you frame a particular problem around a particular fact pattern, a typical response might be what is consistent with the interest of the client, which may not be consistent with the interest of the IRS, so how to apply the appropriate response. As we begin then to look at the answer, we make certain judgments. I think this is where the ethical judgments begins to be factored in, because one then begins to press to what framework am I going to use in looking at this question, to begin to look at why, to value, to prioritize, and to help make the decision.

Interviewer: Are there some ethical values here at USF? You have the advantage of teaching at other institutions, does USF have a different environment with regards to ethics compared to these other schools you have been and are at?

Dr. Aceves: I probably don’t teach any differently at these schools. When I think, however, of how conversations may develop in the classroom, I think that the direction of the discussion, (I’ve been in Berkeley teaching accounting), not so much in tax, but if you take a look at the typical discussion, I think that we may have a more pragmatic discussion of the issues, a much more pragmatic allocation of specific statements. I think our discussion here (at USF), I would say in many cases, would be a little different, and I
think that it is subtle. But if you think it through, it does differ in what the answer will be. Now, how would you characterize that difference? I think it is a question of how strong you support what you might perceive as risky advice or it might be in addressing implications of how that decision will effect other parties. We may have more of that discussion from a human element than from simply a cost benefit.

Interviewer: To me, that bodes well with what USF says it is trying to do. This is because it tells me that, at least occasionally, that students who have taken your tax class have had some theology, have had some philosophy, not that they wouldn’t have had them at other places, and that they look at things somewhat differently. I am arguing that the Catholic experience might be different from another school. To me that is a sign that there is a different experience here and students are getting a value development by the time they take your course.

Dr. Aceves: I don’t think that in my class we ever have a situation where the answer somehow comes from theology, but I think it affects the student’s response. I think it is manifested in their responses.

Interviewer: Are you aware of the mission statement here at USF?

Dr. Aceves: I am aware of it, although I have to say it is not something I always think about.

Interviewer: Do you think it impacts your teaching in some way?

Dr. Aceves: It does in the sense that when I set up my course syllabi I try to make sure that what I do is consistent with what we are trying to accomplish. Now once the course outline is set, I do not refer to it during the semester.

Interviewer: Others have indicated to me - such as Fr. Clark - that values are not always taught per se in the classroom, but shown in how you act and how you respond to the way you treat students.

Dr. Aceves: I am the product of a Jesuit education and a parochial school. I would say that the way I conduct my classes, the way I conduct my office hours, the way I interact with students in many ways, I would view these, and my success as a teacher, and the reasons students like to sign up for my courses, as in many ways a result of the way I conduct my life and the way that I am. I would see this as a direct reflection of my own upbringing and kind of the values that I share. I don’t necessarily think of it as looking outside saying this is the way I should portray it. It is just the way I am as an individual. I think that it has matched well with the expectations of our students and I think it has matched even more because students who come to this university expect that. That is
how we have identified ourselves. I think I am a good example of delivering on that particular message.

Interviewer: Have you found that the administration, or in faculty meetings, that they have tried to inform the faculty of the values and goals of Jesuit education?

Dr. Aceves: In my experience, I think the way we integrate faculty into the system has been done kind of haphazardly. A new faculty person is brought in as the expert in this field, shown the class, now just do it. I think there are two very different issues I would identify. One is the logistics of integrating into an administrative system to be efficient and effective in getting your course done, grades in, offices assigned, all those things. I believe that part has improved considerably in these last years. I don’t think, on the other hand, we have made a big improvement in highlighting USF as a Jesuit institution. By that I mean, for me having gone here, that was a big issue in me coming here. I mean it was highlighted and identified as a Jesuit school, as a unique aspect of our program. When I went to the other side, that was just not something we have addressed. I don’t know if the assumption is that I should just know that or that that is something I should seek out or that is something which is something we just have decided not to focus on. I have had students talk about, and they have told me, that it is great, that USF enjoys a strong reputation with successful graduates; we have great alums. I think this is great but I also think that Jesuits have had a strong presence in that part of the world where we have a lot of international students. I think the aspect of our Jesuit identity is one reason we are held to a different standard than many other institutions and comments will then come back that. Even at the student level, we may not be identifying the unique human benefits or human philosophy that should be reflected by being at a Jesuit institution.

Interviewer: With regards to resources for your classes, say you want to get a VCR tape for a class?

Dr. Aceves: I have never had a problem getting resources for the classroom. This is something that has been approved (ethics). In our more difficult time period, say the early 80s, it might have been more of a problem. Today all you need do is ask.
Interviewer: What are the ethical values of this institution?

Dr. Neilson: In the sense of a whole of the university or of the business school?

Interviewer: As in both, and as in the accounting department.

Dr. Neilson: From my position the past three years as an associate dean, and as an accounting professor, I can best make my comments from those two perspectives. I have a little bit of the feel from my son's perspective as, he graduated from the St. Ignatius Institute program (this program is a special liberal arts degree program). In general there is some attempt in the business school to carry through the mission statement of emphasizing the rights of the individual, ethical behavior of the workplace, some courses more so than others where topics lend themselves more like management courses. I am pretty sure that in the standard law class, the type of people teaching that course will address ethics more completely than some other courses. One thing at the undergraduate level, and this just came out recently, we did address it when we revamped the MBA program. We addressed five themes as being mandated to be present in all courses of the MBA program and these include ethical perspectives and values. I know there are cases being used in some of the classes that address the issue of ethics. In the law area, Boedecker, Becker, and Scalise, include ethics.

Interviewer: Are these mandatory courses for accounting majors?

Dr. Neilson: No, everyone takes BA 301. Mike Becker teaches the course called Personnel Law which is an elective course.

Interviewer: Do you think many accounting majors will take that course?

Dr. Neilson: Not the free-standing elective. They do take the advanced business law that is appropriate for the CPA exam. There is another free-standing elective that is social and ethical issues that is being taught by a variety of people. That is a freestanding ethics issue course that some accounting majors choose to take. In the leadership area, Kathy Kane and other teachers teach a course on ethical issues. Kathy is very strong on cultural issues. Joe Coppel is concerned with service projects. In the accounting classes, I know
that most accounting classes try to make a point of bringing in ethical problems. In the
courses I teach, I bring them in for class discussions.

Interviewer: I have been told by a professor at UOP that one of the characteristics of
ethical problems in accounting textbooks is that the answers are too simple.

Dr. Neilson: Yes, they are very stereotypical. They can be black and white. I think back
to the CMA exam that has a code of ethics. One of the questions on the exam is usually
black and white.

Interviewer: Will you then try to color the questions in your courses?

Dr. Neilson: The more interesting questions are the open-ended questions. In one
managerial question, there is a multipart problem that has a number of different issues.
In one part, a person violated the confidence of the work relationship, and another dealt
with a middle-ground issue that wasn’t so clear cut.

Interviewer: How would you evaluate a student’s response to these types of problems?

Dr. Neilson: It depends upon the format. I tend not to use these in a written context, but
rather in a class discussion in getting the issues out there.

Interviewer: Can you tell me how the students have responded to bringing ethics into the
classroom?

Dr. Neilson: The accounting students are aware of the need to cover ethics, but there still
is ‘Let’s get the concepts for the numbers.’ That is still a battle. Better students I think
have a better appreciation for these matters than the other half of the class. Their mindset
is not so wrapped up in the mechanics. It is easy to get into a discussion about issues
with these students.

Interviewer: Would you say that the mission statement impacts your mindset as an
accounting professor? Do you teach your courses any different now than you did five
years ago with regards to ethical issues?

Dr. Neilson: I’m more aware of the need to do it. I don’t know that I have changed all
that much. I use to always talk about these situations from time to time. I’ve never
taught auditing, but I always make references on each financial accounting that this issue
or that issue is somehow impacted. Sometimes I’ll say that there is a difficult issue to
this accounting problem. A classic example is that of materiality. Where does
materiality start and stop? That is when you have to make a value judgment for the
accountant or whoever is going to be involved in the decision.
Interviewer: Do you think that there is any emphasis given by some of the faculty, say in tax courses, not to do something because you might get caught or there might be consequences? Is that a prevalent approach some professors take here at USF?

Dr. Neilson: I'm not close to know this of all professors here, but I do know some, like Sal Aceves, who often talks about certain issues. However, he also believes you can handle certain problems without such extreme measures. In my own teaching experience, I can think of cases I bring to class such as here is an example where accounting fraud has been perpetrated. I tell them I'm not here to encourage you to do this, but rather that this is a case like the Arthur Andersen and Mattel Toys, where they deliberately did not include a whole lot of sales returns at the end of the year. The company knew about it. This was a blatant malfeasant case. But then you have the other ones, such as the cut off point for revenues, if it's just a matter of a day or two, you can say it's going to go into sales revenue anyway, can we justify putting it in the earlier year or not?

Interviewer: I wonder if telling the students that they themselves will be auditors and the need to have a perspective that these things happen and not to just go into an audit job with blinders on?

Dr. Neilson: The more recent one is Oracle. Here is a case where the system is breaking down and you had some significant effects on financial statements. They received a $100,000 fine from the SEC, a slap on the wrist.

Interviewer: As an administrator, are you aware of the strategy change for the business school in the future with regards to the mission statement? Does that impact your job and is there a way that USF administrators try to integrate the words of the mission statement to the faculty? Is there anything that is done in this regard?

Dr. Neilson: At the recruiting level, there is always emphasis on the fact that they are not here to teach students to survive a dog-eat-dog world, but rather to teach them to be respectable, ethical, creative, and be as aggressive as is possible. I guess to the extent that it works well with group activities, in sharing common responsibilities, self-policing comes into play. It is up to the students themselves to see that each member does their fair share, to act responsibly to a real-life situation. One of the difficulties is to see how effective the self-policing is doing. In the Executive MBA (course) I hear about it straight away. In the MBA program I hear about things on the grapevine. For instance, I heard that one student say that she did all the work for the four and was ticked off. It is a learning experience. We had a faculty session about a year ago that we need to follow up on. We talked about the practice of group work, what worked, what didn't. How did each grade the group work? There is also the problem of explicit collusion where two people do the work this week and the other two do the work the week after. And then there is the problem of dysfunctional groups.
Interviewer: Are there retreats or days away where faculty gets away to talk about these related matters?

Dr. Neilson: This last year we had one in the spring, but that was a technology emphasis. In the second part Mike Moody from AT&T spoke on values, but it was during the lunch part of the day and I think the presentation got a little lost in the shuffle. That was an attempt to present some values to the faculty. Mike is the spokesperson for the advisory board of the McLaren School of Business. Previous meetings were more operational in nature.

Interviewer: Diane told me that in the new faculty orientation that the mission statement and values were talked about.

Dr. Neilson: For new faculty I could see good reasons for exposing them to these ideas and values. It usually comes up in Gary’s (the dean) discussions.

Interviewer: Will the administration of the business school allocate resources to faculty for ethical projects?

Dr. Neilson: I’m very receptive to requests for extra supplies or services on the part of faculty in teaching, especially when it refers to ethics, globalization and creative problem solving, communication, etc. I know there have been request for videos, case material, etc.

Interviewer: Would you at all monitor whether syllabi are bringing in ethics?

Dr. Neilson: What we are trying to get a handle on now is the assessment of this for the accreditation. Our progress, in terms of delivery on the institutions mission statement, and the school’s mission statement, is there. Both programs, (MBA and undergraduate) have assessments that are four years old. Two years ago we had a questionnaire that asked students some questions regarding each course, i.e., were the objectives met. This process had mixed results, no strong acceptance or strong problems, everybody seemed to be doing an average job. There are courses where it is difficult to see how you have been successful in presenting an ethical twist or one of the other components. For instance, how do you get globalization into a statistics course? Maybe you do a forecasting problem in Taiwan or something like that. But you can say that the use of statistics may be ethical in some way.

Interviewer: For accounting students, do many of them see the field of accounting as a mathematical science?

Dr. Neilson: The message sinks in eventually. The old way of treating accounting as simple debits and credits does open itself to this idea that accounting is mathematical.
We need to show students that there are some technical skills to learn, but that there are other concepts as well to consider. A lot of students, who have an aptitude for numbers, feel they can memorize the material. But if you give them an essay question, these same students are not sure how to deal with it. I may ask in the managerial what are the concepts behind the cost allocation. They might have learned how to grind out the numbers. I bring in responsibility accounting, cases, and ethical concerns as well in some way. I also talk about some of the glamour cases that happened in some Hollywood cases such as the Rockford Files where James Gardner had a salary equal to a percentage of net. Well, he never got paid because the accountants allocated exorbitant cost in such a way that no profit was ever shown. Cost were way out of proportion. The Rockford Files showed no profit, yet it was on television for many years.

Interviewer: Is the environment different here at USF than at other schools you have been at?

Dr. Neilson: Compared to San Francisco State, it is very different, its a mob scene up there. I use to teach 60 students at a time and I barely got to know their name by the end of the semester. I was an adjunct. Here the students see me because I'm here about 24 hours a day.

Interviewer: Do you think that can have an impact on the ethical growth of the students?

Dr. Neilson: Yes, the class size can have an impact.

Interviewer: Do you think the students having theology and philosophy might impact the students here?

Dr. Neilson: Somewhat, yes. On one hand, our graduates are not the most aggressive students, but we have some pretty nice students. Accounting seems to appeal to well behaved students. I have one maverick student in my cost course. He has a different spin on the material, compared to the others. CPA firms sometimes mention that some of our graduates are not aggressive enough or self-initiated. We are turning out good technical people.

Interviewer: How about communication skills?

Dr. Neilson: It is up there. The course that Diane teaches asks the students to write essays and it is a new experience for them. I taught that course before her and I used that approach as well. It still is a problem with the entire business school that the writing skills are not that strong.
Interviewer: Are there ethical values here at USF?

Dean Williams: I think some of the faculty members are clearly instrumental to these values because we have talked about ethical values for a long time. To me, I think many faculty can speak about it as well as I, because in talking about the ethical values of the institution, that is really expressed by the faculty. It is a little bit of where we are and where we want to be. This is because I don’t think there is any question that the dominant members of this faculty would say that being highly ethical is extremely important, not only to teaching ethics in the curriculum, but in how we demonstrate this as faculty members. I think our mission statement reflects that. That is, to essentially challenge each person to be a model of what we mean as a highly ethical person. The issue is that we have challenged ourselves. We know that there are places where we have failed. We know that there are some faculty members that do not live up to what we consider are the key issues and they don’t really engage the students in the way they should. We know this. The students and the McLaren students are working on what a good faculty member demonstrates and what constitutes a good student. All these are based on values, and as we go through those values, I realize there are some faculty members who, for instance, deliberately miss office hours. It sounds somewhat trivial, but it is an important part of the relationship between the faculty and the students. There are some faculty members who have done unethical things. But when we find it out, we won’t tolerate that. This is an institution where there is an attempt to integrate the Catholic and Jesuit nature, of its founding and of its history. In business, where we are really talking about an applied environment, it has got to be more than simply an academic exercise. We have asked our faculty to address the issue of ethics in every course and the issue of values. Every person here, who comes up for approval, is asked to indicate where he or she is in meeting these requirements in their courses. I don’t know that it is done well in all cases, but I think the only way to cut at this is to start and build on it. We purposely spent more time in the development of the mission statement talking about how we can become demonstrations to our students of individuals who are caring and sensitive as well as show care in building up our community that we live in. How can we do that? Additionally, we spend a lot of time discussing how we are going to teach finance, or marketing, or accounting, or anything else because that is where you develop the way we want to live at USF. These things are paramount on the minds of a lot of people.
Interviewer: How can you get these ideas to the faculty, new and continuing?

Dean Williams: There are a number of ways. We hold retreats on a regular basis. Sometimes we have had a meeting on the mission statement and how this influences the faculty. We tried to upgrade the whole faculty evaluation process this year because we are trying to emphasize service and teaching and how valuable this is at this university and we talk about it in various meetings, committee meetings, in executive meetings as well.

Interviewer: And you have the support of the faculty because they are on these committees.

Dean Williams: Yes, they are the committee. When we are interviewing new faculty members, one of the things we do is be sure that those faculty members talk to Denis (the associate dean) and me so they can get some feel where we are coming from and the aura of this institution. New faculty gets plenty of contact from key faculty who we believe express the nature of this institution.

Interviewer: How do prospective faculty feel about that? Is that something new in the new faculty’s experience?

Dean Williams: For quite a few of them, it is a new experience. They talk about how this place is different from where they were. They really like the feel of the place, the way that we treat each other, they like the way we talk about the faculty members at this institution, and they like the fact that faculty seem to know other faculty. That has brought a number of people here that we might not otherwise have gotten because it is a supportive environment.

Interviewer: Could you ever see a point where evaluation of faculty is somehow tied to their meeting the call to bring in ethics and the other four things into the classroom? My sense is that assessment will be difficult.

Dean Williams: This is difficult to assess. In the new 2005 plan that is going forward, I was looking at this morning two areas of concern, one in the Catholic and Jesuit education emphasis and the second in the area of community. There are some cogent statements in there about how we really want to try to find people that are interested in supporting the mission of the institution. One of the statements in the 2005 plan is that one of the criteria for evaluating executive officers is their support of the mission of the university. That went through this morning with all the executive officers agreeing. At one point, the head of the union said he wanted to ask each of the executive officers how they feel about this. They replied, 'Look, if we don’t feel good about this we ought to be somewhere else.' I just think it is very important. The issue of community has been, in my mind, one of the key elements since I came here. When I came here I think this
institution had lost its identity and become lost. I started talking community from the very beginning, because I think without it you don’t have a university, but rather a number of lone rangers. It has been pretty easy to do in the business school because we are not big and we talk a lot together. It becomes pretty easy to see when someone is an outlier. We have them. But they know it.

Interviewer: My sense from being here 10 years ago is that this place has changed.

Dean Williams: It is a different place. It is a good faculty and they really worked hard at it. They know that this is where we spend a good part of our time and energy. The people we work with are very important in our lives. It makes sense to make it a place you look forward to coming to. I couldn’t stay here if it wasn’t like that. Rev. Jack Clark’s (the provost) stated goal was to heal the university. He had to pick up the pieces and put it back together, but there also is a building possibility. People are intelligent. They know they belong here or they don’t belong. If they don’t know it, I do, and I will urge them to leave. The advantage of being small is that you can get a lot done. The disadvantage is that there is no place to hide.

Interviewer: Professor Roberts told me that at UC Irvine, students came into accounting with “What am I going to have to do to pass the CPA exam.” They are likely to say, “Don’t confuse me with matters that are not related to this.” Do you think introductory business students come predominantly to get a career? And if so, do you think they are changed by the time they are seniors?

Dean Williams: I think there are certainly some students that come here at all levels, MBA and undergraduate, that have a bottom-line mentality. But our job is to get them to see the whole picture and that is why there is a focus on the freshman experience. We really want to get all our students, including accounting, to see this. Let us take accounting. It should be easy to dissuade accounting students from that mindset. Some management partners of CPA firms say that the technical skills of accounting is nowhere as important as the basic human skills. We try to do a lot of that because otherwise we are no different than a storefront operation downtown. If the key issue is to pass the CPA exam, then there is no value in a university like USF, a Jesuit and Catholic university. It doesn’t make sense to put in all that energy, if the only intent is to pass an examination. If you want a language, go to Berlitz. But if you want an education of the whole person, then that is a different thing.

Interviewer: How do you see yourself as an administrator bringing these values to the university?

Dean Williams: I see that as my job. I would divide my job up between the external environment and the internal environment. I don’t think they are that different. If I can’t go out to the external environment and tell the story of the USF as a different type of
institution than Stanford, then we have no hope. We can’t stand up against the power of that institution but if we can develop an environment that is different, that does reflect these types of values, then I can speak. My job as a leader is to make sure that is happening internally in the business school in my working with the faculty, not that I club them over the head with it, but I attempt to do this through guidance and counseling. I sit down with each faculty every year for an hour and we talk about things that are important. Furthermore, it is how you treat people in faculty meetings, and how they see you treating them. I made a huge mistake at a faculty meeting. I was tired and there was a particular faculty member who irritates the hell out of me. Anyway, I unloaded against this faculty member at this meeting and I felt justified in unloading for about five minutes then I simply had to get up in the meeting again for losing it and apologize. If you can’t demonstrate that that this is the right thing to do, then you don’t belong here, because that is what we are all about. And no one expects anyone to be perfect, but we have to show what it is like to be around people to our students.

Interviewer: When I hear you saying that there are ethical training and values development, these cannot just be brought by, say, bringing an ethics case into a classroom, and then say, ‘Okay, we’ve now covered the ethics component.’ Value development is subtle.

Dean Williams: Very subtle.

Interviewer: It’s the faculty being faithful to their office hours; it’s encouraging questions from students.

Dean Williams: Always, exactly.

Interviewer: We as faculty, model for the students, as hopefully do the administrators, to all.

Dean Williams: I agree. I think that is why I’ve always disliked the ethics course. For a while, that was almost the only way to get those things in there. But I think it is a terrible substitute, and it is not a substitute. It is a panacea that you can lay a flag upon, but it’s another thing if a student walks out of a class and sees blood all over the floor with people cutting each other up.

Interviewer: Do you think the accrediting agencies are also seeing this?

Dean Williams: Absolutely. I think AACSB has abandoned this thing of an ethics course. They now ask, ‘How do you treat ethics in the curriculum.’ Furthermore, when they went to a mission based orientation what they are really saying is, ‘What do you really value as an institution and how do you demonstrate that,’ and I think it’s a very important move away from the ethics course mindset.
Interviewer: But doesn't that make it more difficult for the institution, especially for bigger institutions?

Dean Williams: Much more difficult. I think that the demonstration of this, even in a bigger institution, must come from the top and it must be consistent. I think it is much easier when we are working as an organic unit around here. Most of the faculty walk by this door every single day. We see each other often.

Interviewer: And you don't get the impression that some of the faculty tries to avoid you?

Dean Williams: I think there are a few faculty who are real antsy always. For where they are at, this is a different world. We break that down. It goes from Dean Williams to Gary pretty quickly.

Interviewer: But as young academics, they are going to be somewhat skeptical.

Dean Williams: Even some of the old are skeptical and I think that is the other side of it. You can't just decide you have it made. It is a constant, constant process.

Interviewer: Has the president had much impact on these changes in the university?

Dean Williams: I think he has in his firm belief in establishing an environment, and it is reflected in the campus. The first thing he had to do was change the physical environment and make it more attractive and I think that was not trivial, but important to do. I think he is trying to find ways, particularly, that the Catholic and Jesuit identity is stressed. This is difficult because there are not a lot of bodies to do that. There is some concern of having a Catholic critical mass and how it gets engaged in campus and not get silenced. They feel, like I do that there is something important to say, and it needs to be expressed and it becomes a part of the educational experience.
Note: The tape recorder malfunctioned during the interview. Thus what follows are the interviewer's recollections of the interview. Written notes were taken during the interview.

1. What are the ethical values at USF?

To spell out a number of values one has to concentrate on the relationships that people have with one another. Do we show care and concern for those disadvantaged in our world? Do we have the courage to speak out against injustice?

2. How are these ethical values manifested?

The portions of the mission statement are implemented mostly through interpersonal relationships. Ideally, it is subtly brought to the students' experience in all aspects of their experience. Fr. Clark said that with every prospective new employee he talks about his/her role in the mission of the school. This goes for faculty as well as the janitorial staff and everyone else. St. Francis, who was not a Jesuit, proclaimed that a preaching of the gospel can take place not simply in listening to God's word but we also can preach by the lives that we lead. It is our modeling in daily life, in the way we treat students, in the way we treat others, especially the disadvantaged, that can proclaim loudly the word of God, Fr. Clark said.

3. How are the portions of the mission statement that relate to ethical and moral development of the students implemented into the university experience? How does the administration make the faculty aware of the mission statement?

Sometimes it is the faculty that makes the administration and others aware of the mission statement. Some ways that faculty are made aware include off-campus faculty meetings, faculty retreats, and other ways. It is often in specific agenda at meetings and a common topic is how to convert the vision into plan of action. The hope is that the atmosphere of USF will influence those who work within the university. However, there are some workers, including faculty, who do not buy the mission statement. The intent is not to get rid of them, which would be very difficult under the union contract, but rather work on ways to lessen their influence in some
way. Ideally it is hoped and worked for that there will be an effective few persons who lead the rest along the USF mission. The environment can have a far-reaching impact on the leadership of the organization. What is needed is a critical mass of people firmly behind the mission. Provost Clark said that he believes that a few people can change the world. It is these people who can bring ethical values into a living format in their relationships with one another. In this way, the world can become a great classroom and experiment where human values have a chance to shine through. Note that often it is how faculty treats students that may or may not be ethical. “In my experience, here at USF the primary reason a teacher has received the teacher of the year award is because they are someone that a student said changed their life,” Fr. Clark said. This might be done with a simple ‘Don’t give up. I’ll help you’ response to a student’s problem or even crisis. In truth we educate one another. It is not up to us as administrators to teach the faculty and staff how to behave and act ethically. Rather we learn from each other. And by doing so we begin to create an ethical community. The things that a community can accomplish can truly change the world.”

4. Are faculty made aware of the ethical and moral development portions of the mission statement? If so, how is this done?

Fr. Clark said, “It must be pointed out that the mission statement is an ideal. It is where we are hoping to be one day but we are not there yet. We are here in the concrete day to day realities attempting to improve our community and thus our world, in the ethical and in other realms too. We are not interested in ethical improvement in terms such as ‘pie in the sky.’ I also don’t believe the mission statement should change. I believe the mission statement to be a rock. However, the meaning and purpose can change. The concretizing of the mission statement within a particular historical period may call for changes such as a vision statement. I describe a vision statement as one that takes the mission statement and tries to implement a plan to carry out what the mission statement says.”
APPENDIX L

FACULTY AND ADMINISTRATION DATA SHEETS
Rev. John W. Clark
Provost of the University of San Francisco
Vice-President of Academic Affairs, 1988-1997
BA, MA, Gonzaga University
PhD, University of California, Los Angeles
Loyola Marymount University:
   Assistant Professor, 1964-68; Associate Professor, 1968-1980
   Academic Vice-President, 1968-80
   Professor and Chair of the Academic Assembly, 1981-82
   Superior of the Jesuit House of Studies, 1982
University of San Francisco: Board of Trustees, 1969-77

Gary G. Williams
Dean of the McLaren School of Business: 1986-present
University of San Francisco
BS San Diego State
MS San Diego State
PhD, Stanford University
Stanford University:
   Graduate School of Business: Dean for Student Affairs and Director of MBA program, 1973-1986
   Assistant Dean for Admissions and Student Affairs, 1969-1973
   Administrative Director for Continuing Education, 1967-1969
   Assistant Director, Associate Director, Administrative Director, the Stanford Sloan Program in Executive Management, 1963-67

Denis P. Neilson
Professor of Accounting
University of San Francisco
Associate Dean, Academic Affairs
BS, University of New South Wales, Australia, 1961
MBA, University of California, Berkeley, 1964 PhD, 1974
David P. Weiner
Professor of Accounting
University of San Francisco
BA, Harpur College, 1964
MBA, Cornell University, 1966
PhD, University of Michigan, 1972
CPA, New York State
Visiting Professor: University of California, Santa Barbara, 1983-1989; University of California, Berkeley, Fall 1988. Instructor: Conviser-Miller CPA Review Course
Author: Theory and Practice (CPA Review Text); Management Accounting chapter in Conviser-Miller CPA Review Course

Diane H. Roberts
Professor of Accounting
University of San Francisco
BA, University of California, Davis, 1975
MS, California State University, Sacramento, 1980
PhD, University of California, Irvine, 1994
CPA, State of California
Lecturer in Accounting: California State University, Fullerton, 1989-93
University of San Francisco, 1985-87
Mark S. Plovnick  
University of the Pacific  
Dean of the Eberhardt School of Business  
BS, Union College  
MBA, M.I.T.'s Sloan School of Management  
PhD, M.I.T.'s Sloan School of Management  
Management Professor: Clark University  
Department Chairman, MBA Program Director, Associate Dean: Clark University

Stephen W. Wheeler  
University of the Pacific  
Professor of Accounting  
BS, California State University, Sacramento  
PhD, Arizona State University  
Accounting Professor: Florida State University  
Accounting Professor: University of South Carolina  
CPA, State of California

Richard J. Vargo  
University of the Pacific  
Professor of Accounting  
BS, Marietta College  
MBA, Ohio University  
PhD, University of Washington  
Accounting Professor: University of Texas (Arlington),  
Accounting Professor: College of William and Mary  
Accounting Professor: University of Southern California

Cynthia Eakin  
University of the Pacific  
Assistant Professor of Accounting  
BS, Florida State University  
MA, Florida State University  
PhD, Florida State University

Carol Graham  
University of the Pacific  
Assistant Professor of Accounting  
BS, University of Strathclyde, Scotland, UK  
PhD, University of Strathclyde, Scotland, UK
APPENDIX M

OTHER INSTITUTION DOCUMENTS:

University of San Francisco
The Vision for 2005
(August 1996)
University of San Francisco
The Vision for 2005
(August 23, 1996)

As USF moves into the 21st century it has both the opportunity and the determination to become a university recognized as outstanding among the higher educational institutions of California. Our vision is for the USF of 2005 – the vision of a university renowned for a learning environment that stresses intellectual growth, professional mastery, and the development of a moral and spiritual value system preparing leaders in service to our pluralistic society.

USF will accomplish this by concentrating on six areas which will define USF as distinctive among institutions of higher education. These areas are:
The Learning Community
The Catholic and Jesuit Identity
Pluralism
The University Community
The Broader Community
Human, Physical and Financial Resources

Note: The Vision for 2005 has specific sections discussing each of the above six areas along with specific actions that the university will take in order to successfully meet the vision. I will include the sections relevant to ethics and values below.

The Learning Community

We envision USF in 2005 as a community of increasingly talented students and faculty with a support system increasingly dedicated to the university’s academic mission. The University of San Francisco graduates of 2005 will be called upon to lead us into the new millennium where the Jesuit values of a belief in life-long learning, a commitment to service, and a dedication to social justice will be more important than ever.

Specifically, we will:

Design our General Education Curriculum to provide students with the opportunity to clarify their values and develop communication, analytical and problem-solving skills.

The Catholic and Jesuit Identity

As Catholic, USF brings to the study of contemporary, intellectual, and social issues a perspective based on the Gospel values of love of God and love of one another. USF recognizes its special relationship to the Catholic Church. It is especially in the context of the Catholic university that religious values and secular thought join to meet the issues
of the day. For this reason, it is important that USF welcome and respect people of all
faiths, or of no religious belief, as partners who contribute their own ideas, values, and
beliefs to enrich the university enterprise.

Specifically, we will:

Search out and appoint faculty, staff and administrators who recognize USF as Catholic
and Jesuit university and show a willingness to work cooperatively in a system that
reflects such values.

Include in the curriculum programs and courses which provide for the study of the
Catholic faith and its interface with contemporary issues.

Pluralism

(With a diverse community environment), individuals may deepen and grow in the
understanding of their own values and cultures. USF demonstrates its Catholic and
Ignatian values of peace and social justice through leadership and commitment to
affirmative action, equality, and access.

Specifically, we will:

Include in the GEC of the university courses that study values and issues of diversity as
they affect personal and communal life.

Conclusion

A serious endeavor to address these six areas will prepare us to assume a position of
prominence among universities of the West as one distinctive for its challenging and
rigorous learning environment, its Catholic and Jesuit character, and its commitment to
service in the City and regional area. USF graduates in 2005 will be distinguished by
their strong liberal arts background, knowledge and skills of their chosen majors and
professions, a strong sense of values, a commitment to personal growth, and for service
to a society which is both pluralistic and global in character.
APPENDIX N

OTHER DOCUMENTS

The University of the Pacific

Mission Statement and Planning Documents for 1996-2001

Vision Statement, 1996-2001

Eberhardt School of Business Mission Statement
(as reorganized August 1996)

Eberhardt School of Business Mission and Goals
(Excerpts related to Ethical Development only)
University of the Pacific  
Mission Statement and Planning Documents  
For 1996-2001  
(April, 1997)

Mission Statement and Context  
Adopted by the Board of Regents  
May 17, 1996

The first chartered institution of higher education in the State of California, the University of the Pacific is an independent, comprehensive university offering a wide choice of high-quality undergraduate and graduate programs on attractive campuses in Stockton, Sacramento, and San Francisco.

The University of the Pacific's mission is to provide a superior, student-centered learning environment integrating liberal arts and professional education and preparing individuals for lasting achievement and responsible leadership in their careers and communities.

We accomplish our mission through highly personalized programs delivered in a caring, supportive, and appealing environment. We seek to strengthen self-confidence, initiative, analytical and problem-solving abilities, and an enthusiasm for learning.

Our mission motivates our faculty and staff's dedication to excellence in teaching and advising. We support research, scholarship, and creative activity as compliments to the teaching that is central to all we do.

Our mission inspires our commitment to leadership development, global awareness, community involvement, and opportunities for individuals from diverse backgrounds. We are committed to practical experiences as compliments to classroom learning. Highly interactive student-faculty relations and a broad array of co-curricular activities that help develop students' abilities are the hallmark of learning at the University of the Pacific.
University of the Pacific  
Vision Statement, 1996-2001  
(Endorsed by the Board of Regents January 10, 1997)

University of the Pacific will be nationally known for linking liberal arts and professional education through innovative curricular and co-curricular programs of exceptional quality and high value. The university will strengthen its visibility and take full advantage of the rich resources of Northern California. Pacific will become a national leader in the creative use of internships and leadership development programs. These distinctive features will be shaped by our commitment to equip Pacific graduates for success in a multicultural and international society.
University of the Pacific
Eberhardt School of Business
January, 1993
(As reorganized August, 1996)

To prepare students for successful careers as leaders of business, government and not-for-profit organizations by integrating a broad-based educational foundation with business principles in a personalized learning environment which emphasizes small classes and opportunities for extensive interaction between students, faculty, and practitioners. Eberhardt School of Business places its highest priorities on: skills in leadership and innovation; understanding societal diversity and complexity both domestically and internationally; concern for issues of ethics and social responsibility; technical and analytical competence; community service so as to enhance citizenship, economic development, and the quality of life; faculty and staff professional growth emphasizing the development of teaching excellence, scholarship, and service.
University of the Pacific  
Eberhardt School of Business Mission and Goals  
(Excerpts related to Ethical Development only)  

Item four under the Eberhardt School of Business (ESB) Planning-January 1993 (as Revised, August 1996)

The ESB will emphasize the importance of ethics and behavior in business and government.

Objective: ESB faculty will incorporate considerations of ethics and ethical issues into the curriculum where appropriate.

Priority: High priority  
Responsibility: Each faculty member with dean providing support for appropriate training.  
Time: Continuing  


Item 13 under the EBS Planning:

Objective: ESB faculty and administrators will act as role models in ethical business behavior.

Priority: High priority  
Responsibility: Each faculty member and administrator  
Time: Continuing  

Status as of September 1996: Done and continuing. Strong action has been taken where appropriate.
BUS 31 Principles of Financial Accounting

BUS 33 Principles of Managerial Accounting

BUS 113A and BUS 113B Intermediate Accounting I and II

BUS 113C Advanced Financial Accounting

BUS 115 Tax Accounting

BUS 117 Cost Accounting

BUS 119 Auditing Theory and Application
University of San Francisco
Accounting Courses Textbooks

BA 201 Principles of Financial Accounting

BA 202 Managerial Accounting
Managerial Accounting, 8th Edition, Garrison and Noreen (Irwin Press)

BA 320 and BA 321: Intermediate Accounting I and II
BA 429 Contemporary Accounting Topics
Intermediate Accounting by Kieso & Weygandt (8th Edition)

BA 322 Cost Accounting
BA 429 Contemporary Accounting Topics
Cost Accounting, 9th Edition by Horngren, Foster, and Datar

BA 323 Federal Taxation I

BA 329 Accounting Information Systems
Accounting and Information Systems, 4th edition, by J. L. Boockholdt

BA 420 Auditing
Principles of Auditing by Whittington and Pany
REFERENCES


Helps, Lynda (1994) Should We Teach Ethics in Accounting Education? Management Accounting-London. 72(6).


University of the Pacific General Catalog (1997-1998)

University of San Francisco General Catalog (1996-98)