
Electronic Theses and Dissertations

2021

An Examination of the business ethics education curriculum in Kenyan business schools in the light of Mele's personalist virtue ethics approach.

Olwal, Anne Achieng'
School of Humanities and Social Sciences
Strathmore University

Recommended Citation

Olwal, A. A. (2021). *An Examination of the business ethics education curriculum in Kenyan business schools in the light of Mele's personalist virtue ethics approach* [Thesis, Strathmore University].

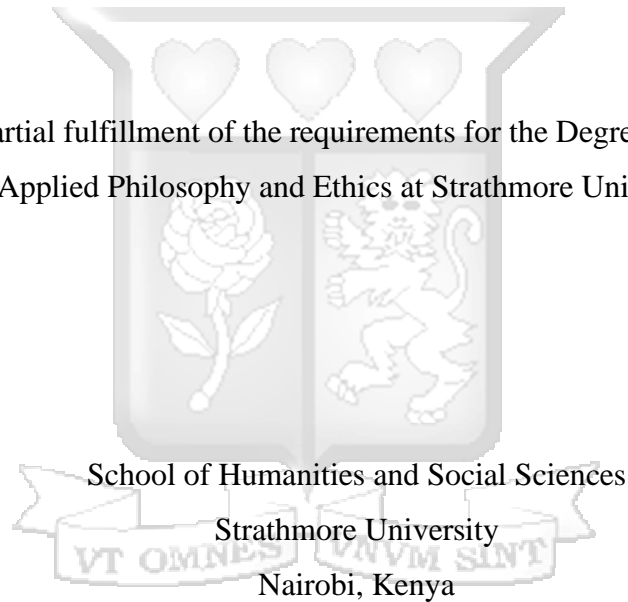
<http://hdl.handle.net/11071/12717>

Follow this and additional works at: <http://hdl.handle.net/11071/12717>

An Examination of the Business Ethics Education Curriculum in Kenyan Business Schools in the Light of Mele's Personalist Virtue Ethics Approach

Anne Achieng' Olwal

Submitted in partial fulfillment of the requirements for the Degree of Master of Arts in
Applied Philosophy and Ethics at Strathmore University



December, 2021

This dissertation is available for Library use on the understanding that it is copyright material and that no quotation from the dissertation may be published without proper acknowledgement.

ABSTRACT

In the past two decades, business schools have come under sharp criticism for failing to promote ethical business practice. Moreover, scholars argue that the prevalent approaches to business ethics education in the schools fall short in developing students' moral character. Hence, Domenec Mele has proffered a personalist virtue ethics approach to business ethics education which focuses on enhancing students' moral character. In the Kenyan context, corruption and corporate malfeasance have crippled the country's economic growth for several decades. Concurrently, a dearth of empirical research exists on business ethics education in Kenyan business schools. Hence, this research examined the business ethics education curriculum in Kenyan business schools from the perspective of Mele's personalist virtue ethics approach. The research objectives of the study were to identify the current extent of business ethics education in degree programs in Kenyan business schools; to establish the approaches to business ethics education in degree programs in Kenyan business schools; and lastly, to evaluate the approaches to business ethics education in degree programs in Kenyan business schools from the perspective of Mele's personalist virtue ethics approach. The researcher employed a mixed method research design. The target population of the study consisted of business school deans and faculty who teach business ethics in Kenyan Association of African Business Schools (AABS) member schools. Questionnaires were used to collect quantitative and qualitative data which were analyzed using statistical and thematic data analysis techniques. The study found incidence of business ethics education in Kenyan AABS member school degree programs with a majority of business ethics courses occurring in a few undergraduate degree programs. A majority of business ethics faculty in the schools were found to have adopted a normative approach to business ethics education characterized by Kantian, Aristotelian, and consequentialist ethics. Nonetheless, the faculty concurred with the principles and purposes of business ethics according to Mele's personalist virtue ethics approach. The study recommends Mele's approach to business ethics and encourages business ethics education in all undergraduate and graduate business degree programs.

TABLE OF CONTENTS

ABSTRACT	ii
DECLARATION	viii
LIST OF FIGURES	ix
LIST OF TABLES	x
LIST OF ABBREVIATIONS	xi
DEFINITION OF KEY TERMS	xii
ACKNOWLEDGEMENTS	xiii
DEDICATION	xiv
CHAPTER ONE: INTRODUCTION	1
1.1. Introduction.....	1
1.2. Background to the study	1
1.3. Problem statement.....	6
1.4. Overall aim of the research	6
1.4.1. Research objectives.....	7
1.5. Research questions.....	7
1.6. Scope of the study.....	7
1.7. Significance of the study.....	8
1.8. Limitations of the study	8
1.9. Conclusion	8
CHAPTER TWO: LITERATURE REVIEW	9
2.1. Introduction.....	9
2.2. Empirical review.....	9
2.2.1. The extent of business ethics education in business schools	9
2.3. Theoretical review	12
2.3.1. The extent of business ethics education in business schools	12
2.3.2. Approaches to business ethics education in business schools.....	16
2.3.2.1. The purpose of business ethics education in business schools.....	16
2.3.2.2. Academic paradigms of business ethics professors	18
2.3.2.3. Ethical theories in business ethics education in business schools.....	19
2.3.2.3.1. Behavioral ethics.....	20
2.3.2.3.2. Kantian deontology and consequentialism.....	20
2.3.2.3.3. Virtue ethics	21
2.3.2.3.4. Domenec Mele’s personalist virtue ethics	23

2.4.	Research gaps.....	27
2.5.	Theoretical framework.....	27
2.6.	Conclusion	30
CHAPTER THREE: RESEARCH METHODOLOGY.....		31
3.1.	Introduction.....	31
3.2.	Research design	31
3.3.	Population and sampling.....	31
3.4.	Data collection tools	33
3.5.	Data analysis	34
3.6.	Research quality.....	34
3.7.	Ethical considerations	34
3.8.	Conclusion	35
CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS.....		36
4.1.	Introduction.....	36
4.2.	Findings from business school deans.....	36
4.2.1.	General information.....	36
4.2.2.	Findings from closed-ended questions.....	37
4.2.2.1.	The current extent of business ethics education in business schools	37
4.2.2.1.1.	Business ethics courses in undergraduate business degree programs	37
4.2.2.1.2.	Business ethics courses in graduate business degree programs	38
4.2.2.1.3.	Business ethics education across the curriculum	39
4.2.2.2.	Approach to business ethics education in business schools.....	40
4.2.2.2.1.	The purpose of business ethics education in business schools.....	40
4.2.3.	Findings from open-ended questions	41
4.2.3.1.	The current extent of business ethics education in business schools	41
4.2.3.1.1.	Business ethics courses in undergraduate business degree programs	41
4.2.3.1.2.	Business ethics courses in graduate business degree programs	41
4.2.3.2.	Approach to business ethics education in business schools.....	42
4.2.3.2.1.	The purpose of business ethics education in business schools.....	42
4.2.4.	The number and home-department of business ethics faculty	43
4.3.	Findings from business ethics faculty	43
4.3.1.	General information	43
4.3.2.	Findings from closed-ended questions.....	45

4.3.2.1.	Approach to business ethics education in business schools.....	45
4.3.2.1.1.	The purpose of business ethics education in business schools.....	46
4.3.2.2.	The academic paradigm and ethical theories used to teach business ethics.....	47
4.3.3.	Findings from open-ended questions	48
4.3.3.1.	Approach to business ethics education in business schools.....	48
4.3.3.1.1.	The purpose of business ethics education in business schools.....	48
4.3.3.1.2.	Philosophical presuppositions of business ethics faculty.....	48
4.3.3.1.2.1.	The inviolable dignity of human persons.....	48
4.3.3.1.2.2.	The relational nature of human persons	49
4.3.3.1.2.3.	Business ethics as a guide to human excellence in business.....	51
4.3.3.1.2.4.	Moderate ethical universalism	53
4.4.	Comparison of findings from business school deans and business ethics faculty	55
4.4.1.	Closed-ended questions.....	55
4.4.2.	Open-ended questions	55
4.5.	Conclusion	55
CHAPTER FIVE: DISCUSSION.....		56
5.1.	Introduction.....	56
5.2.	The current extent of business ethics education in Kenyan business schools.....	56
5.3.	The approaches to business ethics education in Kenyan business schools	59
5.3.1.	The purpose of business ethics education	60
5.3.2.	Academic paradigms and ethical theories used to teach business ethics	64
5.3.2.1.	Philosophical presuppositions of business ethics faculty.....	67
5.3.2.1.1.	The inviolable dignity of human persons.....	67
5.3.2.1.2.	The relational nature of human persons	67
5.3.2.1.3.	Business ethics as a guide to human excellence in business.....	69
5.3.2.1.4.	Moderate ethical universalism	70
5.4.	Conclusion	71
CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS		72
6.1.	Introduction.....	72
6.2.	Summary of key findings.....	72
6.2.1.	The current extent of business ethics education in Kenyan business schools.....	72
6.2.2.	The approaches to business ethics education in Kenyan business schools	73
6.2.2.1.	The purpose of business ethics education	73

6.2.2.2.	The academic paradigm and ethical theories used to teach business ethics.....	73
6.2.2.3.	Philosophical presuppositions of business ethics faculty.....	73
6.2.3.	Evaluation of approaches to business ethics education in Kenyan business schools	74
6.2.3.1.	The purpose of business ethics education	74
6.2.3.2.	The academic paradigm and ethical theories used to teach business ethics.....	74
6.2.3.3.	Philosophical presuppositions of business ethics faculty.....	75
6.3.	Conclusions.....	75
6.3.1.	The current extent of business ethics education in Kenyan business schools.....	75
6.3.2.	The approaches to business ethics education in Kenyan business schools	75
6.3.2.1.	The purpose of business ethics education	75
6.3.2.2.	The academic paradigm and ethical theories used to teach business ethics.....	76
6.3.2.3.	Philosophical presuppositions of business ethics faculty.....	76
6.3.3.	Evaluation of approaches to business ethics education in Kenyan business schools	76
6.3.3.1.	The purpose of business ethics education	76
6.3.3.2.	The academic paradigm and ethical theories used to teach business ethics.....	76
6.3.3.3.	Philosophical presuppositions of business ethics faculty.....	77
6.4.	Recommendations.....	77
6.4.1.	The current extent of business ethics education in Kenyan business schools.....	77
6.4.2.	The approach to business ethics education in Kenyan business schools	77
6.4.2.1.	The purpose of business ethics education	77
6.4.2.2.	The academic paradigm and ethical theories used to teach business ethics.....	77
6.4.2.3.	Philosophical presuppositions of business ethics faculty.....	78
6.4.3.	Evaluation of approaches to business ethics education in Kenyan business schools	78
6.5.	Suggestions for further research	78
REFERENCES.....		79
APPENDICES.....		89
Appendix I: Timeline of Activities and Budget.....		89
Appendix II: Letter of Introduction		90
Appendix III: Participant’s Information and Consent Form		91
Appendix IV: Business School Deans’ Questionnaire.....		94
Appendix V: Business Ethics Faculty’s Questionnaire		99
Appendix VI: List of Kenyan Association of African Business Schools member schools ...		104
Appendix VII: Ethical Approval by SU IERC.....		105

Appendix VIII: NACOSTI license 106
Appendix IX: Letters of Authorization from the Kenyan AABS member schools 107
Appendix X: Similarity Report..... 114



DECLARATION

I declare that this work has not been previously submitted and approved for the award of a degree by this or any other university. To the best of my knowledge and belief, the dissertation contains no material previously published or written by another person except where due reference is made in the dissertation itself.

Anne Achieng' Olwal

AAchieng'

Date: 15th of November, 2021

Approval

The dissertation of Olwal, Anne Achieng' was reviewed and approved by the following:

Dr. Catherine Dean,

Senior Lecturer, School of Humanities and Social Sciences,

Strathmore University

Dr. Magdalene Dimba,

Dean, School of Humanities and Social Sciences

Strathmore University

Dr. Bernard Shibwabo,

Director, Office of Graduate Studies

Strathmore University

LIST OF FIGURES

Figure 4.1: Academic qualification of BE faculty	45
Figure 4.2: Distribution of ethical theories among BE faculty	47



LIST OF TABLES

Table 2.1: Model for evaluating the approach to business ethics education in business schools	29
Table 3.1: Deans and business ethics faculty in Kenyan AABS member schools as at July 2021	32
Table 3.2: Linking data collection tools to research questions	33
Table 4.1: Participant group one’s demographic profile	36
Table 4.2: Business ethics courses in undergraduate business degree programs	37
Table 4.3: Year of business ethics course offerings in undergraduate degree programs...	38
Table 4.4: Business ethics courses in graduate business degree programs.....	39
Table 4.5: Business ethics education across the curriculum	39
Table 4.6: Purpose of business ethics education in business schools- participant group one.....	40
Table 4.7: Number and home-department of business ethics faculty	43
Table 4.8: Participant group two’s demographic profile	44
Table 4.9: Purpose of business ethics education in business schools- participant group two	46
Table 4.10: Responses to Question 15.....	49
Table 4.11: Responses to Question 16a	50
Table 4.12: Responses to Question 16b	50
Table 4.13: Responses to Question 17	51
Table 4.14: Responses to Question 18	52
Table 4.15: Responses to Question 19	52
Table 4.16: Responses to Question 20	53
Table 4.17: Responses to Question 21	54

LIST OF ABBREVIATIONS

AABS	Association of African Business Schools
AACSB	American Assembly of Collegiate Schools of Business
AACSB International	Association to Advance Collegiate Schools of Business
BE	Business Ethics
BEC	Business Ethics Course
B-School	Business School
ISBEE	International Society of Business Economics and Ethics
KEPSA	Kenya Private Sector Alliance
MBA	Master of Business Administration
NACOSTI	National Commission for Science Technology and Innovation
SU IERC	Strathmore University Internal Ethics Review Committee
RQ	Research Question



DEFINITION OF KEY TERMS

Approach to business ethics education: the purpose of teaching business ethics as well as the academic paradigm and ethical theories adopted by the business ethics lecturer.

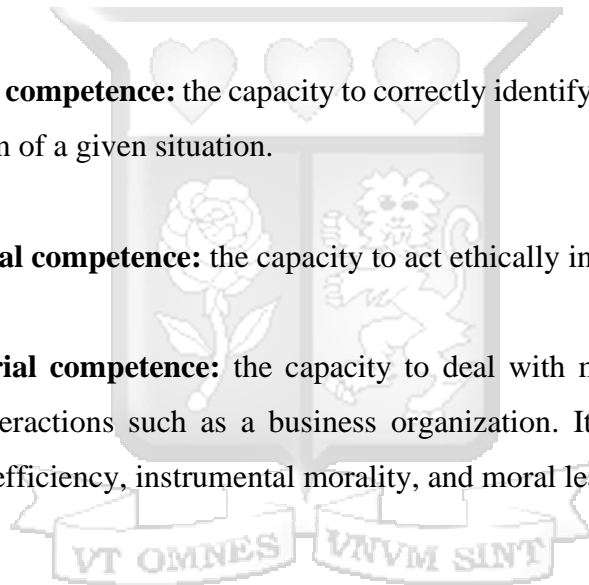
Business ethics: an academic discipline that is concerned with the ethics of business activity at the societal, organizational, managerial, and individual levels.

Business school: an institution of higher learning that is affiliated to a university which offers undergraduate and graduate business degree programs.

Moral cognitive competence: the capacity to correctly identify, analyze, and evaluate the ethical dimension of a given situation.

Moral behavioral competence: the capacity to act ethically in a given situation.

Moral managerial competence: the capacity to deal with morality in any system of interpersonal interactions such as a business organization. It comprises of systematic morality, moral efficiency, instrumental morality, and moral leadership.



ACKNOWLEDGEMENTS

My special gratitude goes to my supervisor, Dr. Catherine Dean for her clarity, professionalism, patience, and encouragement. *Go gcoinní Dia i mbos A láimhe thú.*

To Strathmore University and the entire SHSS family, especially the Dean, Dr. Magdalene Dimba, and the Manager, Caroline Mbugua, thank you for making my studies and this work possible.

I would also like to thank all the universities that authorized me to collect data from their staff, and all the study participants for taking time off their busy schedules to respond to my questionnaires.

Kitonyi, Gabriel, Tobias, Pam, and Lily, thank you for opening doors for me. My sincere gratitude also goes to Dr. Maria R. Catacutan for her critical role at the inception of this research.

To all my lecturers and classmates, especially, Louise, and Christine, thank you for making my MAPE experience memorable. I would also like to thank Dr. Branya, the Course Director, Brian, the Course Administrator and Raymond, the Exams Coordinator for their assistance.

My deepest gratitude goes to Mama, Adhis, Akinyi, Omondi Musa and Evans for your unconditional love and unwavering faith in me. To Jane, Serah, Anastasia, Sheila, and Esther, I am most grateful that you walked this journey with me. Thank you, Carol, Yna, Karemba, Kandi, Liz, Alice, Spera, Pauline, Evelyn, Gloria, Teddy and all my good people in Solandra for your prayers, patience, and concern. Ann, and Elsie, many thanks for the gift of rest.

To You in whom we live and move and have our being, great is your faithfulness to me!

DEDICATION

To my mum and dad, I thank God for giving you to me.

Baba, I miss you.



CHAPTER ONE: INTRODUCTION

1.1. Introduction

The focus of this study was to examine the business ethics education curriculum in Kenyan business schools. Concretely, it described the current extent and approaches to business ethics education in undergraduate and graduate business degree programs in Kenyan AABS member schools. It also evaluated the approaches to business ethics education in the schools from the perspective of Mele's personalist virtue ethics approach. This chapter discusses the background to the study. The factors that influenced the emergence and take-up of business ethics education in business schools are outlined. Current issues in business ethics education research are also highlighted. It is in this context that the problem statement is delineated with the resulting research objectives and research questions. The chapter closes with the scope, significance, and limitations of the study.

1.2. Background to the study

The teaching of business ethics in business schools emerged at the turn of the twentieth century against the backdrop of the founding of business schools. According to Abend (2013) the intention to teach business ethics played a key role in justifying the establishment of business schools in the United State of America (USA). Given the controversy surrounding the creation of the schools at the time, proponents of the novel institution strengthened their case by linking it to ethics education and service to society. For example, USA's very first business school-the Wharton School of Finance and Economy-was founded on the premise that it would foster its students' moral development and promote social responsibility (James, 1892). A 1903 issue of the Wall Street Journal identified the training of consciences in habits of spontaneous morality as one of two purposes of business schools (Wall Street Journal, 1903). However, once established, the moral claims that legitimized the founding of business schools were shoved to the backseat of the business education curriculum. For instance, a 1920s survey of the American Assembly of Collegiate Schools of Business (AACSB) member schools found

that business ethics courses were unlikely to be mandatory in the schools. Moreover, the courses were accorded the least number of class hours in comparison to other subject areas in the curriculum (Bossard & Dewhurst, 1931).

De George (1987) argues that the growth of modern industries in the USA of the 1960s and 1970s saw a rise in social issues related to business. These issues, coupled with cases of business malpractice, fueled university students' concern and unrest about business ethics related questions. As a result, business schools refocused their attention on business ethics education, a move that attracted the academic interest of a significant number of professors of management, the social sciences, and philosophy alike. According to Trevino and Weaver (1994), philosophy scholars responded to the demand for scholarly business ethics with varied conceptions of business ethics based on Kantian deontology or Mill's utilitarianism. This philosophy-based approach to business ethics education is referred to as the normative paradigm in business ethics enquiry. Conversely, professors of management and the social sciences responded to the demand for business ethics education with what is termed the descriptive paradigm. Descriptive business ethics is grounded on an empirical-positivist academic approach and draws inspiration from social science theory (Trevino & Weaver, 1994). In the main, the widespread take-up of business ethics education in the USA started with compulsory courses for undergraduate business majors and as an elective for other subject majors (Shaw, 1996). However, only a few universities such as Berkeley, Stanford and Harvard developed business ethics courses for their Master of Business Administration (MBA) programs. In effect, despite some scholarly claims that business ethics could not be taught, it flourished into an independent academic discipline by the 1990s (Enderle, 1996). The new discipline extended across the globe with varying degrees of intensity in teaching, training, and research (Enderle, 1997).

New cases of corporate malfeasance in the noughties such as the Enron, WorldCom, and Xerox business scandals refocused social discourse on the crisis in business ethics in the USA (Swanson & Frederick, 2003). Furthermore, the 2008 financial crisis, occasioned by a nexus of factors in developed economies sparked a global disrepute of the financial markets, the modern corporation (French et al., 2009) and business schools (Giacalone, &

Wargo, 2009). Scholars observed that the unprecedented cases of corporate scandals were perpetrated by top MBA holders (Giacalone, & Wargo, 2009). The call for business schools to take responsibility for the crisis in business ethics has inspired significant research on business ethics education in the west. Some scholars have reopened the unrelenting debate on whether ethics can or should be taught in business schools (Ritter, 2006). Many others take the question for granted to focus on how best to effect business ethics education in the business education curriculum (Waples et al., 2009).

The academic literature on business ethics education suggests that business ethicists are hard pressed for a suitable approach to business ethics education. Many a scholar argue that the prevalent use of modern moral philosophy-based ethical theories on the one hand, and social science-based theories on the other, to teach business ethics is inherently limited (Furman, 1990; Grant et al., 2017; Oddo, 1997; Rossouw, 2002). Professors who use the aforementioned theories of the normative and descriptive paradigms respectively, have been criticized for neglecting students' moral character development. Moreover, they are accused of academic provincialism and of oversimplifying ethical questions in business (Furman, 1990; Grant et al., 2017; Mele, 2005; Rossouw, 2004). Consequently, some business ethics professors have proposed the adoption of Aristotle's virtue ethics (Arjoon, 2000; Moore, 2005; Solomon, 1992) or enhanced forms of the same theory to improve business ethics education in business schools (De los Reyes Jr et al., 2017; Grant et al., 2017; Mele, 2009).

While business ethics developed into a "buzz" word in the west, its growth in developing economies was hampered mainly by a lack of moral awareness in business (Rossouw, 1994). Milanzi (1997) noted that the spread of business ethics activities to the eastern and southern African region was greatly influenced by post-colonial socio-economic and political factors. These factors include systemic corruption in state corporations, business malpractice in the private sector, and the need for a common ethical framework for regional trade. Milanzi's study reported the presence of public policies on ethics, business codes of conduct, and absence of exclusive business ethics course offerings in the region. However, Rossouw (1997) counterposed that three of South Africa's business schools

taught an exclusive business ethics course. A later survey of business ethics teaching in the African continent found evidence of the same in Egypt, Ghana, Kenya, Nigeria, South Africa, and Uganda. In total, 77 courses were on offer within 40 university departments or business schools; 55 courses targeted undergraduate students while 22 were offered at the graduate level (Barkhuysen, 1999). The study reported a single business ethics course in one of Kenya's public universities. The last global survey of business ethics education in Africa reported presence of 145 business ethics courses in the entire continent, seven of which were found in Kenya (Rossouw, 2011b). These findings provide a sharp contrast with those from developed economies whereby the USA alone reported presence of 2,324 business ethics courses in its business schools (Petrick et al., 2011).

The seemingly low take-up of business ethics education in Africa occurs against the backdrop of economies ravaged by fraud, corruption, and corporate malpractice (Lawal, 2007). For example, in Kenya, mainstream media is rife with reports of widespread 'tenderpreneurship' in public procurement systems at the national and county levels of government. It is alleged that 1.9 billion Kenya shillings were lost to 'tenderpreneurs' in the 2016 National Youth Service scandal alone ("Auditor on NYS scam", 2016). According to Ouma and Morrice (2020) bid rigging in Kenya's public procurement system has produced classic cases studies: examples include, the Standard Gauge Railway, the Biometric Voter Registration, the Ministry of Education laptop project, and the National Hospital Insurance Fund, just to mention a few. In addition, a report by the Kenya Private Sector Alliance (KEPSA, 2019) states that the sector loses up to 12.85% in revenues annually to business fraud and employee related malpractices.

In the last two decades, Kenya has heightened its war against corruption by developing legal frameworks, institutions, and initiatives to curb corruption. These include: the inclusion of anti-corruption projects in Kenya's Vision 2030 (Kenya, 2007), the articulation of Kenya's national values and principles of good governance in the 2010 constitution and the establishment of the Ethics and Anti-Corruption Commission (Kenya, 2013), among other initiatives. While Kenya was the first country in the world to sign and ratify the United Nations Convention Against Corruption, the fabric of Kenya's society is

still infested by a corrupt culture (Hope, 2013). For instance, Kenya was ranked 124 out of 180 countries in the most recently published Transparency International Corruption Perception Index (Transparency International, 2020).

Whereas corruption has crippled Kenya's economic growth for several decades, Kenyan universities have recorded a sustained increase in graduate placement in the public and private sectors of the economy (Ponge, 2013). Moreover, business schools in Kenya currently report the highest enrollment levels in a plethora of undergraduate and graduate business degree programs (Commission for University Education, 2019). Yet the most recent survey of business ethics education in Kenya reported that only seven universities offered a course in business ethics (Mawa & Adams, 2011). Moreover, the study did not indicate the degree programs, level of study-undergraduate or graduate-nor status-elective or compulsory-of the business ethics course offerings. Likewise, no data was provided on the approach to business ethics education in Kenya.

Two global surveys of business ethics teaching, training, and research have been commissioned by the International Society of Business, Economics and Ethics (ISBEE) (Enderle, 1997; Rossouw, 2011a). In addition, numerous studies have been conducted on the extent (Christensen et al., 2007; Jonson et al., 2015; Jorge et al., 2017; Navarro, 2008; Matten & Moon, 2004; Moon, & Orlitzky, 2011) and approaches (Ritter, 2006; Waples et al., 2009) to business ethics education in business schools worldwide with most studies concentrated in the west. In the African context, a few empirical studies on the extent and approaches to business ethics education in South African business schools were found (Kretzschmar & Bentley, 2013; Painter-Morland et al., 2003). However, a dearth of empirical research exists on business ethics education in Kenyan business schools. Besides the surveys already mentioned (Barkhuysen, 1999; Mawa & Adams, 2011; Milanzi, 1997), Catacutan (2019) investigated the influence of ethics instruction on undergraduate students' attitudes towards cheating in a Kenyan business school. To the best of the researcher's knowledge no other empirical studies have been conducted on business ethics education in undergraduate and graduate degree programs in Kenyan

business schools. In addition, no empirical data was found on the approach to business ethics education in business degree programs in Kenyan business schools.

Domenec Mele has proffered an enhanced form of Aristotle's ethical theory for business ethics education which he calls the personalist virtue ethics approach (Mele, 2020). Mele's approach overcomes the limitations of the earlier mentioned normative and descriptive approaches to business ethics education in that: firstly, it seeks to enhance students' moral character development (Mele, 2003; Mele, 2020). Secondly, the approach is founded on an Aristotelian-Thomistic philosophy (Mele, 2009; Mele, 2020), hence, it has the potential to integrate the normative and descriptive elements of business ethics (De los Reyes Jr et al., 2017; Mele, 2020; Woiceshyn, 1992). Finally, Mele's personalist virtue ethics, like all virtue ethics, abates the danger of oversimplifying moral complexities (De los Reyes Jr et al., 2017). This research employed Mele's personalist virtue ethics approach to evaluate the approach to business ethics education in Kenyan business schools. To the best of the researcher's knowledge, no empirical studies exist on business ethics education in the light of Mele's personalist virtue ethics approach either globally, regionally, or locally.

1.3. Problem statement

The teaching of business ethics in business schools has been identified by several scholars as one way of promoting ethical business practice. However, the data on business ethics education in Kenyan business schools is less than comprehensive. Moreover, there exists a gap in research both globally, regionally, and locally on the teaching of business ethics from the perspective of Mele's personalist virtue ethics. This research addressed these gaps by examining the current extent and the approach to business ethics education in Kenyan business schools in the light of Mele's personalist virtue ethics approach.

1.4. Overall aim of the research

The overall aim of this research was to describe and evaluate the business ethics education curriculum in Kenyan business schools from the perspective of Mele's personalist virtue ethics approach.

1.4.1. Research objectives

1. To identify the current extent of business ethics education in undergraduate and graduate degree programs in Kenyan business schools
2. To establish the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools
3. To evaluate the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools from the perspective of Mele's personalist virtue ethics approach

1.5. Research questions

1. What is the current extent of business ethics education in undergraduate and graduate degree programs in Kenyan business schools?
2. What are the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools?
3. How may the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools be evaluated from the perspective of Mele's personalist virtue ethics approach?

1.6. Scope of the study

This study investigated the business ethics education curriculum in Kenyan business schools that were members of the Association of African Business Schools (AABS), at the time of the study. One of the objectives of the AABS is to promote cooperation among business schools in curricula development (AABS, 2021). To the best of the researchers' knowledge, the AABS is the only association for business schools in Africa. A list of the seven AABS member schools in Kenya is provided in Appendix VI. The research respondents consisted of two distinct groups namely, business school deans and full-time business ethics faculty. Deans were included in the study because their managerial role makes them privy to information about the extent of business ethics education in the curricula of business degree programs. Participation of the full-time business ethics

faculty on the other hand was deemed essential in providing data on the approach to business ethics education in the business schools.

1.7. Significance of the study

The findings of this study contribute to studies on business ethics education in undergraduate and graduate degree programs in business schools in Kenya. The research also contributes to knowledge on business ethics education in Kenya in the light of Mele's personalist virtue ethics approach.

The business school deans and business ethics faculty involved in the collection of data had an opportunity to reflect on the current status and the approach to business ethics education in their business school.

The research data could also aid business schools in the curriculum design of business ethics education and in the professional development of faculty.

The research data should be of interest to the Kenyan government and employers in policy making and as they hire or retain graduates from business schools in Kenya.

1.8. Limitations of the study

The limitations of the study include factors that are specific to descriptive surveys such as their inability to relate effects and causes and the danger of response and non-response bias (Saunders et al., 2009). The main challenge in this study was obtaining responses from business ethics faculty. This limitation was not overcome despite having allowed enough time for data collection.

1.9. Conclusion

In this chapter, the researcher has given the background to the research problem. The research problem has been stated and the ensuing research objectives and questions have been outlined. The chapter ends with the significance and limitations of the study.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This chapter begins by discussing the empirical and theoretical review of the literature on business ethics education in business schools. The research gaps are discussed after which the theoretical framework is developed.

2.2. Empirical review

In this section, a review of the empirical studies relating to the extent of business ethics education in business schools is made in line with research question one of this study.

2.2.1. The extent of business ethics education in business schools

Business schools differ in the incidence, level of study-undergraduate or graduate-, and the status-elective or compulsory-of business ethics course offerings. Likewise, business schools across the globe vary in terms of the model they employ to teach business ethics. Some business schools teach business ethics content in stand-alone courses; this is referred to as the stand-alone model. Other schools cover business ethics content within other subject areas in the business education curriculum; this model is referred to as the integrated model or ethics across the curriculum (Christensen et al., 2007; Ritter, 2006).

A 1988 survey of the 663 AACSB member schools by Schoenfeldt et al., (1991) reported that 73% of the schools offered a business ethics course. 65% of the courses targeted undergraduate students; 44% of which were compulsory. Of the courses offered at the graduate level, only 35% were compulsory. The study reported that 59% of the courses were taught by lecturers based at the business school; the majority of the remaining courses were taught by professors from philosophy or humanities departments. Less than two decades later, Swanson and Fisher (2008) found that fewer than one-third of Association to Advance Collegiate Schools of Business (AACSB International) member schools offered a stand-alone business ethics course at the undergraduate or graduate levels. The decline in the number of stand-alone courses was owed to the fact that AACSB

International no longer required stand-alone business ethics courses for the accreditation of business schools. While still requiring the coverage of business ethics content, the association revised its standards in 1991 to allow business schools to choose their preferred teaching model (Swanson & Fisher, 2008; Rutherford et al., 2012). In the wake of corporate scandals in the early 2000s, a group of more than 200 business school deans, professors, and managers appealed to AACSB International to reverse its position. The group argued that the integrated model of business ethics education was often scanty and haphazard: however, AACSB International maintained its position (AACSB International, 2004; Swanson & Fisher, 2008). AACSB International's position reflects the divergence in opinions among scholars as to which model of teaching business ethics is more effective. For instance, McDonald (2004) cites a 1988 study of the Wharton School which found that business ethics education is more effective when integrated into the entire business education curriculum. Equally, Jonson et al (2005) reported that the stand-alone model is more likely to equip students to judge ethical dilemmas in the real world.

A study conducted by Woo (2003) on 239 deans of AACSB International accredited MBAs found that in practice, a majority of MBAs teach ethics across the curriculum. A smaller number combine the two models while the smallest number-less than 10%-employ the stand-alone model alone. Nonetheless, studies have shown that top business schools frequently offer stand-alone business ethics courses in their MBA programs (Christensen et al., 2007; Jorge et al., 2017; Moon & Orlitzky, 2011). Christensen et al. (2007) studied the perception of deans of the 2006 top 50 Financial Times MBAs, on their institution's coverage of business ethics. They reported that 25% of the schools had a compulsory stand-alone business ethics course. They also found that MBA students were interested in the courses with the top 10 MBAs recording the highest levels of interest. A follow up study by Jorge et al. (2017) found that the number of mandatory stand-alone business ethics courses had not increased in the 10 years leading up to the study. Likewise, they reported a trend among top MBAs towards the inclusion of stand-alone courses on business ethics as electives. In addition, the researchers noted that the presence of a stand-alone course was explained by whether a school was public or private, accredited or not,

and by its cultural environment. Moon and Orlitzky (2011) discovered that a business school's prestige showed a statistically significant relationship with its commitment to ethics education. In fact, reputable observers such as Bloomberg Business, the Aspen Institute and the business schools' news service *Poets & Quants* now rank business schools based on their level of ethics instruction (De los Reyes Jr et al., 2017).

The ISBEE has commissioned two worldwide surveys of business ethics training, teaching and research since its inception: the first survey was conducted in 1995 and the second in 2010. The 1995 survey, while reporting presence of business ethics education in a few countries, provided little data regarding the extent to which business ethics was being taught in business schools globally (Enderle, 1997). For purposes of the survey, Rossouw (1997) reported three business ethics course offerings in three business schools in South Africa. Between the first and second ISBEE surveys, Barkhuysen (1999) conducted a study which examined the prevalence of business ethics teaching in the African continent. She found evidence of the same in Egypt, Ghana, Kenya, Nigeria, South Africa, and Uganda. In total, 77 courses were on offer within 40 university departments that included business schools; 55 courses targeted undergraduate students while 22 were offered at the graduate level. The survey reported presence of a business ethics course in one of Kenya's public universities with no indication of the students targeted by the course.

The second ISBEE survey sought to collect data on business ethics courses in undergraduate and graduate degree programs, in and outside business schools, across the globe (Rossouw, 2011a). The most detailed report of the survey was made by Petrick et al. (2011) on the extent of business ethics education in North American business schools. The authors found 2,324 business ethics courses in the USA: 1,246 of the courses were offered by AACSB International institutions of which 40% were mandatory at the undergraduate level and 30% at the graduate level. The study also reported presence of 222 business ethics course in Canada: 102 of the courses were offered by AACSB International institutions of which 50% were mandatory at the undergraduate level and 30% at the graduate level. Finally in Mexico there were found 39 business ethics courses: 14 courses were offered by AACSB International institutions of which 30% were

mandatory at the undergraduate level and 20% at the graduate level. A summary of the European survey found that a majority of business schools offered a stand-alone business ethics course either as an elective or mandatory course. For example, the survey reported that all but one of Belgium's business degree programs required a business ethics course (Van Liedekerke & Demuijnck, 2011). In the Sub-Saharan Africa region, 145 modules of business ethics were reported: 74 modules were offered to undergraduate students while 71 were offered at the graduate level (Rossouw, 2011b). The Eastern African study by Mawa and Adams (2011) found presence of business ethics teaching in seven of Kenya's universities. However, the study did not differentiate its findings in terms of degree programs, the level of study nor status of the business ethics course.

2.3. Theoretical review

In this section, a review of the literature relating to business ethics education in business schools is made. The section also carries a discussion on the approaches to business ethics education in correspondence to research questions two and three of this study.

2.3.1. The extent of business ethics education in business schools

The question of business ethics education in business schools is entrenched in a broader question; can ethics be taught? While contentious academic positions on the matter go all the way back to Plato (McDonald, 2004), we shall here focus on the academic literature on ethics education in business schools. Some authors have argued that business ethics education invades the privacy of students (McDonald & Donleavy, 1995). Others argue that college age students are already set in their ways: their attitudes and behavior having been shaped by their family, cultural and religious backgrounds. They contend that students' attendance at a few classes on business ethics is insufficient to change their inner moral compass and habits (Ritter, 2006; Waples et al., 2009). Therefore, business ethics in the college classroom would only be effective where ethical behavior was already ingrained in students.

Conversely, other scholars maintain that character formation is a lifelong process that can be enhanced through business ethics instruction (Sims, 2002). Indeed, this view is implied by the relevance given to ethics education by the international fellowship of business school deans (AACSB International, 2013; AACSB International, 2020). A broader perspective in support of business ethics education in business schools has been adopted by Abend (2013). The author argues that business ethicists need to reclaim the pivotal role of ethics education in business schools. He claims that the intention to teach business ethics served as a major justification for the founding of business schools in the USA at the turn of the twentieth century. In 1928, Ralph E. Heilman, the first chair of business ethics at the Northwestern University expressed the prophetic concern that the absence of ethics instruction in business schools would prove counterproductive to society. Universities would simply arm students with better tools for business to exploit market players for their personal advantage (Abend, 2013).

Some academics also allege that business schools merely use business ethics courses for appearance purposes especially in their MBA programs (McDonald & Donleavy, 1995). In this vein, Ghoshal (2005) posits that business ethics courses stand no chance at changing business practice since mainstream business education is founded on management theories which promote unethical behavior. He argues that business scholars have dehumanized business practice by adopting purely empirical and deterministic conceptions of management in their attempt to model business studies after the natural sciences. As a result, students at business schools are indoctrinated with self-fulfilling amoral theories taught in core subjects which relieve them of any sense of moral responsibility. The author cites agency theory of corporate governance and the *homo economicus* model of economics as the main pitfalls of mainstream business education.

Agency theory and the *homo economicus* model of economics derive from liberalism as developed and popularized by the University of Chicago with Milton Friedman as its flagship (Ghoshal, 2005; Norman, 2013). Friedman's liberalism is founded on the following philosophical presuppositions: freedom is the ultimate goal of human existence, the individual is moved by self-interest and is the ultimate entity in society, ethics should

be excluded from social theory and lastly, men are imperfect beings, thus, social organization must address the negative problem of preventing unscrupulous behavior as much as that of enabling good people to do good. The exclusive focus on what Friedman refers to as the negative problem of social organization has stimulated a pessimistic rule-based approach to management (Ghoshal, 2005). In addition, liberalism maintains a fact-value dichotomy in business decision-making whereby managers are deemed most rational when they focus on facts alone to maximize profits and utility (Mele, 2010). In other words, business decisions are rational when they follow a cost-benefit analysis that discounts the ethical dimension. Ethical considerations are valid only as external constraints to the maximizing of profits and utility. Moreover, Friedman considers concepts such as social welfare as corruptions of liberalism (Ghoshal, 2005) which emasculate the firm and violates the right of shareholders to profit maximization (Friedman, 1970/2007). Corroborating Ghoshal's claims against mainstream business education are the findings of an Aspen Institute study conducted on 1,978 year-2001 graduates of thirteen leading business schools in the USA. The study found that the schools' curriculum underscored the need to maximize shareholder value in a ruthlessly competitive business environment. In turn, their students' commitment to customers and other business stakeholders was mitigated in a short span of two years. The study concluded that business education weakened business students' moral character (Schneider & Prasso, 2002).

The case against business ethics education in business schools seems substantial when we consider that the stable disposition to act according to right reason cannot be taught (Aristotle, ca. 350 B.C.E./1996). However, business ethics education can motivate students towards ethical behavior by showcasing it through narratives, role-plays, case analysis and by experiential learning among other teaching strategies (Sims, 2002). In addition, studies have shown that business ethics courses positively influence students' attitudes and increases their moral awareness (Jonson et al., 2015). While a change in attitudes and an increase in moral awareness do not guarantee ethical behavior, they are a condition *sine qua non* for upright action. Besides, if we consider business to have an intrinsic moral dimension (Gronbacher,1998), Abend's (2013) claims regarding the place

of ethics in the business education curriculum will ring true. Hence, Ghoshal's (2005) criticism of the smokescreen approach to ethics education in business schools serves as a call to reflect on the true nature of business and business education. Taken together, the above views reveal the multifaceted nature of the question of business ethics education in business schools. Nonetheless, there is agreement among many academics that business ethics can and should be taught in business schools. These scholars have shelved debate on the matter to focus on how best to effect business ethics instruction in business schools (De los Reyes Jr et al., 2017).

Traditionally, stand-alone business ethics courses in business schools have been taught by academics from philosophy departments with expertise in ethical theory (Jonson et al., 2015; Shaw, 1996). Hence, philosophy and liberal arts departments have largely served as home-departments to the stand-alone business ethics course in business schools. The stand-alone model of teaching business ethics is advantageous in that it assures the coverage of business ethics content in a systematic fashion (Swanson & Fisher, 2008). However, the model is claimed to be disadvantageous in that: firstly, most business students prove ill equipped at applying moral theory from stand-alone courses to ethical issues in core subjects. Secondly, philosophers teaching business ethics tend to have little knowledge of business practice when they are not downright hostile to the business system. Lastly, where the stand-alone business ethics course is required, it is likely to burden the philosophy department with large classes of students who resent the course (Davis, 2018; Shaw, 1996).

In contrast, the integrated model of ethics across the curriculum has mainly been used by business faculty with no expertise in ethical theory (Jonson et al., 2015; Shaw, 1996). A key merit of the model is that it responds to the pervasive nature of ethical issues in the entire business education curriculum. Hence, De Los Reyes Jr et al. (2017) argue that business professors also teach ethics in their core subjects whether they like it or not. However, business professors often have difficulty integrating ethics into their already overloaded courses when they are not altogether skeptical about the bearing of scholarly ethics on business practice (Shaw, 1996, Davis, 2018). Consequently, Sims (2002) argues

that a department-wide commitment to convey a set of ethical principles to students is required for successful ethics instruction in business schools. Indeed, most theorists advocate for the use of both the stand-alone and the integrated model to teach business ethics content (Ritter, 2006). However, such an endeavor demands time and resource allocation since all professors in the business school would need to be well versed in business ethics (McDonald, 2004).

2.3.2. Approaches to business ethics education in business schools

According to Rossouw (2002) the approach to business ethics education refers to the purpose of teaching business ethics which is mirrored by the academic paradigm and ensuing ethical theory adopted by the business ethics professor. In this study, the approach to business ethics education refers to the purpose of teaching business ethics and to the academic paradigm and ethical theories used to teach business ethics.

2.3.2.1. The purpose of business ethics education in business schools

In a groundbreaking 1980 Hastings Center report on the teaching of ethics in higher education, Daniel Callahan identified the following five goals for teaching business ethics courses: to stimulate students' moral imagination, to enable students to recognize ethical issues, to elicit a sense of moral obligation, to develop analytical skills and finally to increase students' tolerance and reduce disagreement and ambiguity (Callahan, 1980). Charles Powers and David Vogel added a sixth goal to the five outlined by Callahan (1980) namely, integrating managerial and moral competencies in business (Powers & Vogel, 1980). Similarly, Pamental (1989) argued that business ethics courses are best offered to students familiar with the functional areas of business, preferably in the second half of undergraduate studies. Conversely, Sims (2002) recommends that business ethics instruction at the undergraduate level focus on increasing students' self-knowledge and interest in the ethical aspects of business. However, he holds that the graduate business ethics curriculum should focus on moral issues that graduate students are likely to face in their chosen functional or professional areas. In addition, the course should enhance

graduate students' understanding of the relationship between their functional work and the broader values and needs of society (Sims, 2002).

According to Rossouw (2004) there are three main approaches to the teaching of business ethics in business schools. The author argues that in a nutshell, a business ethics course may be geared towards meeting either of the following three purposes: firstly, to improve students' moral cognitive competence. Moral cognitive competence in business ethics teaching refers to students' capacity to identify, analyze, and evaluate ethical questions in business. It comprises of moral awareness, moral understanding, moral reasoning, moral decision-making, and moral tolerance. Secondly, the course may be aimed at improving students' moral behavioral competence; this refers to students' capacity to act ethically in the business environment. Proponents of this approach to business ethics education argue that students' moral cognitive competence does not necessarily translate into ethical business practice. Moral behavioral competence relates to moral sensitivity, moral courage, and moral imagination. Lastly, a business ethics course may aim at enhancing students' moral managerial competency: this is the capacity for students to deal with morality in organizations as systems of interpersonal interactions. It comprises of systematic morality, moral efficiency, instrumental morality, and moral leadership. According to Rossouw (2004) all three approaches to the teaching of business ethics are necessary for effective business ethics instruction.

Nonetheless, the evaluation criteria and findings of studies on the purpose of business ethics education suggest that researchers and professors have varied conceptions of what constitutes effective business ethics instruction. Painter-Morland et al. (2003) carried out a case study on an online cross-cultural business ethics course based in a South African university. They identified the following teaching objectives of the course: to familiarize students with ethical approaches, ethical reasoning skills, human virtues, and ethical management skills. Ritter (2006) examined business ethics instruction based on the level of students' moral awareness and moral reasoning. Waples et al. (2009) used the following six criteria to measure the effectiveness of business ethics courses: moral reasoning, perceptions of the ethical behavior of others, perceptions of one's ethical behavior, ethical

judgment, ethical behavior, and ethical awareness. Kretzschmar and Bentley (2013) found that the business ethics course in the University of South Africa aimed at increasing students' awareness of ethical issues and at providing techniques for moral decision-making by addressing common ethical dilemmas. Jonson et al. (2015) also outline empirical studies which examined the effectiveness of business ethics courses on the basis of how much they increased students' ethical awareness. Nevertheless, much of the literature on the teaching of business ethics suggests that the absence of a clear objective is a major issue in business ethics instruction (Felton & Sims, 2005; McDonald & Donleavy, 1995; Oddo, 1997; Sims, 2002; Waples et al., 2009).

2.3.2.2. Academic paradigms of business ethics professors

Academic enquiry into the field of business ethics is typically divided into the descriptive and normative approaches to business ethics (Werhane, 1994). The two approaches differ in that they draw inspiration from the domains of the social sciences and philosophy, respectively. As such, business ethicists from the two domains commonly differ in their methodology, language, and purpose of inquiry. A neat irreconcilable divide between the two approaches has been thought to reflect the metaethical fact-value dichotomy (Trevino & Weaver, 1994).

According to Trevino and Weaver (1994) scholars with a descriptive approach to business ethics are characteristically housed in social science departments. Broadly speaking, these scholars utilize a positivist-empirical approach: they purpose to measure, explain, and predict ethical choices in carefully defined conditions of a business enterprise. Hence the language used by business ethics professors and researchers in this paradigm is often claimed to be descriptive and value-free. Theories developed by these scholars are evaluated based on their ability to explain, predict, and solve business problems. Their underlying assumption on human moral agency ranges from complete determinism on one end, and a reciprocal causation between the individual and his environment, on the other (Trevino & Weaver, 1994). On the contrary, academics of the normative approach to business ethics are traditionally housed in philosophy and liberal arts departments. These scholars utilize an abstract approach and evaluate business practice from the perspective

of moral philosophies. Normative business ethics purposes to prescribe “what ought to be” and to proscribe “what ought not to be” in business practice. In this paradigm the validity of theories is evaluated through the rational critique of ensuing moral judgments. Typically, these scholars assume that human moral agency is characterized by individual autonomy and moral responsibility (Trevino & Weaver, 1994).

Scholars from the descriptive and normative approaches to business ethics have criticized each other for merely paying lip service to business ethics (Trevino & Weaver, 1994). Descriptive business ethicists argue that normative business ethics is a mere amalgam of impractical, unverifiable, subjective ideas: they hold that business ethics is best predicated on an empirical foundation (Trevino & Weaver, 1994). Likewise, normative business ethicists accuse their counterparts of falling into the is/ought fallacy when not simply serving the interests of unscrupulous corporate managers (Rossouw, 2004). These scholars insist that business ethics courses must be taught by philosophers due to their expertise in ethical theory (McDonald, 2004). Some academics, while not making light of their fundamental distinctions, recommend the integration of the descriptive and normative paradigms to mitigate their deficiencies (De los Reyes Jr et al., 2017; Trevino & Weaver, 1994; Rossouw, 2004; Werhane, 1994). Indeed, juxta positioning the two approaches is stereotypical and retrogressive as in practice, they overlap and are not mutually exclusive (Rossouw, 2004; Werhane, 1994). Hence, holistic business ethics inquiry ought to consider both normative theories and the particulars of the business context. Accordingly, business ethics is best taught by professors grounded in ethical theory and a scholarly appreciation of the internal and external environment of business enterprises (McDonald, 2004).

2.3.2.3. Ethical theories in business ethics education in business schools

Among the ethical approaches to business ethics education in business schools is behavioral ethics in the descriptive paradigm and Kantian deontology, consequentialism, and virtue ethics in the normative paradigm.

2.3.2.3.1. Behavioral ethics

Behavioral ethics has been defined by Bazerman and Gino (2012, p. 10) as “the study of systematic and predictable ways in which individuals make ethical decisions and judge the ethical decisions of others that are at odds with intuition and the benefits of the broader society”. Behavioral ethics as applied in the business ethics classroom is rooted in the descriptive paradigm and mainly hinges upon social psychology (De los Reyes Jr et al., 2017). Behavioral ethics provides a psychology of ethics based on behavioral decision theory, often defined as the study of trade-offs individuals make when choosing from any available options. Individuals make these trade-offs in the resolution of ethical dilemmas thanks to the dialectic relationship between their well-being and that of others (Bazerman & Gino, 2012). De los Reyes Jr et al. (2017) note that the main aim of behavioral ethics is to explain why individuals act rightly or wrongly at work. Hence, the approach enhances students’ competence in managing extrinsic motivations of ethical behavior such as reward and punishment systems, and intrinsic motivators such as individuals’ personality and cognition. Thus, professors who use this theory seek to enhance students’ moral managerial competence by extending their managerial competence to the ethical sphere of business activity (Rossouw, 2004).

Behavioral ethics is limited in that it is founded on empiricism and thus employs a purely fact-based perspective in its enquiry (Werhane, 1994). A purely fact-based perspective is illusory in the moral sphere since it cannot singlehandedly respond to the question of right and wrong action. According to Mele (2020) only a normative ethical theory can go beyond describing human behavior to prescribe what people in business ought to do. In addition, behavioral ethics does not attend to the moral cognitive and moral behavioral competencies of business ethics students (Rossouw, 2004).

2.3.2.3.2. Kantian deontology and consequentialism

Historically, a majority of business ethicists of the normative paradigm have adopted Kantian deontology and consequentialism, especially Mill’s utilitarianism, in the teaching of business ethics (Bowie, 2017; Derry & Green, 1989). Underpinning Kantian

deontology and Mill's utilitarianism are the quest for subjective certitude and autonomy characteristic of the rationalism of the enlightenment (Grant et al., 2017; Mele, 2005). Both Kant and Mill developed universal moral laws for ethical decision-making based on logical reasoning: Kant's universal moral law is postulated in his categorical imperatives while Mill stipulated the principle of the greatest happiness for the greatest number (Grant et al., 2017; Mele, 2005). Business ethics professors who use Kantian ethics and utilitarianism view ethics as an act-centered, rule-based activity. Hence, they focus on enhancing students' moral cognitive competence by equipping them with a priori concepts, norms, and rules for logical moral reasoning and to tackle ethical dilemmas (Rossouw, 2004). Jonson et al. (2015) have identified Kohlberg's theory of moral development as the main support for this approach to business ethics instruction in business schools.

The rational validity of Kantian deontology and utilitarianism has been challenged by some scholars including the British analytical philosopher, Elizabeth Anscombe. Anscombe's 1958 essay titled, *Modern Moral Philosophy* made a substantial case for academia to jettison the two theories for want of foundation. Amidst other claims, Anscombe argues that the utilitarian concept of pleasure is axiomatically shallow, and that the theory fails to attend to the intention of the moral agent. Kantian deontology on the other hand, obliges moral agents without explaining the root cause of moral obligations: the Kantian concept of self-legislation, she argues, is simply an oxymoron (Anscombe, 1958). Werhane (1994) has also argued that the two theories are limited in that they are founded on rationalism. She holds that rationalism is tenuous in the moral sphere due to its individualistic, ahistorical, purely value-based perspective. In addition, business ethicists have criticized the use of Kantian deontology and utilitarianism in business ethics education for failing to enhance students' moral behavioral and moral managerial competencies (Grant et al., 2007; Ritter, 2006; Rossouw, 2004, Waples et al., 2009).

2.3.2.3.3. Virtue ethics

The history of virtue ethics in the western philosophical tradition dates back to Socrates, Plato and Aristotle who explicated the theory in his *Nicomachean Ethics* (Aristotle, ca.

350 B.C.E./1996). Aristotle's ethical theory was widely accepted in the west until the modern era ushered in a new paradigm for scientific thought that extended into the field of moral philosophy. Notwithstanding, Elizabeth Anscombe's 1958 critique of modern moral philosophy against the backdrop of Aristotle's ethical theory heralded a new interest in virtue ethics in the English-speaking world (Ferrero & Sison, 2014; Haldane, 2000). Virtue ethics was further bolstered by Alasdair MacIntyre's critique of modernity and the modern corporation in a work titled *After Virtue* (MacIntyre, 1984). Since *After Virtue*, not a few scholars have published articles elucidating the merits of Aristotle's ethical theory for business ethics education, research, and practice (Arjoon, 2000; Ferrero & Sison, 2014; Moore, 2005; Solomon, 1992). Hence, virtue ethics is now listed among the normative theories of business ethics in recent editions of some widely used business ethics textbooks (Acevedo, 2012).

Aristotle's virtue ethics is centered on the moral agent's virtuous character or his good in so far as he is a rational being. The theory is teleological in that it determines the morality of human actions in reference to *eudaimonia* or human flourishing, as the innate purpose of human beings. In addition to the notions of virtue and *eudaimonia*, Aristotle's virtue ethics hinges on the notion of *phronesis* or practical wisdom and the self-referential nature of human acts (Aristotle, ca. 350 B.C.E./1996). Hence, according to Rossouw (2004) the objective of Aristotelian virtue ethics as employed in business ethics education is to enhance students' affective and moral behavioral competence (Rossouw, 2004).

However, Aristotle's virtue ethics, while mainly focusing on students' moral behavioral competence also attends to their moral cognitive competence. Ferrero and Sison (2014) argue that Aristotle's virtue ethics integrates the merits of Kantian ethics and utilitarianism while cogently responding to their demerits. The theory evokes universal principles and takes consequences into account, just like Kantian ethics and utilitarianism, respectively. However, unlike utilitarianism, Aristotle's virtue ethics prohibits intrinsically immoral actions despite their consequences; and unlike Kantian ethics, Aristotle's virtue ethics considers the particulars of agents and their contexts (Ferrero & Sison, 2014). In this respect, Aristotle's virtue ethics is akin to traditional African ethical theories as centered

on the moral agent's rootedness in specific circumstances and relationships (Painter-Morland et al., 2003). Moreover, in both the Aristotelian and African ethical systems, ethical action requires, but is not guaranteed by moral reasoning or extrinsic motivations (Gichure, 2006; Painter-Morland et al., 2003).

Likewise, virtue theory's consideration of the particulars of agents and their contexts opens it up to insights from behavioral ethics and its ensuing moral managerial competencies (Mele, 2020). In fact, De los Reyes Jr et al. (2017) hold that the theory has the potential to integrate the normative and descriptive approaches in the business ethics classroom. According to Woiceshyn (1992) this potential is owed to the fact that Aristotle's virtue theory is founded on a realist philosophy that overcomes the inherent ethical conflicts and deficiencies of rationalism and empiricism. Nonetheless, virtue ethics has been criticized for being obscure in its axiomatic concepts such as *eudaimonia* (Ferrero & Sison, 2014). Hence, some scholars have ventured to enhance Aristotle's ethical theory with new principles in a bid to make it more tenable for business ethics education and practice (Grant et al., 2017; Mele, 2009).

2.3.2.3.4. Domenech Mele's personalist virtue ethics

Domenech Mele's personalist virtue ethics approach to business ethics integrates personalism into Aristotle's moral theory (Mele, 2009; Mele, 2020). Personalism in its broadest sense refers to any worldview with a focus on the person. It is in this sense, for example, that one may speak of a personalist psychology or personalistic ecology. However, in strict philosophical parlance, personalism refers to either of two positions (Bengtsson, 2006): firstly, personalism is a philosophy whose starting point is the intuition and analysis of personhood and its unmediated experiences. This philosophy emerged in the eighteenth century in opposition to Hegel's radical idealism. Secondly, personalism refers to any philosophical school that underscores the value of persons and their relational dimension: in this sense, one may speak of twentieth century personalist philosophers (Schaeffer, 2012).

Twentieth century personalism was a phenomenological-existential reaction against two opposing and mutually exclusive streams of thought: collectivism and individualism. Collectivism is a materialistic form of Hegelian idealism that alienates and absorbs the person into the dynamic process of an impersonal state. Conversely, individualism assumes that the ultimate good of human beings is their individual autonomy and private good. Against these two opposing ideologies, personalist philosophers in the twentieth century were concerned to reinstate to the person, his value and inherent dignity while maintaining his relational character. The three norms of personalism, as observed by Schaeffer (2012) are the inalienable and original dignity of the person, the moral dignity and *telos* of persons as a communion of love with other persons, and the mysterious and incomprehensible nature of persons as persons.

Some personalist philosophers like Jacques Maritain, Etienne Gilson, and Karol Wojtyla contemplate a metaphysical basis for personalism in the Aristotelian-Thomistic philosophical tradition (Acevedo, 2012; Schaeffer, 2012). Hence, these philosophers are called realist personalist since they integrate personalist norms into the Aristotelian-Thomistic philosophical paradigm. An attempt at demonstrating how personalism maps onto Aristotelian-Thomism falls beyond the pretensions of this research. However, it will suffice to note that Thomistic-personalism is a practical philosophy that deeply connects being and normativity (Gronbacher, 1998). Unlike Kantian deontology which founds morality on self-legislation, Thomistic-personalism enhances Aristotle's moral theory with the notion of natural law. Besides, Thomistic-personalism holds that moral philosophy intersects with social science in the human person (Whetstone, 2002). Hence, the philosophy has been applied to the fields of economics (Gronbacher, 1998) and business ethics (Mele, 2009; Mele, 2020).

Domenec Mele's personalist virtue ethics approach to business ethics integrates two realist personalist principles into an Aristotelian virtue-based business ethics. The first principle, referred to by Mele simply as the personalist principle, derives from the inalienable and original dignity of the person (Mele, 2009). He enunciates it as follows: "no human being should ever be treated as a mere means to an end. On the contrary,

persons should be treated with respect and even with rational benevolent love” (Mele 2020, p. 46). Mele’s personalist principle differs from Kant’s first categorical imperative in that it is not a formal a priori judgment based on subjective certitude. Rather it stems from a realist observation of people and their internal experience. In addition, Mele’s principle transcends Kant’s notion of respect to include rational benevolent love (Mele, 2020). According to Mele, this realist personalist principle makes the duty of respect, benevolence, mercy, and care for people [in business] explicit.

The second principle, referred to by Mele as the common good principle, derives from the relational nature and social dimension of the human person (Mele, 2009). He formulates the principle as follows: “every social or economic system, institution, community or social activity finds its moral legitimacy from its contribution to the common good—the good of all persons and of the whole person” (Mele 2020, p. 49). Hence, Mele defines a business as a “community of persons based on cooperative activity to provide goods and services in an efficient, competitive and profitable way” (Mele, 2012 p.97). In addition, he holds that the purpose of a business is “to serve people’s needs through its intrinsic multi-ends consistently with the common good of the firm and the society” (Mele, 2020 p. 149). Thus, according to Mele, the relational nature of human persons as expressed in the common good principle firmly grounds cooperation among persons within a [business] community (Mele, 2009). Mele (2009) explains that integrating these two realist personalist norms into Aristotle’s virtue-ethics enhances it by providing it with a more complete foundation. In this way, Mele’s personalist virtue ethics overcomes the earlier mentioned critique of axiomatic obscurity levied against Aristotle’s ethical theory.

Mele’s personalist virtue ethics approach to business ethics education also presupposes that “business ethics is a guide for human excellence in business” (Mele, 2020 p. 16). Hence, Mele holds that ethical business managers have personal moral virtues and employ a humanistic approach to business management. Mele defines moral virtues as “permanent attitudes and interior strengths for moral behavior” (Mele 2005, p. 9). According to Mele, business managers need moral virtues to identify the ethical dimension of business decisions and make sound moral judgments. In other words, the practical wisdom of

business managers in ethical decision making is measured by their moral character (Mele, 2005; Mele, 2009; Mele, 2020). A humanistic approach to business management on the other hand is centered on building a business organizational culture which fosters the acquisition of moral virtues. Consequently, Mele argues that business managers should “motivate people around them to acquire virtues and try to discover and promote beliefs and values within the organizational culture that foster human virtue, in all its forms, to its fullest extent” (Mele 2003, p. 9).

Lastly, Mele’s personalist virtue ethics approach to business ethics education presupposes a moderate ethical universalism (Mele, 2020). Moderate ethical universalism holds that there are universal ethical values and basic principles which are valid for all persons. However, these universal ethical values and principles must be applied with practical wisdom to particular circumstances and with the consideration of consequences. According to Mele (2020) moderate ethical universalism can be contrasted with the absolute ethical universalism of Kant which disregards circumstances and the consequences derived from applying principles and rules. It is also opposed to ethical relativism which rejects any form of ethical universalism to hold that there are as many equally valid moral codes as there are cultures (Mele, 2020).

Domenec Mele also identifies the following three purposes of business ethics; firstly, to determine the acceptability of actions. Secondly, to solve ethical dilemmas that arise in particular business contexts and lastly, to inspire ethical improvements in concrete situations (Mele, 2020). According to Mele (2020) an important task of business ethics is to distinguish between acceptable and unacceptable actions in business. Unacceptable actions such as theft or business fraud flow from a few negative norms derived from universal principles and are often well defined in the law or business codes of conduct. Beyond these is a wide range of acceptable actions that require the use of practical wisdom to apply universal norms to concrete situations. Secondly, business ethics also serves to equip students with the capacity to solve ethical dilemmas emerging from difficulty in identifying what would be ethical in specific contexts. Lastly, Mele (2020) argues that

business ethics should inspire ethical improvements by considering how persons in business can attain ethical excellence in concrete circumstances.

2.4. Research gaps

Studies on the extent to which business ethics is being taught in the USA and in AACSB International member schools abound. However, the available data on business ethics courses in Kenyan business schools does not report the level of study-undergraduate or graduate-, status-compulsory or elective-nor the degree programs in which business ethics courses are offered. Similarly, there is a dearth of research on the model of business ethics teaching in Kenyan business schools. In addition, to the best of the researcher's knowledge; no empirical study has been done on the approaches to business ethics education in Kenyan business schools. The purpose of business ethics education in Kenya, the academic paradigms adapted, and ethical theories used in its instruction, has not been empirically researched. Likewise, no empirical studies have been conducted on business ethics education in business schools in the light of Mele's personalist virtue ethics either globally, regionally, or locally.

2.5. Theoretical framework

In line with research question three, this study employed Domenec Mele's personalist virtue ethics approach to business ethics education for its theoretical framework. Concretely, the theoretical framework consisted of four philosophical presuppositions of Mele's personalist virtue ethics approach and his three purposes of business ethics, as discussed in the above section.

The first philosophical presupposition of Mele's personalist virtue ethics approach used in this study is the inviolable dignity of the human person. This presupposition is at the basis of his personalist principle for business ethics which makes the duty of rational benevolent love, mercy, and care for people in business explicit. The second philosophical presupposition is the relational nature and social dimension of the human person. Founded on this presupposition, Mele defines a business as a "community of persons based on

cooperative activity to provide goods and services in an efficient, competitive and profitable way” (Mele, 2012 p.97). According to Mele, the purpose of a business is “to serve people’s needs through its intrinsic multi-ends consistently with the common good of the firm and the society” (Mele, 2020 p. 149). This understanding of the purpose of the firm is derived from the common good principle which makes explicit and firmly grounds cooperation among persons within a business. The third philosophical presupposition considers business ethics as a guide to human excellence in business in the pursuit of moral virtues. Hence according to Mele, business ethics is about developing personal moral virtues which affect the practical wisdom of managers in making sound business decisions. It also entails a humanistic approach to business management whereby managers have a role to promote human virtues at the individual and organizational levels. The fourth philosophical presupposition employed by the study is moderate ethical universalism as understood in Mele’s personalist virtue ethics approach. Mele holds that there are universal ethical values and basic principles that are valid for all persons. However, these must be applied with practical wisdom to particular circumstances and in consideration of consequences.

The above four philosophical presuppositions form part of the content of Mele’s personalist virtue ethics approach to business ethics education. Moreover, they provide a basis for Mele’s three purposes of business ethics, namely, to determine the acceptability of actions in business; to solve ethical dilemmas that arise in particular business contexts and to inspire ethical improvements in concrete business situations. The concepts outlined in the four philosophical presuppositions and three purposes of business ethics guided the data collection, analysis, and discussion of findings as shown in table 2.1.

Philosophical presuppositions of Mele’s personalist virtue ethics approach	
Presupposition	Business ethics education-related statements
1. Inviolable dignity of human persons.	1. Rational benevolent love and mercy have a place in business.
2. The relational nature of human persons.	1. A business is a community of persons whose purpose is to serve people’s needs through its intrinsic multi-ends consistently with the common good of the firm and the society. 2. Moral agents in business are not solely motivated by self-interest.
3. Business ethics as a guide to human excellence in business.	1. Managers’ moral character determines the quality of their decisions. 2. Part of a managers’ role is to motivate employees to acquire human virtues. 3. Part of a managers’ role is to discover and promote beliefs and values within the organizational culture that foster human virtue.
4. Moderate ethical universalism.	1. Universal ethical values and basic principles are valid for all persons, but they must be applied with practical wisdom to particular situations.
The purpose of business ethics according to Mele’s personalist virtue ethics approach	
Purpose of business ethics	Business ethics education-related statements
1. To determine acceptable and unacceptable actions in business.	1. To develop students’ awareness of the ethical dimensions of business. 2. To teach principles and rules regarding prohibited and acceptable actions. 3. To familiarize students with the relevant regulatory frameworks, e.g., local, and international laws and codes of ethics.
2. To solve ethical dilemmas.	1. To instruct students on how to tackle ethical dilemmas.
3. To encourage ethical improvements	<i>3a. At the Individual level</i> 1. To increase students’ moral sensitivity in business decision making. 2. To motivate students to act ethically in the business environment. 3. To encourage students to develop personal moral virtues.
	<i>3b. At the organizational level</i> 1. To instruct students on the ethics of business functions. 2. To equip students with the capacity to ensure ethics in business systems. 3. To encourage students’ moral leadership.

Table 2.1: Model for evaluating the approach to business ethics education in business schools

Source: The Author (2021)

2.6. Conclusion

This chapter has been developed in line with the research objectives outlined in the first chapter. It has discussed the empirical and theoretical review of the literature on the extent and approaches to business ethics education in business schools. The research gaps have been identified and the theoretical framework has been developed.



CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Introduction

This chapter explains the methodology used to carry out the research. This includes the research design, the data collection tools, population, sampling and data analysis techniques that were employed in the study. The research quality and ethical considerations are also expounded.

3.2. Research design

According to Saunders et al. (2009), a research design refers to the general plan used by a researcher to answer research questions. It provides an overview of the method chosen to carry out research and the reason for that choice. The researcher employed a mixed method research design since quantitative and qualitative data collection tools and techniques of data analysis were used concurrently (Saunders et al., 2009). Mixed method research designs are advantageous in that they work to provide a comprehensive analysis of a research problem (Creswell, 2009) especially when studying different aspects of a phenomenon (Bryman, 2006). This study was partly descriptive in its purpose; it also entailed a philosophical evaluation of findings. The objective of a study with a descriptive purpose is to describe the characteristics of a phenomenon: it focuses on the ‘what’ rather than the ‘how’ or ‘why’ of a phenomenon (Saunders et al., 2009). In line with the first and second research objectives, this research described the current extent and approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools. In addition, the study evaluated the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools from the perspective of Domenec Mele’s personalist virtue ethics approach as outlined in the third research objective.

3.3. Population and sampling

A research population refers to a complete set of persons, objects, or events with common characteristics. However, a target population differs from a research population in that it

refers to the entire group of persons, objects, or events to which the researcher will generalize findings and conclusions (Mugenda & Mugenda, 2003). The target populations for this study consisted of deans and full-time business ethics faculty in Kenyan AABS member schools. A list of the AABS member schools in Kenya at the time of the study is provided in Appendix VI. The researcher carried out a web-based search of the official websites of the seven Kenyan AABS member schools with the aim of establishing the size of the two participant groups. It was established that the first participant group consisted of seven deans, one for each business school. However, information about the second participant group could not be found and was established by this study. The researcher found that two of Kenya's AABS members schools do not offer a stand-alone business ethics course and therefore do not have full-time business ethics faculty. Table 3.1 shows the target population size of the two participant groups.

Kenyan AABS member school	No. of Deans	No. of business ethics faculty
B-School 1	1	5
B-School 2	1	7
B-School 3	1	7
B-School 4	1	5
B-School 5	1	0
B-School 6	1	0
B-School 7	1	4
TOTAL	7	28

Table 3.1: Deans and business ethics faculty in Kenyan AABS member schools as at July 2021

According to Saunders et al. (2009), where a target population is of a manageable size, it is possible to collect and analyze data from every possible case or group member. This technique is called a census (Saunders et al., 2009). Hence, in line with the descriptive nature of this study and the size of the target populations, a survey was conducted of the entire target populations using a census as opposed to a sampling technique. The researcher sought to collect data from all seven deans and all business ethics faculty in

Kenya's AABS member schools. Responses were obtained from all seven deans or their representatives and from 12 business ethics faculty from the five Kenyan AABS member schools with full-time business ethics faculty.

3.4. Data collection tools

In line with the mixed method research design of this study, data was collected using questionnaires with closed and open-ended questions. Questionnaires are most commonly used within a study with a descriptive purpose to rapidly collect primary quantitative or qualitative data using closed and open-ended questions respectively (Saunders et al. 2009). Two distinct questionnaires were designed for the two participant groups; the questionnaire for deans is provided in Appendix IV while that for business ethics faculty can be found in Appendix V. The two questionnaires were used to collect data on the research questions as shown in table 3.2.

Research Question	Data Collection Tool
RQ1: Extent of business ethics education.	Dean's questionnaire (Appendix IV)
RQ2: Approaches to business ethics education.	Dean's questionnaire (Appendix IV) Business ethics faculty's questionnaire (Appendix V)

Table 3.2: Linking the data collection tools to the research questions

The researcher used self-administered drop and pick and internet-mediated questionnaires. The data collection exercise began with the deans from whom contact information of faculty who teach business ethics in their business schools was obtained. The deans' survey responses on the incidence and frequency of business ethics courses were triangulated by way of a web-based search of program details on the business schools' official websites.

3.5. Data analysis

According to Creswell (2009), quantitative and qualitative data collected using questionnaires is often analyzed quantitatively using descriptive analysis or qualitatively using thematic analysis. This study analyzed the quantitative data collected through the closed-ended questions in the two sets of questionnaires using SPSS. On the other hand, a thematic analysis of the data collected from the open-ended questions was done in line with the theoretical framework and as outlined in table 2.1 in chapter two of this study.

3.6. Research quality

A valid research questionnaire is one that collects accurate data while a reliable questionnaire collects accurate data consistently. The internal validity and reliability of research data collected using questionnaires depends on the design, structure, and questionnaire pilot testing (Saunders et al., 2009). The questionnaires used in this research contained; clear explanations of the purpose of the questionnaire, carefully designed individual questions; and a clear and pleasing layout. In addition, the researcher carried out a pilot test of the questionnaires and carefully planned and executed their administration.

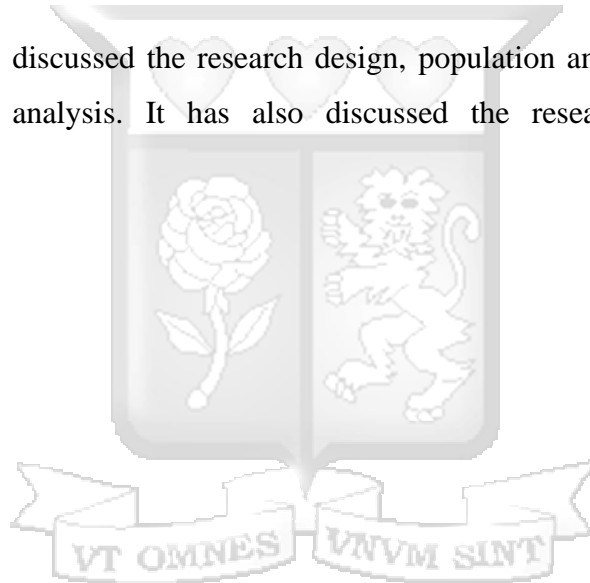
3.7. Ethical considerations

Prior to taking part in the study, each participant was availed with a participant information and consent form (Appendix III) either physically or via email. The participant information clearly outlined the reason for the research, technique for data collection, eligibility, voluntariness and the risks and benefits of participating in the study. It also invited participants to ask any relevant questions regarding the study. The researcher emphasized to the participants that they were entirely free to take part in the research or not. In addition, it was emphasized that they could refrain from answering any questions or withdraw from the study at any stage without incurring any penalty.

A formal consent to participate in the study and to store completed questionnaires for future data analysis was also obtained from the participants either physically or via email. The contact information of the researcher and supervisor of the study was availed to the participants should they have further queries or wish to withdraw from the study. The researcher ensured confidentiality in handling all research records as well as security in their storage. Ethical clearance for the study was obtained in accordance with the regulation of the university and the National Commission for Science, Technology, and Innovation (NACOSTI).

3.8. Conclusion

This chapter has discussed the research design, population and sample, data collection tools and data analysis. It has also discussed the research quality and ethical considerations.



CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS

4.1. Introduction

In this chapter the results of the data collection are presented in line with the research objectives. The presentation starts with findings from the first participant group, business school deans followed by findings from the second participant group, business ethics faculty. In each section, raw data from the questionnaires used for each group is presented first. This is followed by a descriptive and thematic analysis of the relevant quantitative and qualitative data from the closed and open-ended questions, respectively. Lastly a comparative analysis is made of responses to similar questions from the two groups.

4.2. Findings from business school deans

This section begins with a presentation of the general information about the first participant group. It is followed by the findings from the closed-ended and open-ended questions presented as per research questions one and two of this research.

4.2.1. General information

The researcher obtained responses from all seven AABS member schools to the business school deans' questionnaire (Appendix IV). Table 4.1 shows the demographic profile of the respondents by their gender and position in the business school.

Participant	Gender	Position in the business school
P1	Male	Dean
P2	Male	Dean
P3	Female	Dean
P4	Female	Department Chair
P5	Male	Department Chair
P6	Male	Department Chair
P7	Male	Department Chair

Table 4.1: Participant group one's demographic profile

Three of the respondents were deans while four were department chairs. Furthermore, five respondents were male while two were female.

4.2.2. Findings from closed-ended questions

4.2.2.1. The current extent of business ethics education in business schools

As discussed in chapter two, the extent of business ethics education in business schools refers to the following: the incidence and status-compulsory or elective-of business ethics courses; and business ethics education across the curriculum. It was also noted that the extent of business ethics education often differs at the undergraduate and graduate levels.

4.2.2.1.1. Business ethics courses in undergraduate business degree programs

The research found five stand-alone business ethics courses in undergraduate degree programs in five distinct Kenyan AABS member schools. Two business schools offer the course to all their degree students, one as a compulsory course and the other as an elective. The other three business schools offer the course in only one among many degree programs, as a compulsory course. The study also found that business ethics is taught as a sub-section of a required course at three business schools, two of which reported to have no stand-alone business ethics course. These findings are summarized in table 4.2.

	Stand-alone Business Ethics Course (BEC)				BE content as a sub-section of a required course
	Incidence of a stand-alone BEC		Status of the BEC		
	In all business degree courses	In one business degree course	Compulsory	Elective	
B-School 1	√		√		
B-School 2		√	√		√
B-School 3		√	√		
B-School 4	√			√	
B-School 5					√
B-School 6					√
B-School 7		√	√		

Table 4.2: Business ethics courses in undergraduate business degree programs

In addition, stand-alone business ethics courses were found to be offered in different years of study with a majority of the courses occurring in year three and four as shown in table 4.3.

	Year 1	Year 2	Year 3	Year 4
B-School 1			√	
B-School 2	√			
B-School 3				√
B-School 4		√	√	
B-School 5				
B-School 6				
B-School 7				√

Table 4.3: Year of business ethics course offerings in undergraduate degree programs

4.2.2.1.2. Business ethics courses in graduate business degree programs

The study found presence of three stand-alone business ethics courses in graduate business degree programs of three distinct Kenyan AABS member schools. The course is compulsory in all master business degree programs in two business schools and compulsory in one master business degree program in the remaining business school. It was found that business ethics is taught as a sub-section of a required course at the graduate level in three business schools, all of which reported to have no stand-alone business ethics course. These findings are summarized in table 4.4.

	Stand-alone BEC				BE content as a sub-section of a required course
	<i>Incidence of a stand-alone BEC</i>		<i>Status of the BEC</i>		
	All degrees	One degree	Compulsory	Elective	
B-School 1					√
B-School 2					√
B-School 3	√		√		
B-School 4	√		√		
B-School 5					√
B-School 6					
B-School 7		√	√		

Table 4.4: Business ethics courses in graduate business degree programs

4.2.2.1.3. Business ethics education across the curriculum

Business ethics content was found to be taught across the curriculum in five business schools at the undergraduate level and in four business schools at the graduate level of study. Two schools reporting to have a defined policy for business ethics education across the curriculum at both the undergraduate and graduate levels of study. A summary of these findings is shown in table 4.5.

	<i>The teaching of BE across the curriculum in degree programs</i>		<i>Presence of a policy for teaching BE across the curriculum in degree programs</i>	
	Undergraduate	Graduate	Undergraduate	Graduate
B-School 1				
B-School 2	√	√	√	√
B-School 3	√	√	√	√
B-School 4		√		
B-School 5	√			
B-School 6	√			
B-School 7	√	√		

Table 4.5: Business ethics education across the curriculum

4.2.2.2. Approach to business ethics education in business schools

As discussed in chapter two of this study, the approach to business ethics education in business schools includes the purpose of teaching business ethics.

4.2.2.2.1. The purpose of business ethics education in business schools

A 10-item scale developed in line with Mele’s three purposes of business ethics as discussed in the theoretical framework was used to gather the respondents’ opinions on the purpose of business ethics education in business schools. The scale was scored on a five-point Likert scale ranging from 1 “not important” to 5 “very important”. Each of the items was analyzed using descriptive statistics as displayed in table 4.6.

The purpose of business ethics education in business schools is:

<i>The purpose of business ethics according to Mele</i>	<i>Question</i>	<i>Mean</i>	<i>Standard Deviation</i>	<i>n</i>
1) To determine acceptable and unacceptable actions in business.	1) To develop students’ awareness of the ethical dimensions of business	4.86	0.378	7
	2) To teach principles and rules regarding prohibited and acceptable actions	4.29	0.756	7
	3) To familiarize students with the relevant regulatory frameworks, e.g., local, and international laws and codes of ethics	4.29	0.951	7
2) To solve ethical dilemmas.	4) To instruct students on how to tackle ethical dilemmas	4.86	0.378	7
3) To encourage ethical improvements at the personal level	5) To increase students’ moral sensitivity in business decision making	4.57	0.535	7
	6) To encourage students to develop personal moral virtues	4.14	1.215	7
	7) To motivate students to act ethically in the business environment	4.57	0.535	7
3b.) To encourage ethical improvements at the organizational level	8) To instruct students on the ethics of business functions	4.57	0.535	7
	9) To empower students to implement ethics in organizational systems	3.86	0.378	7
	10) To encourage students’ moral leadership	4.14	0.900	7

Table 4.6: Purpose of business ethics education in business schools-participant group one

The lowest mean score was 3.83 while the highest was 4.83. This was interpreted to mean that a majority of the respondents thought it either important or very important to aim at Mele's three purposes of business ethics in business ethics education.

4.2.3. Findings from open-ended questions

4.2.3.1. The current extent of business ethics education in business schools

4.2.3.1.1. Business ethics courses in undergraduate business degree programs

Respondents were asked to indicate the undergraduate business degree programs in which a stand-alone business ethics course was taught. The results showed that a stand-alone business ethics course is offered in the following undergraduate business degree programs in five schools: Bachelor of Commerce, Bachelor of Financial Services, Bachelor of Supply Chain Management, Bachelor of International Business Administration, Bachelor of Human Resource Management and Bachelor of Business Management.

Another open-ended question inquired about the course units in which business ethics was taught as a sub-section. It was found that business ethics was taught as a subsection of the following required courses in three business schools: Development Studies and Ethics, Entrepreneurship, Introduction to Business Studies and Principles of Management.

4.2.3.1.2. Business ethics courses in graduate business degree programs

Respondents were also asked to specify the graduate business degree programs in which a stand-alone business ethics course was taught. They reported that the course was taught in the following master degree programs in three schools: the MBA, Master of Commerce, Master of Science in Management and Organizational Development, Master in Public Policy and Management, Master of Management in Agribusiness, Master of Science in Development Finance and Master of Business Management.

The researcher also found that business ethics content was taught as a sub-section of the following two courses in two business schools: Managerial Functions and Corporate Governance and Ethics.

4.2.3.2. Approach to business ethics education in business schools

4.2.3.2.1. The purpose of business ethics education in business schools

Asked about their perception towards teaching business ethics to undergraduate students, all participants reported that it was important to teach business ethics to undergraduate business students. The majority of respondents cited the need to fight rampant corruption and business fraud in Kenya as the main motivation for teaching business ethics at this level. As one participant stated: “Yes, they will be leaders. Business ethics is important for leadership and to fight corruption in this country”. Commenting on the question, two respondents stated that business ethics was best taught across the curriculum, that is, using the integrated model. As one responded: “a stand-alone business ethics course would be too general”.

Opinions differed regarding the importance of teaching business ethics to graduate students. While a majority agreed that it was important, citing the need for business managers to acquire skills on personal and organizational ethics, one respondent stated that: “graduate students are grown up, mature adults”. Commenting on the question, two respondents observed that a stand-alone business ethics course offering at the graduate level was problematic. One stated: “the graduate program is already packed with [core] courses”, while another commented, “it would be a disservice. Graduate students are mainly interested in adding [technical] skills to their specialization.”

The questionnaire also contained a question inviting participants to make any other comments related to business ethics education in business schools. The respondents were unanimous in stating that business ethics education was necessary in the curriculum of all business degree programs. However, two respondents maintained that business ethics was best taught across the curriculum. One participant reported that their business school was looking to introduce a required stand-alone business ethics course in all undergraduate degree programs. In one case, the respondent argued that a stand-alone business ethics course was introduced to ward off criticism that the school was not teaching ethics: “it was basically to tick a box”. Another respondent alluded to the importance of business ethics education in demystifying the moral judgment and business judgment controversy.

4.2.4. The number and home-department of business ethics faculty

The researcher found that there are a total of 28 full-time business ethics faculty in Kenyan AABS member schools. It emerged that stand-alone business ethics courses in the schools are taught mainly from management departments. A summary of these findings is shown in table 4.7.

	<i>No. of BE faculty</i>	<i>Home department of BE faculty</i>	
		Philosophy department	Management department
B-School 1	5	√	√
B-School 2	7		√
B-School 3	7		√
B-School 4	5	√	
B-School 5	0		
B-School 6	0		
B-School 7	4		√
TOTAL	28		

Table 4.7: Number and home-department of business ethics faculty

4.3. Findings from business ethics faculty

As discussed in chapter three and in line with research questions two of this research, data was collected from the second participant group consisting of business ethics faculty. Hence in this section, the general information about the group is presented first followed by findings from the closed-ended and open-ended questions.

4.3.1. General information

A total of 12 business ethics faculty completed the questionnaire for the second participant group (Appendix V). Table 4.8 shows the demographic profile of the respondents by their gender, academic title, level of business ethics teaching, business ethics teaching experience and highest business and ethics-related qualifications.

<i>Participant</i>	<i>Gender</i>	<i>Academic title</i>	<i>Level of BE teaching</i>	<i>BE teaching experience</i>	<i>Business-related academic qualification</i>	<i>Ethics-related academic qualification</i>
P1	Male	Professor	Undergraduate	> 10 years	Doctorate	Masters
P2	Male	Senior Lecturer	Undergraduate	> 10 years	None	Doctorate
P3	Male	Senior Lecturer	Undergraduate Graduate	> 10 years	None	Doctorate
P4	Female	Senior Lecturer	Undergraduate Graduate	6-10 years	Masters	Masters
P5	Female	Senior Lecturer	Undergraduate	0-5 years	Doctorate	None
P6	Female	Senior Lecturer	Undergraduate	6-10 years	Doctorate	Masters
P7	Male	Lecturer	Undergraduate	0-5 years	Doctorate	None
P8	Male	Lecturer	Undergraduate	> 10 years	None	Doctorate
P9	Female	Lecturer	Graduate	0-5 years	Doctorate	None
P10	Female	Lecturer	Graduate	0-5 years	Doctorate	None
P11	Male	Tutorial Fellow	Undergraduate	0-5 years	Bachelors	Masters
P12	Male	Tutorial Fellow	Undergraduate	6-10 years	None	Masters

Table 4.8: Participant group two's demographic profile

58% of the participants were male while 42% were female. 42% were senior lecturers, 33% were lecturers, 17% were tutorial fellows while 8% were professors. 83% of the respondents taught a business ethics course at the undergraduate level of study, 33% at the graduate level while 17% taught at both the undergraduate and graduate levels of study. 42% had up to five years of teaching experience. 33% had more than 10 years of teaching experience while 25% had six to ten years of teaching experience. A graphical representation of the academic qualification of the participants is shown in figure 4.1.

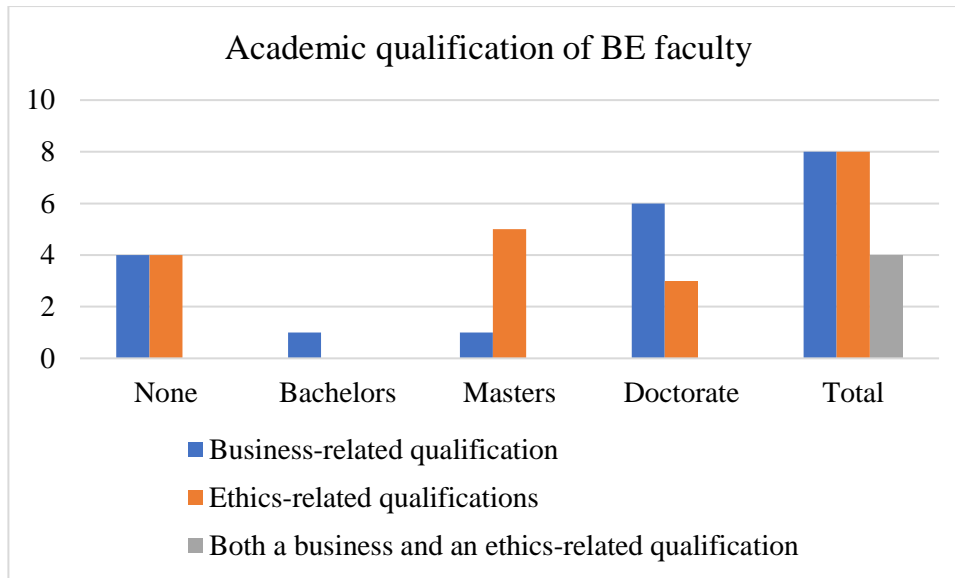


Figure 4.1: Academic qualification of BE faculty

All business ethics faculty had either a business or an ethics-related academic qualification with four respondents reporting to have both a business-related and an ethics-related academic qualification. A total of four respondents lacked one of the two academic qualifications. Five respondents said they had an ethics-related masters while one said they had a business-related one. On the other hand, six respondents indicated that they had a business-related doctorate against three with an ethics-related doctorate. In addition, three of the four respondents lacking in one of either qualification reported to have attended seminars or short courses to boost their expertise.

4.3.2. Findings from closed-ended questions

4.3.2.1. Approach to business ethics education in business schools

As defined in the literature review, the approach to business ethics education in business schools refers to the purpose of teaching business ethics as well as the academic paradigm and ethical theories adopted by a business ethics lecturer.

4.3.2.1.1. The purpose of business ethics education in business schools

The 10-item scale mentioned in section 4.2.2.2.1 above was used to collect data on the second participant group's opinion on the purpose of business ethics education in business schools. Descriptive statistics for each of the items is displayed in table 4.9.

The purpose of business ethics education in business schools is:

<i>The purpose of business ethics according to Mele</i>	<i>Question</i>	<i>Mean</i>	<i>Standard Deviation</i>	<i>n</i>
1) To determine acceptable and unacceptable actions in business.	1) To develop students' awareness of the ethical dimensions of business	4.75	0.452	12
	2) To teach principles and rules regarding prohibited and acceptable actions.	4.33	0.778	12
	3) To familiarize students with the relevant regulatory frameworks, e.g., local, and international laws and codes of ethics	4.25	0.965	12
2) To solve ethical dilemmas.	4) To instruct students on how to tackle ethical dilemmas	4.42	0.669	12
3) To encourage ethical improvements at the personal level	5) To increase students' moral sensitivity in business decision making	4.67	0.651	12
	6) To encourage students to develop personal moral virtues	4.50	0.522	12
	7) To motivate students to act ethically in the business environment	4.67	0.492	12
3b.) To encourage ethical improvements at the organizational level	8) To instruct students on the ethics of business functions	4.08	0.996	12
	9) To empower students to implement ethics in organizational systems	4.50	0.674	12
	10) To encourage students' moral leadership	4.58	1.165	12

Table 4.9: Purpose of business ethics education in business schools- participant group 2

With mean scores ranging from 4.08 to 4.75, the study found that a majority of business ethics faculty considered Mele's three purposes of business ethics as either important or very important in the teaching business ethics.

4.3.2.2. The academic paradigm and ethical theories used to teach business ethics

As discussed in chapter two of this research, Kantian deontology, consequentialist ethics, and virtue ethics belong to the normative paradigm of business ethics academic enquiry. Behavioral ethics on the other hand finds its home in the descriptive paradigm.

100% of the participants reported that their business ethics course is based on one or more ethical theories as shown in figure 4.2.

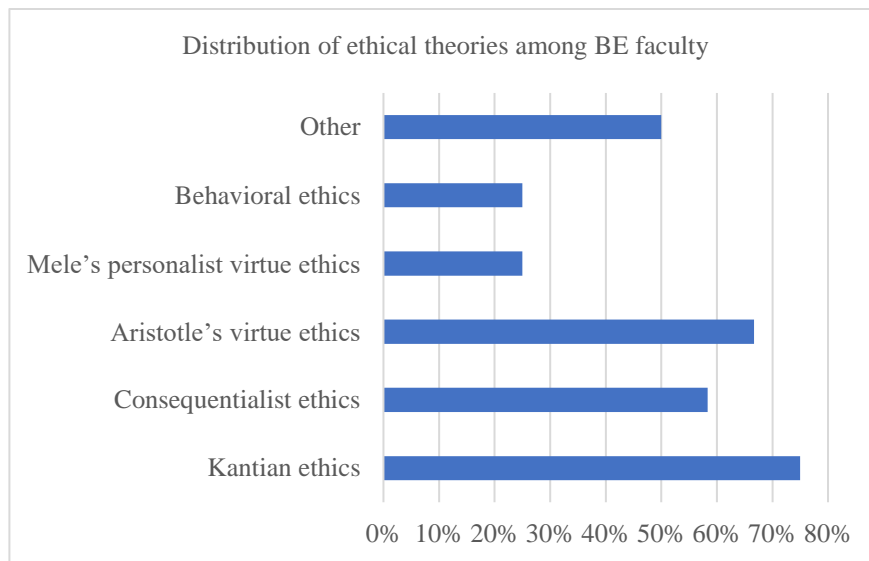


Figure 4.2: Distribution of ethical theories among BE faculty

The study found that 75% of the respondents base their business ethics course on Kantian ethics; 67% on Aristotle's virtue ethics; 58% on consequentialist ethics; 50% on other ethical theories such as African virtue ethics, Rawls theory of justice and Ross's ethical theory of prima facie duties; 25% on Mele's personalist virtue ethics; and 25% on behavioral ethics. Hence, a majority of business ethics faculty in Kenyan AABS member schools have adopted a normative paradigm in teaching business ethics.

4.3.3. Findings from open-ended questions

4.3.3.1. Approach to business ethics education in business schools

4.3.3.1.1. The purpose of business ethics education in business schools

Two open-ended questions on the purpose of business ethics education were asked to the respondents. The first question examined business ethics faculty's perception on the importance of teaching business ethics to undergraduate students. All participants responded that this was important while stating the following reasons: 83%, to provide a foundation for ethical business practice; 41%, to raise undergraduate students' ethical awareness; 25%, to encourage ethical entrepreneurship; and 8% to equip students with skills for ethical leadership.

The second question sought to establish the respondents' perception on the importance of teaching business ethics to graduate students. The study found that 100% of the respondents thought it important: 50% stated that there were no marked differences in the reasons for teaching business ethics to undergraduate and graduate students; 33% thought graduate students especially required skills in solving managerial ethical dilemmas while 8% thought graduate students needed reassurance that ethics in business pays.

4.3.3.1.2. Philosophical presuppositions of business ethics faculty

In this section, a thematic analysis of responses to questions developed from the business-ethics related statements pertaining to Mele's four philosophical presuppositions as outlined in the theoretical framework are presented.

4.3.3.1.2.1. The inviolable dignity of human persons

As discussed in the theoretical framework, Mele's personalist virtue ethics approach to business ethics presupposes the inviolable dignity of human persons. According to Mele, this norm makes the duty of respect, rational benevolent love, mercy, and care for people in business explicit. Question 15 aimed at examining the participants' opinion on whether values such as rational benevolent love and mercy were applicable in business. The responses were as indicated in table 4.10.

Question 15: In your opinion, are values such as rational benevolent love and mercy applicable in business and the business environment?

Responses	No. of respondents
<i>Yes:</i>	
Benevolence and mercy humanize business	3
Benevolence and mercy encourage ethical behavior	2
At a personal level	1
(No reason given)	2
<i>TOTAL</i>	8
<i>It depends:</i>	
On the industry or organization	2
(No reason given)	1
<i>TOTAL</i>	3

Table 4.10: Responses to Question 15

Eight participants responded in the affirmative stating that benevolence and mercy encouraged ethical behavior and humanized business enterprises. As one participant reported: “They make the business environment not only a place for transaction but a place of growth in virtue”. Three respondents thought the answer to the question was relative.

4.3.3.1.2.2. The relational nature of human persons

Another philosophical presupposition of Mele’s personalist virtue ethics approach to business ethics is the relational nature of human persons. Based on this presupposition, Mele conceives of a business as a community of persons whose purpose is to seek human excellence and the common good of society. In effect, he holds that moral agents in business seek relational ends, not just self-interest. In order to examine the respondents’ opinions in relation to these views, the following three questions were asked:

Question 16a. asked participants how they would define a business in the business ethics class. The responses were as indicated in table 4.11.

Question 16: How would you define a business in the business ethics class?

Responses	No. of respondents
Commercial enterprise	10
Entity at the service of society	4
Community of persons	1

Table 4.11: Responses to Question 16a.

10 respondents indicated that a business was a commercial enterprise, four indicated that a business is an entity at the service of society, and one indicated that a business is a community of persons.

Question 16b. examined the respondent's opinion regarding the purpose of business enterprises. The responses were as indicated in table 4.12.

Question 16b.: What is your opinion regarding the purpose of business enterprises?

Responses	No. of respondents
To make profits	6
To meet societal needs	3
To meet stakeholder needs	2
To contribute to the common good	2
Human development	1

Table 4.12: Responses to Question 16b

Six respondents indicated that the purpose of a business was to make profits, three stated that the purpose of a business was to meet societal needs, two responded that the purpose of business was to meet stakeholder needs, two referred to the concept of the common good and one indicated that the purpose of business was human development.

Question 17 explored the respondents' opinions on whether people in business were solely motivated by self-interest. The responses were as indicated in table 4.13.

Question 17: People in business are solely motivated by self-interest. What is your opinion regarding this statement?

Responses	No. of respondents
No, self-interest is only one among many motives	6
Yes, businesspeople seek profit maximization	5

Table 4.13: Responses to Question 17

Six respondents disagreed with the statement: they held that self-interest was only one among many motives driving businesspeople. On the other hand, five participants agreed with the statement arguing that people in business are solely motivated by the need to maximize profits.

4.3.3.1.2.3. Business ethics as a guide to human excellence in business

The third philosophical presupposition of Mele’s approach as outlined in the theoretical framework considers business ethics as a guide to human excellence in business in the pursuit of moral virtues. Consequently, Mele argues that ethical decision making depends on the personal moral virtues of a manager as these affect his practical wisdom. Secondly, Mele holds that business ethics entails a humanistic approach to business management whereby managers have a role to promote human virtues at the individual and organizational levels. These views were examined using the following three questions:

Question 18 examined the participants’ opinion on whether the moral character of a manager affects the quality of his/her business decisions. The responses were as indicated in table 4.14.

Question 18: In your opinion, does the moral character of a manager affect the quality of his/her business decisions? Why or why not?

Responses	No. of respondents
<i>Yes:</i>	
The two are intrinsically linked	10
(No reason stated)	2
TOTAL	12

Table 4.14: Responses to Question 18

All participants gave an affirmative response to this question, the common theme emerging from their responses was that ethical decision making and personal moral virtues were intrinsically linked. For example, one participant stated: “the manner in which a manager approaches questions is fundamentally linked to who he is as a person”.

Question 19 examined the participants’ opinion on whether part of a managers’ role is to motivate employees to acquire human virtues. The responses were as indicated in table 4.15.

Question 19: Part of a manager’s role is to motivate employees to acquire human virtues. What is your opinion regarding this statement?

Responses	No. of respondents
<i>Yes:</i>	
It is part of the leading function of managers	5
To boost productivity	2
(No reason stated)	4
TOTAL	11
<i>It depends:</i>	
On the personal beliefs of the manager	1

Table 4.15: Responses to Question 19

A total of eleven participants affirmed that part of a manager’s role is to motivate employees to acquire human virtues: five argued that it was part of managers’ leading function. As one participant put it: “managers must encourage their staff through intrinsic and extrinsic rewards to practice ethics and be virtuous at all times”. Two respondents argued that virtuous employees are also productive employees. On the other hand, one respondent held that the answer to the question was relative to the personal beliefs of a manager.

Question 20 examined the participants’ opinion on whether part of a managers’ role is to discover and promote beliefs and values within the organizational culture that foster human virtue. The responses were as indicated in table 4.16.

Question 20: Part of a managers’ role is to discover and promote beliefs and values within the organizational culture that foster human virtue. What is your opinion regarding this statement?

Responses	No. of respondents
<i>Yes:</i>	
It boosts productivity	7
<i>It depends:</i>	
Beliefs and values are relative	3

Table 4.16: Responses to Question 20

Seven participants agreed that part of a manager’s role was to discover and promote beliefs and values within the organizational culture that foster human virtue while three participants responded that the answer to the question was relative since beliefs and values themselves are relative.

4.3.3.1.2.4. Moderate ethical universalism

The fourth philosophical presupposition of Mele’s approach as outlined in the theoretical framework was referred to as moderate ethical universalism. Moderate ethical universalism holds that there exist universal ethical values and basic principles that are

valid for all persons. However, these universal ethical values and principles must be applied with practical wisdom to particular circumstances and with the consideration of consequences. Question 21 was used to examine the participants' opinion regarding the above philosophical presupposition. The responses were as indicated in table 4.17.

Question 21: In your opinion are ethical standards universal or do they vary depending on one's culture and circumstances?

Responses	No. of respondents
All ethical standards are universal	5
Some ethical standards are universal	4
Ethical standards are relative	3

Table 4.17: Responses to Question 21

Five participants responded that all ethical standards are universal, four responded that some ethical standards were universal while three held that ethical standards are relative.

A final open-ended question invited respondents to make any other comments related to business ethics education in business schools. The following observations were made: “most business ethics students are skeptical about the course”; “the course should be mandatory at all levels of business education”; “just like entrepreneurship, the course should be mandatory in all university programs”; “business ethics education is important for humanizing business”; “more than trying to get into specific rules, one should try to change hearts”; “teaching should move away from a focus on classical moral dilemmas”; and “faculty should adopt practical strategies and experiential learning in business ethics education”. Further research on the impact of business ethics education on business practice and longitudinal research focused on how to improve curriculum design were also recommended.

4.4. Comparison of findings from business school deans and business ethics faculty

4.4.1. Closed-ended questions

As reported above, a 10-item scale was given to both deans and business ethics faculty to measure their perception of the purpose of business education in business schools. The results of the t-tests on the means relating to either participant groups indicated that on average there was no significant difference between the perceptions of the two groups.

4.4.2. Open-ended questions

Two similar open-ended questions were put to both groups of participants. The first open-ended question was on the importance of teaching business ethics to undergraduate students. Both groups were unanimous that it was important to teach business ethics to undergraduate students. However, they identified different reasons for such teaching. The first participant group comprising of deans cited the need to fight rampant corruption and business fraud in Kenya while business ethics faculty alluded to the following: the need to provide a foundation for ethical business practice, raise undergraduate students' ethical awareness, encourage ethical entrepreneurship; and equip students with skills for ethical leadership. The second question was on the importance of teaching business ethics to graduate students. While all the participants were unanimous that business ethics education was important for graduate students, there was a divergent opinion from the group of deans. The study also found that there was no marked difference in the reasons given by both participant groups for business ethics education at the graduate level of study.

4.5. Conclusion

In this chapter, the researcher has presented and analyzed the research findings from business school deans and business ethics faculty in line with the study's research questions. The chapter ends with a comparison of findings from the two participant groups.

CHAPTER FIVE: DISCUSSION

5.1. Introduction

In this chapter, the researcher discusses the findings from the business school deans and business ethics faculty following the study's research questions. The discussion is carried out in light of relevant literature on business ethics education in business schools. The chapter ends with a discussion of the findings of research question two from the perspective of Mele's personalist virtue ethics approach as envisioned by research question three of this study.

5.2. The current extent of business ethics education in Kenyan business schools

The first research question of this study was, what is the current extent of business ethics education in undergraduate and graduate degree programs in Kenyan business schools? This study found presence of five business ethics courses at the undergraduate level of study in Kenyan AABS member schools. Four of the courses were compulsory while one was an elective. In three schools, the course occurred in one degree program while in two schools, it occurred in all undergraduate degree programs. In addition, the study found that two business schools without a stand-alone business ethics course, offered business ethics content as a sub-section of a required course. At the graduate level, three business ethics courses were found: two of the courses were compulsory while one was an elective. Two schools offered the course in all masters degree programs while one school did the same in only one of its many masters degree programs. Likewise, three business schools without a stand-alone business ethics course offered business ethics content as a sub-section of a required course at the graduate level. The integrated model of teaching business ethics was reported in five business schools at the undergraduate level, and in four, at the graduate level. However, only two Kenyan AABS member schools reported to have a defined policy for teaching business ethics across the curriculum.

Extant literature on business ethics education in business schools revealed that business schools differ in the incidence and status-compulsory or elective-of business ethics course offerings at the undergraduate and graduate levels of study. The literature also suggests

that the schools vary in terms of the model-stand-alone or integrated-used to teach business ethics. The above research findings suggest that the current extent to which business ethics education occurs in Kenyan AABS member schools is also varied from one school to the next. Thus, this study corroborates the findings of a great deal of previous research on the extent of business ethics education in business schools (Christensen et al., 2007; Jorge et al., 2017; Moon & Orlitzky, 2011; Swanson & Fischer, 2008; Schoenfeldt et al., 1991). In addition, it seems that in general, there are more stand-alone business ethics courses in Kenyan universities in comparison to the findings of the last survey conducted by Mawa and Adams (2011).

A number of interesting findings emerged in this study in relation to the stand-alone model of teaching business ethics. Firstly, it was found that most business schools offered a business ethics course in only one among many undergraduate business degree programs as a compulsory course. These were the Bachelor of Business Management and the Bachelor of Human Resources Management degree programs. A possible explanation for this might be that the course is considered a “core subject” for management majors as opposed to other subject majors such as accounting, finance, or marketing. Likewise, at the graduate level, a business ethics course was mostly offered in the MBA. In effect, a majority of business students in Kenyan AABS member schools do not enjoy the benefits of the stand-alone model of business ethics education discussed in the literature review. Another interesting finding was that all the stand-alone course offerings at the graduate level were compulsory. This is a deviation from the common practice especially among top MBAs which offer the course as an elective (Jorge et al., 2017). Nonetheless, stand-alone courses at the graduate level were considerably fewer than those at the undergraduate level of study with objections to their introduction coming from a few deans. These argued that the graduate curriculum was already too packed and that graduate students were either too mature or uninterested in business ethics. These objections have been conceptualized by Sims (2002) as systems-related and mind-set related obstacles to business ethics education in business schools. Finally, it was found that the stand-alone courses at the undergraduate level mostly occurred in year three or year four. This finding concurs with Pamental’s (1989) recommendation to locate the business ethics course in

the second half of undergraduate studies when students are familiar with the functional areas of business.

Likewise, the results of this study confirm Woo's (2003) report that the integrated model of teaching business ethics is preferred to the stand-alone model in most business schools. Nonetheless, the fact that only two schools claimed to have a defined policy for teaching ethics across the curriculum raises the question as to whether such teaching actually occurs. This question stems from the observation made in the literature review that the integrated model of teaching business ethics is often scanty and haphazard (Davis, 2018; Shaw, 1996; Swanson & Fisher, 2008). On the whole, no one school was found to use both the stand-alone and the integrated model in all its business degree programs, as recommended by theorists (Ritter, 2006). It is also noteworthy that two respondents in the participant group composed of deans vouched for a purely integrated model of business ethics education in business schools. Though a minority, their voice denotes that the question as to which model of business ethics education is most effective is also being raised in the Kenyan context.

According to these findings, we can infer that Kenyan AABS member schools currently consider that business ethics can and should be taught in business schools. However, in general, the extent to which business ethics is taught in the schools seems minimal and does not reflect the historical *raison d'être* of business schools. As Abend (2013, p. 22) has argued "ethics was conceived as constitutive of business schools'...mission and self-understanding; it was not one additional objective that business schools should have, among others". The findings of this study however suggest that business ethics is currently an add-on if at all, in the curriculum of a majority of Kenyan AABS member school degree programs. The situation in the schools is a far cry from the need to embed ethics in the entire culture of a business school for effective learning and character transformation (Weber, 2006). As was also observed by Dufresne and Offstein (2012), the character development of business students transcends curriculum development and the classroom. Rather it includes other organizational practices such as mentoring, cocurricular education, faculty recruitment, and the deployment of physical structures. In the same vein, De Los

Reyes Jr et al. (2017) argue that a business school's commitment to students' character development is demonstrated by its mission and resource allocation process. Such is the case in business schools whose prestige is significantly linked to their commitment to ethics education (Abend, 2013; Moon & Orlitzky, 2011). An example of how to embed ethics into the entire culture of a business school can be found in Weber's (2006) case study of the Duquesne University school of business. He details the school's ethics program as characterized by an ethics-oriented mission statement and curricular development, an ethics policy, program oversight and outcome assessment. This level of commitment to business ethics education is likely to vitiate the earlier mentioned systems-related and mind-set related obstacles to the business ethics course.

Nonetheless, the marginalization of business ethics education in a majority of Kenyan AABS member schools is likely linked to the increasing marginalization of morality in higher education as a whole (Rueben, 1996). Moreover, the AABS does not yet require its member schools to adopt any amount or form of business ethics education (AABS, 2021). It is against this backdrop that the not so encouraging finding that a business ethics course in one of the schools was introduced merely to "tick a box" might be understood. Notwithstanding, the "tick a box" approach to business ethics education in business schools is not unique to the Kenyan scenario and has been reported in other business schools (McDonald & Donleavy, 1995). Besides, all the participants in this study were unanimous in their positive opinion regarding the importance of business ethics education in business schools. The deans in particular concurred that business ethics education in business schools would go a long way in eradicating rampant corruption in the country. This finding ties in with the views of Abend (2013) and Sims (2002) that business ethics is a public problem. Sims (2002) particularly emphasizes the strategic position of business schools in that they interface with a good many future leaders and can therefore contribute to their ethical development.

5.3. The approaches to business ethics education in Kenyan business schools

The second research question of this study was, what are the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools?

The third research question on the other hand was, how may the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools be evaluated from the perspective of Mele's personalist virtue ethics approach? Hence, in this section, findings on the approaches to business ethics education in Kenyan AABS member schools are discussed from the perspective of Mele's personalist virtue ethics approach. In this study, the approach to business ethics education referred to the purpose of teaching business ethics as well as the academic paradigm and ethical theories adopted by a business ethics lecturer.

5.3.1. The purpose of business ethics education

The study examined the purpose of business ethics education in Kenyan AABS member schools from the perspective of Mele's three purposes of business ethics. These are to determine the acceptability of actions; to solve ethical dilemmas that arise in particular business contexts and to inspire ethical improvements in concrete business situations. It was found that both deans and business ethic faculty thought that all of Mele's three purposes of business ethics were either important or very important in business ethics education.

As earlier mentioned, the first purpose of business ethics according to Mele's approach is to distinguish between acceptable and unacceptable actions in business. As presented in the literature review and in the previous chapter, this purpose was examined using three questions. The first question referred to developing students' awareness of the ethical dimensions of business. The second referred to teaching ethical principles and rules regarding prohibited and acceptable actions. Lastly, participants were asked about familiarizing students with the relevant regulatory frameworks such as codes of ethics. Notably, developing students' awareness of the ethical dimensions of business was considered very important and received the highest mean score of the survey from both participant groups. This finding is consistent with Williams and Dewett's (2005) view that developing students' ethical awareness is perhaps the most common goal of business ethics education. A possible explanation for this might be that participants were familiar with Kohlberg's and other scholars' findings on moral development. Indeed, King and

Mayhew (2002) identified 29 studies which showed a positive association between college education and moral development. In any case, this finding is in line with Mele's position that ethical awareness in business can be influenced by external factors such as education (Mele, 2005). Mele posits that a lack of ethical awareness among managers is disadvantageous in that it causes them to see business activities, which are essentially moral activities, in purely economic terms. (Mele, 2020).

On the other hand, teaching ethical principles and rules regarding prohibited and acceptable actions and familiarizing students with regulatory frameworks were both thought to be important. This finding is similar to Mawa and Adams' (2011) report that the teaching of principles of business ethics occupied a central place in business ethics education in East Africa. According to Mele, ethical principles and codes of ethics are important as guidelines for ethical action and are especially necessary for the less virtuous in identifying forbidden actions (Mele, 2020). He holds that students should be taught rules and codes of ethics in so far as they are necessary for acquiring virtues (Mele, 2005). However, the question referring to familiarizing students with regulatory frameworks reported the second lowest score from the group of business ethics faculty. In fact, one respondent from the group stated that "more than trying to get into specific rules, one should try to change hearts". This view is in tandem with Mele's position that business ethics education should primarily focus on motivating students to develop moral virtues. He argues that the wise judgment of virtuous people is their immediate moral norm. Besides, beyond forbidden actions is a wide range of acceptable actions that must be determined by individuals in each circumstance by relying on their own judgment (Mele, 2020).

The second purpose of business ethics according to Mele's personalist virtue ethics approach is to solve ethical dilemmas. Mele explains that ethical dilemmas emerge from difficulty in identifying what would be ethical in specific contexts (Mele, 2020). While the group of deans thought that this was a very important purpose of business ethics education, that of business ethics faculty thought it was only important. However, one respondent observed that "[business ethics] teaching should move away from a focus on

classical moral dilemmas”. Indeed, Mele (2005) also calls for a change in the *status quo* in this regard by citing an over reliance on case studies involving ethical dilemmas in ethics education. He further posits that cases studies are often devoid of significant information about the people involved as well as their environment. Examples of such information include the character traits of the people and other factors that influence moral behavior such as an organization’s culture. This in turn points to the complexity of ethical dilemmas in business as illustrated by Trevino (1986) in her interactionist model of ethical decision making. Nonetheless, without oversimplifying ethical complexities, Mele provides a framework for making moral judgments using the triple font theory and the principle of double effect (Mele, 2020).

The third purpose of business ethics according to Mele’s approach is to inspire ethical improvements. This is achieved by considering how persons in business can attain ethical excellence in concrete circumstances. As outlined in the literature review and presented in chapter four of this research, this purpose was examined using six questions which were subdivided into the personal and organizational levels of improvement. Three questions were asked with regards to encouraging ethical improvements at the personal level. The first question referred to students’ moral sensitivity, the second to students’ personal moral virtues and the third referred to motivating students to act ethically in the business environment. Increasing students’ moral sensitivity was considered very important by both participant groups. Moral sensitivity as used in business ethics literature is a concept that was developed by Rest (1989) in the field of psychology. Rest understands moral sensitivity as the awareness of how one’s actions will affect others which in turn influences how one interprets a situation. Rossouw (2004) defines it as the capacity to care about those who are affected by one’s business actions. However, in Mele’s approach, moral sensitivity “refers to the recognition of the moral aspect of a given situation and awareness of the moral dimension entailed in a certain decision or in the violation of a moral value or an ethical norm” (Mele, 2020 p. 81). In expounding on his understanding of the concept, Mele concurs with Rest (1989) and Rossouw (2004) that moral sensitivity includes the capacity to understand how one’s decision will impact others. In fact, he considers acting without concern for people at odds with wise moral judgment or practical

wisdom (Mele, 2020). Nonetheless, he cautions against a purely sentimental approach by arguing that moral sentiments such as feelings of sympathy, compassion, and solidarity, are not sufficient for an authentic moral sensibility (Mele, 2005). In agreement with Mele's position, Lützen et al. (2006) opine that moral sensitivity is not only a matter of 'feeling' but rather the capacity to 'sense' the moral significance in a situation. These authors, just like Mele (2005) link moral sensitivity with the moral motivation to do good.

Respondents were also asked if the purpose of business ethics education in business schools was to encourage students to develop personal moral virtues. As presented in the previous chapter, the group of deans reported the second lowest mean score for this question. A possible explanation for this finding might be the long-standing tradition in business schools to focus on developing students' cognitive competence in ethics education, as discussed in the literature review. Nonetheless, their score corresponded to the opinion that it was an important purpose of business ethics education, whereas business ethics faculty thought that it was very important. According to Mele, encouraging students to develop personal moral virtues is crucial in business ethics education (Mele, 2005). As discussed in the literature review, Mele argues that moral virtues are pivotal for ethical business practice. This view was also held by Trevino (1986) who argued that knowledge of the right course of action is of little value where one lacks the will to follow through with it. She explains that only those who enjoy a strong character will pursue the good when faced with serious inconveniences especially in the short-term. In line with Aristotle's virtue theory, Mele holds that moral virtues are developed through the repetition of virtuous acts (Mele, 2005). Consequently, the last question in this category asked respondents whether business ethics education was aimed at motivating students to act ethically in the business environment. Both participant groups thought it very important with a majority in the faculty's group emphasizing in the open-ended questions that business ethics education provides a foundation for ethical business practice.

Like the other questions in this survey, the last three questions relating to encouraging ethical improvements at the organizational level were also reported to be important or very important. The first question examined whether the purpose of teaching business ethics

was to instruct students on the ethics of business functions, the second, to empower students to implement ethics in organizational systems and the third, to encourage student's moral leadership. Business ethics faculty reported their lowest score of the survey in the first question. This finding is likely due to a discipline-specific vision among them that the ethics of business functions ought to be tackled in core subjects. Similarly, the second question scored poorest for the group of deans who also reported the second lowest score for the third question on moral leadership. It is difficult to explain these results, but they might relate to a greater appreciation for moral cognitive and behavioral competencies compared to moral managerial competency in the schools. Nevertheless, both participant groups expressed positive opinions about the importance of business ethics education in preparing students to become ethical leaders in their responses to the open-ended questions. According to Mele, business ethics has four constitutive levels, two of which are the managerial and the organizational levels. He therefore considers it crucial to familiarize students with the ethics of business functions as well as how to implement ethics in organizational systems. For example, he argues that students ought to strive to be moral leaders who know how to ensure consistency between ethical policies and business actions (Mele, 2020). Overall, Mele posits that business ethics ought not to be reduced to merely determining the acceptability of actions or solving ethical dilemmas.

5.3.2. Academic paradigms and ethical theories used to teach business ethics

This study also examined the academic paradigms and ethical theories used to teach business ethics in Kenyan AABS member schools. As presented in chapter four, it was found that a majority of business ethics faculty in Kenyan AABS member schools have exclusively adopted a normative paradigm in teaching business ethics. No respondent reported to have exclusively adopted the descriptive paradigm while three respondents rely on theories from both the normative and the descriptive paradigms in their teaching efforts. The exclusive adoption of the normative paradigm by a majority of faculty is reflective of the general practice in academia (Bowie, 2017; Derry & Green, 1989). The absence of an exclusively descriptive approach might be owed to its relative newness in academia in comparison to the normative approach (De los Reyes Jr et al., 2017). On the other hand, the adoption of both approaches by a minority of faculty may be reflective of

an increasing emphasis on the need to integrate the two approaches. According to Mele, normative business ethics reflects the true nature of business ethics as an academic discipline that aims at answering questions on the morality of business activity. Nonetheless, Mele leaves the door open to the descriptive approach as a measure of what actually happens in firms and in a particular business environment. However, he cautions that findings of descriptive business ethics cannot be used as norms for ethical practice (Mele, 2020).

The seemingly minimal use of descriptive business ethics in Kenyan AABS member schools suggests that business ethics faculty minimally expose students to experimental findings on the moral behavior of businesspeople. This inattention to empirical findings denotes an overreliance on rational reflection about ethical business practice based on human behavior in general. Nonetheless, given the peculiarity and volatility of business environments, it seems that rational reflection on the behavior of businesspeople ought to be grounded on a thorough grasp of its reality. In addition, Victor and Stephens (1994) argue that inattention to experimental findings is disadvantageous in that faculty run the risk of basing their teaching on unreal normative behavioral models. It may also be that business ethics faculty in the schools, are wary that their normative paradigm will be undermined if allied to the descriptive paradigm. According to Victor and Stephens (1994) this wariness is especially found among faculty with a background in philosophy who are kin not to fall prey to the naturalistic fallacy. However, as discussed in the literature review, business ethics lecturers are increasingly shunning this academic provincialism to develop integrated pedagogies that grant the multi-disciplinary nature of business ethics (De los Reyes Jr et al., 2017).

The research also found that a majority of business ethics faculty in Kenyan AABS member schools base their business ethics course on Kantian ethics. This was followed by Aristotle's virtue ethics and consequentialist ethics, in descending order. Only three respondents reported using Mele's personalist virtue ethics approach. Mele, takes issue with Kantian ethics on account of its concept of self-legislation and on claims that being act-centered, it does not take values, virtues, and consequences into account. Other

criticisms include the rigid and abstract nature of its universal norms in reference to particular situations (Mele, 2020). As was mentioned in the literature review, Mele's theory is inherently Aristotelian: he integrates personalist norms into Aristotle's ethical theory to provide it with a more complete foundation (Mele, 2009). Mele lauds consequentialism for its concern for the negative as well as positive social consequences of managerial decisions and business activity. However, he notes that consequentialism is problematic due to the impossibility of measuring all consequences of a business decision on one or more levels of analysis. Like Anscombe (1958), he also points to the limitations of the utilitarian notion of pleasure as the criterion for measuring consequences. In addition, he argues that the theory's disregard for minorities or human rights for the pleasure of a majority is ethically untenable (Mele, 2020).

One interesting finding of this study was that a majority of business ethics faculty used two or more normative ethical theories in teaching business ethics. This eclectic approach has been recommended by some scholars in a bid to overcome the inherent limitation of individual normative ethical theories (Derry & Green, 1989). However, questions as to whether this ethical pluralism is defensible and how it is employed in responding to concrete ethical questions in business transcends the scope of this research. It will suffice to note that there are scholars who maintain that ultimately, there are no theoretical conflicts between deontologist and consequentialist ethical theories for example (Derry & Green, 1989). This might explain the interesting finding that not a few respondents reported using both Kantian deontology and utilitarianism in teaching business ethics. However, according to Gichure (2006), deontologist and consequentialist-based business ethics training in the African context has for the most part been futile. She posits that conclusions reached based on these theories are often eschewed as exclusive to the context of affluent western societies. Gichure (2006) holds that business ethics education in contemporary Africa should take both the African traditional worldview and the western worldview of learners into account. She further argues that a model of business ethics education that combined the best contributions to ethics from the two worldviews would be ideal. It is possible therefore that business ethics faculty who reported using African virtue ethics are attempting to take the plurality of their students' worldview into account.

5.3.2.1. Philosophical presuppositions of business ethics faculty

This research explored the philosophical presuppositions of business ethics faculty based on four philosophical assumptions of Mele's personalist virtue ethics approach.

5.3.2.1.1. The inviolable dignity of human persons

According to Mele, the personalist principle-the foundation of which is the inviolable dignity of human persons-makes duties such as respect, benevolence, and care for people explicit in business (Mele, 2009). Surprisingly, this study found that a majority of business ethics faculty were of the opinion that rational benevolent love and mercy were applicable in business. This finding is in sharp contrast with the *homo economicus* model found in mainstream business education which considers justice the only ethical obligation in business (Mele, 2020) and champions self-interest (Ghoshal, 2005). According to Mele, the inviolable dignity of persons demands not only respect but benevolence, that is, seeking the good and integral development of others as persons. Benevolence in business is advantageous not only because it positively impacts the firms' bottom line, nor does it merely humanize the firm but above all humanizes its agent. Benevolence in business also entails care and mercy or compassion which flow from an awareness of the interdependence of persons, their vulnerability, and legitimate interests (Mele, 2020). Mercy, which is much more than mere empathy, relates to the golden rule and makes managers aware of and desire to relieve others' distress. However, Mele insists that benevolence and mercy or compassion in business is not sentimentalism: practical wisdom is necessary to establish the right course of action in each case (Mele, 2020).

5.3.2.1.2. The relational nature of human persons

The common good principle as integrated by Mele into his personalist virtue ethics approach to business ethics is grounded in the relational nature of human persons. Based on this principle, Mele conceives of a business enterprise as a "community of persons based on cooperative activity to provide goods and services in an efficient, competitive and profitable way" (Mele, 2012 p.97). Not surprisingly, the study found that a majority

of respondents conceived of the firm as a commercial enterprise: however only one respondent referred to its being a community of persons. Mele argues that the firm “should be seen as a particular “community of persons” oriented to providing goods and services efficiently and profitably” (Mele, 2012 p.1). Other than as a community of persons, the firm can also be seen as a nexus of contracts or as a set of concurrent interests (Mele, 2012). These latter conceptions of the firm are at the basis of the shareholder and stakeholder theories of the firm respectively. Mele posits that seeing the firm either as a nexus of contracts or as a set of concurrent interest is problematic. These conceptions ignore a wide range of goods that derive from a complexity of unifying interpersonal relationships which characterize the firm and are rooted in the person’s social nature.

According to Mele (2012), seeing the firm as a community of persons emphasizes both the individual person, and the firm as a whole. Hence, it makes openness to human flourishing and cooperation in the common good of the firm and of society explicit purposes of business. This research asked respondents about the purpose of business enterprises: six respondents indicated that the purpose of a business was to make profits; three indicated that firms should aim at meeting societal needs; two referred to meeting stakeholder needs, two respondents indicated that the purpose of the firm was to contribute to the common good; and one referred to the human development of people in the firm. Domenec Mele’s personalist virtue ethics approach subscribes to a common good-based multi-ends theory of the firm. In this theory, “the purpose of the firm is serving people's needs through its intrinsic multi-ends consistently with the common good of the firm and the society” (Mele, 2020 p. 149). Among the intrinsic ends of the firm are those identified by the research respondents such as making profits, meeting stakeholder needs and human development. Similarly, the firm’s, and society’s common good is achieved through the creation of wealth and the provision of goods and services, efficiently and fairly while respecting the dignity of persons. Moreover, the firm contributes to the common good by promoting social harmony, justice, and well-being for present and future generations (Mele, 2009). Given the rarity of this conception of the firm in management literature (Mele, 2012), it was not surprising that only two respondents alluded to the common good as one of the purposes of the firm.

Mele's position on the purpose of the firm contrasts with those espoused by the shareholder and stakeholder theories of the firm. The shareholder theory of the firm holds that business enterprises exist to maximize profits and value for shareholders. In this theory, a business is seen as an autonomous entity solely concerned with wealth creation, with the government charged with checking its excesses through legislation and social policies. Conversely, the stakeholder theory of the firm holds that a business exists for the benefit of its stakeholders such as owners, employees, suppliers, customers, and local communities. Proponents of this theory argue that meeting stakeholder needs is a more sustainable way to ensure shareholder value maximization in the long term. Mele contends that the former theory is individualistic while the latter is limited in its understanding of the business-society relationship and in resolving conflicts of interest (Mele, 2020).

Based on the relational nature of human persons Mele also affirms that businesspeople are not solely motivated by self-interest (Mele, 2012). This personalist view of moral agents in business contrasts with Friedman's position that businesspeople are self-interested and purely motivated by maximizing their utility (Ghoshal, 2005). This study found that slightly more than half of the respondents disagreed with the statement that businesspeople are solely motivated by self-interest. Rather, they held that self-interest was only one among many motives driving businesspeople. On the other hand, a good number of respondents were of the opinion that businesspeople are solely motivated by self-interest, expressed in their sole aim to maximize profits. Ghoshal (2005) and Mele (2012) concur with the latter group of respondents to the extent that some firms have a *homo economicus* ethos, a self-fulfilling theory of human behavior. Concurrently, Mele (2012) agrees with the first group of respondents because more often than not businesses are characterized by mutual cooperation towards common goals, which is a manifestation of the common good principle.

5.3.2.1.3. Business ethics as a guide to human excellence in business

The third philosophical presupposition of Mele's approach defines business ethics as a guide to human excellence in business in the pursuit of moral virtues (Mele, 2020). Mele

holds that the personal moral virtues of a manager are important because they have a bearing on his practical wisdom. He defines practical wisdom as the capacity to identify the ethical dimension of business decisions and to make sound judgments (Mele, 2005; Mele, 2010; Mele, 2020). All the study participants alluded to the fact that ethical decision making, and personal moral virtues were intrinsically linked. For example, one participant stated: “the manner in which a manager approaches questions is fundamentally linked to who he is as a person”. This statement illustrates what Mele terms integral rationality: the ability to make technically and morally good business decisions (Mele, 2010). Integral rationality is the counterpart to liberalism’s fact-value dichotomy in business decision-making whereby managers are deemed most rational when they focus on facts alone to maximize profits and utility (Mele, 2010).

Mele also advocates for a humanistic approach to business management which holds that managers have a role to promote human virtues at the individual and organizational levels (Mele, 2003). This view of management contrasts with Friedman’s liberalism which inspires a pessimistic rule-based approach to management with a focus on preventing unscrupulous behavior (Ghoshal, 2005). A majority of participants in the study affirmed that part of a manager’s role was to motivate employees to acquire human virtues. As one participant put it: “managers must encourage their staff through intrinsic and extrinsic rewards to practice ethics and be virtuous at all times”. The respondents agreed with Mele that human virtues encouraged cooperation in the firm and improved business performance (Mele, 2003). In fact, a majority of the respondents agreed that part of a manager’s role was to discover and promote beliefs and values within the organizational culture that foster human virtue.

5.3.2.1.4. Moderate ethical universalism

The last philosophical presupposition of Mele’s personalist virtue ethics approach as outlined in the theoretical framework is moderate ethical universalism. Hence, Mele holds that there are universal ethical values and basic principles that are valid for all persons. However, moral agents require practical wisdom to apply these universal ethical principles to particular circumstance in consideration of consequences. With regards to this

presupposition, a majority of the respondents held that ethical standards were universal with only three subscribing to the theory of moral relativism. However, it was not possible to judge based on the responses given whether their version of ethical universalism was absolute-as in Kant's universalism discussed in the literature review-or moderate.

5.4. Conclusion

In this chapter, the researcher has discussed the research findings following the study's research questions. The discussion has been done in light of relevant literature on business ethics education in business schools and from the perspective of Mele's personalist virtue ethics approach.



CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1. Introduction

In this chapter the researcher outlines the key findings of the study, draw conclusions, and make recommendations and suggestions for further research.

6.2. Summary of key findings

This study set out to describe and evaluate the business ethics education curriculum in Kenyan business schools from the perspective of Mele's personalist virtue ethics approach. To this end the following research questions were addressed:

1. What is the current extent of business ethics education in undergraduate and graduate degree programs in Kenyan business schools?
2. What are the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools?
3. How may the approaches to business ethics education in undergraduate and graduate degree programs in Kenyan business schools be evaluated from the perspective of Mele's personalist virtue ethics approach?

6.2.1. The current extent of business ethics education in Kenyan business schools

This study has identified five business ethics courses at the undergraduate level of study in Kenyan AABS member schools. Four of the courses were compulsory while one was an elective. In three schools, the course occurred in one degree program while in two schools, it occurred in all undergraduate degree programs. In addition, two business schools without a stand-alone business ethics course were found to offer business ethics content as a sub-section of a required course.

The study has also identified three business ethics courses at the graduate level of study in Kenyan AABS member schools. Two of the courses were compulsory while one was an elective. Two schools offered the course in all masters degree programs while one school did the same in only one of many masters degree programs. In addition, three

business schools without a graduate stand-alone business ethics course offered business ethics content as a sub-section of a required course at the graduate level of study.

This study has found that business ethics is taught across the curriculum in five Kenyan AABS member schools at the undergraduate level, and in four, at the graduate level. However, only two Kenyan AABS member schools were found to have a defined policy for teaching business ethics across the curriculum.

6.2.2. The approaches to business ethics education in Kenyan business schools

6.2.2.1. The purpose of business ethics education

The study has found that both deans and business ethics faculty in Kenyan AABS member schools are of the opinion that, determining the acceptability of actions; solving ethical dilemmas; and inspiring ethical improvements are important purposes of business ethics education.

6.2.2.2. The academic paradigm and ethical theories used to teach business ethics

The study has found that a majority of business ethics faculty in Kenyan AABS member schools adopt an exclusively normative paradigm in teaching business ethics. It has also been found that a majority of business ethics faculty use two or more normative ethical theories to teach business ethics. The study has identified that the most popular ethical theories among business ethics faculty in the schools are Kantian deontology, Aristotle's virtue ethics, and consequentialism, in descending order.

6.2.2.3. Philosophical presuppositions of business ethics faculty

In relation to the inviolable dignity of human persons, the study has confirmed that:

- A majority of business ethics faculty are of the opinion that rational benevolent love and mercy were applicable in business.

In relation to the relational nature of human persons, the study has found that:

- A majority of business ethics faculty conceive of the firm simply as a commercial enterprise without referring to its being a community of persons.
- A majority of business ethics faculty were of the opinion that the firm's purpose was not merely to make profits.
- A majority of business ethics faculty disagree with the view that businesspeople are solely motivated by self-interest.

In relation to business ethics as a guide to human excellence, the study has confirmed that:

- All business ethics faculty consider that ethical decision-making and personal moral virtues were intrinsically linked.
- A majority of business ethics faculty affirm that part of a manager's role is to motivate employees to acquire human virtues.
- A majority of business ethics faculty agree that part of a manager's role is to discover and promote beliefs and values within the organizational culture that foster human virtues.

In relation to moderate ethical universalism, the study has found that:

- A majority of business ethics faculty subscribe to ethical universalism, but it was not determined if theirs was an absolute or moderate ethical universalism.

6.2.3. Evaluation of approaches to business ethics education in Kenyan business schools

6.2.3.1. The purpose of business ethics education

The study has found that the purpose of business ethics education as perceived by deans and business ethic faculty in Kenyan AABS member schools is in line with Mele's personalist virtue ethics approach to business ethics.

6.2.3.2. The academic paradigm and ethical theories used to teach business ethics

The research has found that from the perspective of Mele's personalist virtue ethics approach, the adoption of the normative paradigm by a majority of business ethics faculty in Kenyan AABS member schools reflects the true nature of business ethics. The research

has also argued that from the perspective of Mele's approach, Kantian deontology and consequentialism are problematic for teaching business ethics on account of conceptual deficiencies. The Aristotelian ethical system has also been shown to be in want of a complete foundation.

6.2.3.3. Philosophical presuppositions of business ethics faculty

The findings indicate that a majority of business ethics faculty in Kenyan AABS member schools concur with the philosophical presuppositions of Mele's personalist virtue ethics approach.

6.3. Conclusions

Based on the key research findings above the following conclusions are made:

6.3.1. The current extent of business ethics education in Kenyan business schools

The results of this study indicate that Kenyan AABS member schools offer more stand-alone business ethics courses at the undergraduate level of study than at the graduate level of study. They also indicate that business ethics courses in a majority of the schools are offered and required in one among many degree programs at the undergraduate level of study. The evidence from this study suggests that the integrated model of business ethics education is preferred to the stand-alone model of business ethics education in Kenyan AABS member schools. In general, the results of this study indicate that Kenyan AABS member schools have a business ethics component in the curricula of their degree programs.

6.3.2. The approaches to business ethics education in Kenyan business schools

6.3.2.1. The purpose of business ethics education

The study concludes that deans and business ethics faculty in Kenyan AABS member schools are in tandem about the purpose of business ethics education.

6.3.2.2. The academic paradigm and ethical theories used to teach business ethics

The study concludes that the academic paradigm of business ethics faculty in Kenyan AABS member schools is prevalently normative. The study concludes that Kantian deontology, Aristotle's virtue ethics and consequentialism, are the most prevalent ethical approaches to business ethics education in Kenyan AABS member schools.

6.3.2.3. Philosophical presuppositions of business ethics faculty

The study concludes that a majority of business ethics faculty in Kenyan AABS member schools concur with the philosophical presuppositions of Mele's personalist virtue ethics approach.

6.3.3. Evaluation of approaches to business ethics education in Kenyan business schools

6.3.3.1. The purpose of business ethics education

The research argues that from the perspective of Mele's personalist virtue ethics approach, the purpose of business ethics education as perceived by deans and business ethics faculty in Kenyan AABS member schools is solid.

6.3.3.2. The academic paradigm and ethical theories used to teach business ethics

The research argues that from the perspective of Mele's personalist virtue ethics approach, the normative paradigm, prevalently used to teach business ethics in Kenyan AABS member schools is solid.

The research also concludes that from the perspective of Mele's personalist virtue ethics approach, the ethical theories prevalently used to teach business ethics in Kenyan AABS member schools are limited.

6.3.3.3. Philosophical presuppositions of business ethics faculty

The research argues that from the perspective of Mele's personalist virtue ethics approach, the philosophical presuppositions of business ethics faculty in Kenyan AABS member schools are solid.

6.4. Recommendations

Based on the above conclusions, the following recommendations are made in relations to business ethics education in business schools:

6.4.1. The current extent of business ethics education in Kenyan business schools

This study suggests that stand-alone business ethics courses should be required in every business degree program at the undergraduate and graduate levels of study. A key policy priority in business schools should be the oversight and assessment of business ethics education across the curriculum in all undergraduate and graduate business degree programs. A reasonable approach to tackling the issue of business ethics education in business schools would be to embed ethics in the entire culture of the business school and its parent university.

6.4.2. The approach to business ethics education in Kenyan business schools

6.4.2.1. The purpose of business ethics education

The study suggests that the purpose of business ethics education in business schools should include Mele's three purposes of business ethics, namely, to determine the acceptability of actions; to solve ethical dilemmas that arise in particular business contexts and to inspire ethical improvements in concrete business situations.

6.4.2.2. The academic paradigm and ethical theories used to teach business ethics

The research recommends that business ethics faculty continue to use the normative paradigm. However, they should integrate research findings from the descriptive paradigm into the teaching of business ethics in business schools.

6.4.2.3. Philosophical presuppositions of business ethics faculty

The study recommends that business ethics faculty in Kenyan AABS member schools transmit their solid philosophical assumptions to business students.

6.4.3. Evaluation of approaches to business ethics education in Kenyan business schools

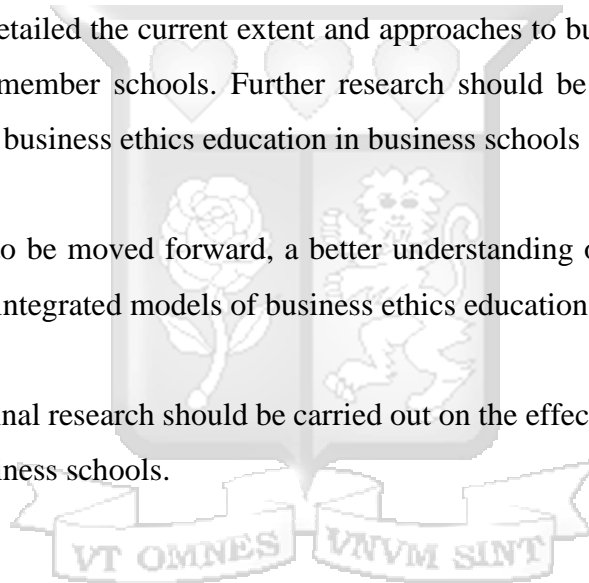
Given the merits of Mele's personalist virtue ethics approach over other ethical theories, the research recommends its use in the teaching of business ethics in business schools.

6.5. Suggestions for further research

This study has detailed the current extent and approaches to business ethics education in Kenyan AABS member schools. Further research should be carried out to assess the current extent of business ethics education in business schools across the country.

If the debate is to be moved forward, a better understanding of the effectiveness of the stand-alone and integrated models of business ethics education needs to be developed.

Further longitudinal research should be carried out on the effectiveness of business ethics education in business schools.



REFERENCES

Association of African Business Schools. (2021). *Charter of the association of African business schools*. <https://www.aabschools.com/wp-content/uploads/2021/07/AABS-Charter-25-June-2021.docx.pdf>

Association to Advance Collegiate Schools of Business. (2020). 2020 Guiding Principles and Standards for Business Accreditation. <https://www.aacsb.edu/-/media/aacsb/docs/accreditation/business/standards-and-tables/2020%20business%20accreditation%20standards.ashx?la=en&hash=E4B7D8348A6860B3AA9804567F02C68960281DA2>

Association to Advance Collegiate Schools of Business. (2013). *2013 Eligibility Procedures and Accreditation Standards for Business Accreditation*. <https://www.aacsb.edu/-/media/aacsb/docs/accreditation/business/standards-and-tables/2018-business-standards.ashx?la=en&hash=B9AF18F3FA0DF19B352B605CBCE17959E32445D9>

Association to Advance Collegiate Schools of Business. (2004). *Ethics Education in Business Schools*. <https://www.aacsb.edu/~media/AACSB/Publications/research-reports/ethics-education.ashx>

Abend, G. (2013). The origins of business ethics in American universities, 1902–1936. *Business Ethics Quarterly*, 23(2), 171-205.

Acevedo, A. (2012). Personalist business ethics and humanistic management: Insights from Jacques Maritain. *Journal of Business Ethics*, 105(2), 197-219.

MacIntyre, A. (1984). The claims of after virtue. *Analyse & Kritik*, 6(1), 3-7.

Anscombe, G. E. M. (1958). Modern moral philosophy. *Philosophy*, 33(124), 1-19.

Aristotle (1996), *Nicomachean Ethics* (H. Rackham, Trans.) Wordsworth (Original work published ca. 350 B.C.)

- Arjoon, S. (2000). Virtue Theory as a Dynamic Theory of Business. *Journal of Business Ethics*, 28(2), 159-178.
- Barkhuysen, B. (1999). A survey of the current status of business ethics as an academic field in Africa. [Master's thesis, University of Johannesburg] South Africa.
<http://hdl.handle.net/10210/6332>
- Bazerman, M. H., & Gino, F. (2012). Behavioral ethics: Toward a deeper understanding of moral judgment and dishonesty. *Annual Review of Law and Social Science*, 8, 85-104.
- Bengtsson, J. O. (2006). *The worldview of personalism: Origins and early development*. Oxford University Press on Demand.
- Bryman, A. (2006). Integrating quantitative and qualitative research: how is it done? *Qualitative research*, 6(1), 97-113.
- Bossard, J. H. S., & Dewhurst, J.F (1931). *University education for business: A Study of existing needs and practices*. University of Pennsylvania Press.
- Bowie, N. E. (2017). *Business ethics: A Kantian perspective*. Cambridge University Press.
- Callahan, D. (1980). Goals in the teaching of ethics. In D. Callahan and S. Bok (Eds.), *Ethics Teaching in Higher Education* (pp. 61-80). The Plenum Press
- Catacutan, M. R. (2019). Attitudes toward cheating among business students at a private Kenyan university. *Journal of International Education in Business*.
<https://doi.org/10.1108/JIEB-01-2019-0001>
- Christensen, L.J., Peirce, E., Hartman, L.P., Hoffman, W.H. & Carrier, J. (2007). Ethics, CSR, and sustainability education in the Financial Times top 50 global business schools: Baseline data and future research directions. *Journal of Business Ethics*, 73(4), 347-368.

- Commission for University Education. (2019). 2017-2018 University Statistics Report. Retrieved from file:///C:/Users/User/Downloads/2017-2018%20University%20Statistics%20Report%20-%20Approved.doc.pdf
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Davis, M. (2018). Moral theory in ethics across the curriculum? In E. Englehardt (Ed.) *Ethics Across the Curriculum-Pedagogical Perspectives*. Springer.
- De George, R. T. (1987). The Status of business ethics: Past and future. *Journal of Business Ethics*, 6(3), 201-211.
- De Los Reyes Jr, G., Kim, T. W., & Weaver, G. R. (2017). Teaching ethics in business schools: A conversation on disciplinary differences, academic provincialism, and the case for integrated pedagogy. *Academy of Management Learning & Education*, 16(2), 314-336.
- Derry, R. & Green, R.M. (1989) Ethical theory in business ethics: A critical assessment. *Journal of Business Ethics*, 8(7), 521-533.
- Dufresne, R. L., & Offstein, E. H. (2012). Holistic and intentional student character development process: Learning from West Point. *Academy of Management Learning & Education*, 11(4), 570-590.
- James, E. J. (1892). Education of businessmen. *An Address Before the Convention of the American Bankers' Association at Saratoga, September 3, 1890*. (Vol. 1). American Bankers' Assoc.
- Enderle, G. (1996). Towards business ethics as an academic discipline. *Business Ethics Quarterly*, 6, 43-65.
- Enderle, G. (1997). A worldwide survey of business ethics in the 1990s. *Journal of Business Ethics*, 16(14), 1475-1483.
- Felton, E. L., & Sims, R. R. (2005). Teaching business ethics: Targeted outputs. *Journal of Business Ethics*, 60(4), 377-391.

- Ferrero, I., & Sison, A. J. G. (2014). A quantitative analysis of authors, schools and themes in virtue ethics articles in business ethics and management journals (1980–2011). *Business Ethics: A European Review*, 23(4), 375-400.
- Floyd, L. A., Xu, F., Atkins, R., & Caldwell, C. (2013). Ethical outcomes and business ethics: Toward improving business ethics education. *Journal of business ethics*, 117(4), 753-776.
- French, S., Leyshon, A., & Thrift, N. (2009). A very geographical crisis: the making and breaking of the 2007–2008 financial crisis. *Cambridge Journal of Regions, Economy and Society*, 2(2), 287-302.
- Friedman, M. (2007) The social responsibility of business is to increase its profits. In W.C Zimmerli, M. Holzinger, & K. Richter (Eds.) *Corporate Ethics and Corporate Governance*. Springer. https://doi.org/10.1007/978-3-540-70818-6_14 (Original work published 1970)
- Furman, F. K. (1990). Teaching business ethics: Questioning the assumptions, seeking new directions. *Journal of Business Ethics*, 9(1), 31-38.
- Giacalone, R. A., & Wargo, D. T. (2009). The roots of the global financial crisis are in our business schools. *Journal of Business Ethics Education*, 6, 147-168.
- Gichure, C. W. (2006). Teaching business ethics in Africa: What ethical orientation? The case of East and Central Africa. *Journal of business ethics*, 63(1), 39-52.
- Grant, P., Arjoon, S., & McGhee, P. (2017). Reconciling Ethical Theory and Practice: Toward Developing a Business Ethics Pedagogical Model. *Business and Professional Ethics Journal*, 36(1), 41-65.
- Ghoshal, S. (2005). Bad Management theories are destroying good management practices. *Academy of Management Learning & Education*, 4(1), 75-91.
- Gronbacher, G. M. (1998). The need for economic personalism. *Journal of Markets & Morality*, 1(1)

- Haldane, J. (2000). In memoriam: GEM Anscombe (1919-2001). *The Review of Metaphysics*, 53(4)1019-1021.
- Hope, K. R. (2013). Tackling the corruption epidemic in Kenya: Toward a policy of more effective control. *Journal of Social, Political, and Economic Studies*, 38(3), 287
- Jonson, E.P., McGuire, L.M., & O'Neill, T. (2015) Teaching Ethics to Undergraduate Business Students in Australia: Comparison of integrated and stand-alone approaches. *Journal of Business Ethics*, 132(2), 477-491.
- Jorge, M.L., Pena, F. J. A., & Reyes, M. J. M., (2017), Analyzing the inclusion of stand-alone courses on ethics and CSR: A study of the MBA curricula of the Financial Times top-ranked business schools. *Sustainability Accounting, Management and Policy Journal*, 8(2), 114-137.
- Kenya, L.O. (2007). Kenya Vision 2030, *Ministry of Planning, National Development and Vision 2030*
- Kenya, L. O. (2013). The Constitution of Kenya: 2010, *Chief Registrar of the Judiciary*
- KEPSA. (2019). Corruption risk mapping report.
<https://kepsa.or.ke/download/corruption-risk-mapping-report/>
- King, P. M., & Mayhew, M. J. (2002). Moral judgment development in higher education: Insights from the Defining Issues Test. *Journal of Moral Education*, 31(3), 247-270.
- Kretzschmar, L., & Bentley, W. (2013). Applied ethics and tertiary education in South Africa: Teaching business ethics at the University of South Africa. *Verbum et Ecclesia*, 34(1), 01-07.
- Lawal, G. (2007). Corruption and development in Africa: challenges for political and economic change. *Humanities and social sciences Journal*, 2(1), 1-7.
- Lützen, K., Dahlqvist, V., Eriksson, S., & Norberg, A. (2006). Developing the concept of moral sensitivity in health care practice. *Nursing ethics*, 13(2), 187-196.

- Matten, D., & Moon, J. (2004). Corporate social responsibility. *Journal of business Ethics*, 54(4), 323-337.
- Mawa M., & Adams, J. (2011). Business ethics as a field of teaching, training, and research in East Africa. *African Journal of Business Ethics*, 5, 66-73.
- McDonald, G. M. (2004). A case example: Integrating ethics into the academic business curriculum. *Journal of business ethics*, 54(4), 371-384.
- McDonald, G. M., & Donleavy, G. D. (1995). Objections to the teaching of business ethics. *Journal of Business Ethics*, 14(10), 839-853.
- Mele, D. (2020). *Business ethics in action: Managing human excellence in organizations*. Red Globe Press.
- Mele, D. (2012). The firm as a “community of persons”: A pillar of humanistic business ethos. *Journal of Business Ethics*, 106(1), 89-101.
- Mele, D. (2010). Practical wisdom in managerial decision making. *Journal of Management Development*, 29(7/8), 637-645.
- Mele, D. (2009). Integrating personalism into virtue-based business ethics: The personalist and the common good principles. *Journal of Business Ethics*, 88(1), 227-244.
- Mele, D. (2005). Ethical education in accounting: Integrating rules, values and virtues. *Journal of Business Ethics*, 57(1), 97-109.
- Mele, D. (2003). The challenge of humanistic management. *Journal of Business Ethics*, 44(1), 77-88.
- Mugenda, O. M., & Mugenda, A. G. (2003). *Research methods: Quantitative and qualitative approaches*. ACTS Press.
- Milanzi, M. C (1997). Business ethics in Eastern and Southern Africa. *Journal of Business Ethics*, 16(14), 1549-1553.

- Moon, J. & Orlitzky, M. (2011). Corporate social responsibility and sustainability education: A trans-Atlantic comparison. *Journal of Management & Organization*, 17(5), 583-603.
- Moore, G. (2005). Humanizing business: A modern virtue ethics approach. *Business ethics quarterly*, 15(2), 237-255.
- Navarro, P. (2008). The MBA core curricula of top-ranked US business schools: a study in failure? *Academy of Management Learning & Education*, 7(1), 108-123.
- Norman, W. (2013). Business ethics. In H. LaFollette (Ed.), *International Encyclopedia of Ethics*, (pp. 652-668). Wiley-Blackwell Publishing.
- Painter-Morland, M., Fontrodona, J., Hoffman, W. M., & Rowe, M. (2003). Conversations across continents: Teaching business ethics online. *Journal of Business Ethics*, 48(1), 75-88.
- Oddo, A.R. (1997) A framework for teaching business ethics, *Journal of Business Ethics*, 16(3), 293-297.
- Pamental, G. L. (1989), The course in business ethics: Can it work? *Journal of Business Ethics*, 8(7), 547-551.
- Petrick, J. A., Cragg, W., & Sañudo, M. (2011). Business ethics in North America: Trends and challenges, *Journal of Business Ethics*, 104(1), 51-62.
- Ponge, A. (2013). Graduate unemployment and unemployability in Kenya: Transforming university education to cope with market demands and the lessons for Africa. *International Journal of Social Science Tomorrow*, 2(3), 1-12.
- Powers, C. W. & Vogel, D (1980). *Ethics in the education of business managers*. Institute of Society, Ethics and the life Sciences.
- Rest, J. R. (1989). *Moral Development: Advances in Research and Theory*. Praeger.
- Ritter, B.A. (2006). Can business ethics be trained? A study of the ethical decision-making process in business students. *Journal of Business Ethics*, 68(2), 153-164.

- Rossouw, G. J. (2011a). The Global Survey of Business Ethics as Field of Training, Teaching and Research: Objectives and Methodology. *Journal of business ethics*, 104(1), 1-6.
- Rossouw, G. J. (2011b). Business ethics as field of teaching, training and research in Sub-Saharan Africa. *Journal of business ethics*, 104(1), 83-92.
- Rossouw, D. (2004). *Developing business ethics as an academic field*. Ben-Africa. <http://hdl.handle.net/20.500.12424/167627>
- Rossouw, G. J. (2002). Three approaches to teaching business ethics. *Teaching Business Ethics*, 6(4), 411-433.
- Rossouw, G. J. (1997). Business ethics in South Africa. *Journal of Business Ethics*, 16(14), 539-1547.
- Reuben, J. A. (1996). *The making of the modern university: Intellectual transformation and the marginalization of morality*. University of Chicago.
- Rutherford, M. A., Parks, L., Cavazos, D. E., & White, C. D. (2012). Business ethics as a required course: Investigating the factors impacting the decision to require ethics in the undergraduate business core curriculum. *Academy of Management Learning & Education*, 11(2), 174-186.
- Saunders, M., Lewis, P., & Thornhill, A. (2009). *Research methods for business students*. Pearson Education.
- Sims, R. R. (2002). *Teaching business ethics for effective learning*. Greenwood Publishing.
- Schaeffer, M. (2012). Thomistic personalism: A vocation for the twenty-first century. *American Catholic Philosophical Quarterly*, 86(2), 181-202.
- Schneider, M., & Prasso, S. (2002, April 1). How an MBA can bend your mind. *Business Week*, 12.

- Schoenfeldt, L. F., McDonald, D. M., & Youngblood, S. A. (1991). The teaching of business ethics: A survey of AACSB member schools. *Journal of Business Ethics*, 10(3), 237–241.
- Shaw, W. H. (1996). Business ethics today: A survey. *Journal of Business Ethics*, 15(5), 489-500.
- Swanson, D. L., & Fisher, D. G. (2008). Business ethics education: If we don't know where we're going, any road will take us there. In D.L. Swanson and D. G. Fisher (Eds) *Advancing business ethics education* (pp 1-23) Charlotte; Information Age Publishing.
- Swanson, D. L. & Frederick, W.C. (2003). Are business schools silent partners in corporate crime? *The Journal of Corporate Citizenship*, 9, 24-27.
- Solomon, R. C. (1992). Corporate roles, personal virtues: An Aristotelean approach to business ethics. *Business Ethics Quarterly*, 2(3), 317-339
- Transparency International (2020). Corruption Perception Index 2020.
<https://www.transparency.org/en/cpi/2020/index/nzl>
- Trevino, L. K., & Weaver, G. R. (1994). Business ETHICS/BUSINESS ethics: One field or two? *Business Ethics Quarterly*, 113-128.
- Trevino, L. K. (1986). Ethical decision making in organizations: A person-situation interactionist model. *Academy of Management Review*, 11(3), 601-617.
- Van Liedekerke, L. & Demuijnck, G. (2011). Business ethics as a field of training, teaching and research in Europe. *Journal of Business Ethics*, 104(1), 29-41.
- Victor, B., & Stephens, C. U. (1994). Business ethics: A synthesis of normative philosophy and empirical social science. *Business Ethics Quarterly*, 145-155.
- Wall Street Journal (1903, October 10). "Schools of Business and Journalism," *Wall Street Journal* 1.

- Waples, E. P., Antes, A. L., Murphy, S. T., Connelly, S., & Mumford, M. D. (2009). A meta-analytic investigation of business ethics instruction. *Journal of Business Ethics*, 87(1), 133-151.
- Weber, J. (2006). Implementing an organizational ethics program in an academic environment: The challenges and opportunities for the Duquesne University Schools of Business. *Journal of Business Ethics*, 65(1), 23-42.
- Werhane, P. H. (1994). The normative/descriptive distinction in methodologies of business ethics. *Business Ethics Quarterly*, 4(2), 175-180.
- Whetstone, J. T. (2002). Personalism and moral leadership: The servant leader with a transforming vision. *Business Ethics: A European Review*, 11(4), 385-392.
- Williams, S. D., & Dewett, T. (2005). Yes, you can teach business ethics: A review and research agenda. *Journal of Leadership & Organizational Studies*, 12(2), 109-120.
- Woiceshyn, J. (1992). A philosophical approach to business education. *Canadian Journal of Higher Education*, 22(2), 73-91.
- Woo, C. Y. (2003). Personally responsible: The basis of an ethics education revolves around teaching business students a sense of individual responsibility. *BizEd*, 2(4), 22-27.

APPENDICES

Appendix I: Timeline of Activities and Budget

Timeline of Activities in 2021

DURATION	July-Sept	Sept	Sept
ACTIVITY	Data collection	Data analysis	Discussion and report writing

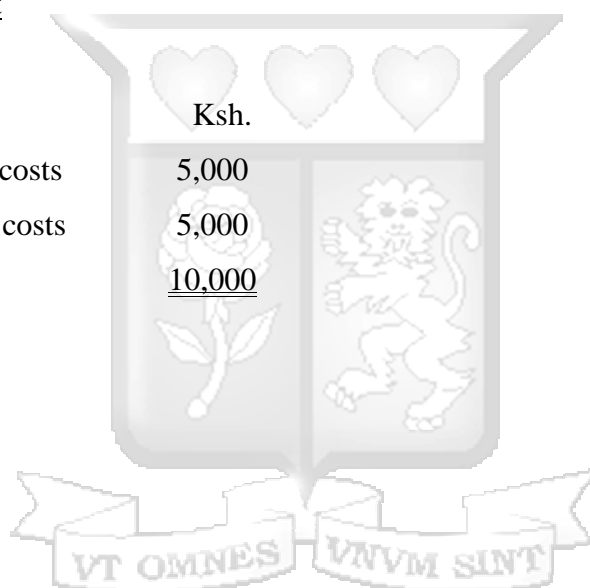
Research Budget

Particulars

Communication costs

Printing & other costs

TOTAL COST



	Ksh.
Communication costs	5,000
Printing & other costs	5,000
TOTAL COST	<u>10,000</u>

Appendix II: Letter of Introduction



7th July, 2021

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: REQUEST TO CONDUCT RESEARCH

This is to certify that **Anne Olwal** is a final term Master of Applied Philosophy and Ethics (MAPE) student at Strathmore University. To complete her Masters, she is required to write a dissertation applying the knowledge and skills she has acquired.

Anne has titled her dissertation '*An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach*'. We shall be grateful for any assistance you can give her.

She commits to follow all confidentiality regulations and submit the findings to your institution's management before publishing or disseminating them.

We shall appreciate any assistance given to her.

Yours truly,

A handwritten signature in blue ink, appearing to be 'Brian Njeru'. The signature is stylized and written in a cursive-like font.

Brian Njeru

Research and Masters Coordinator

Masters of Applied Philosophy and Ethics

Appendix III: Participant's Information and Consent Form

An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach

SECTION 1: INFORMATION SHEET

Investigator: Olwal, Anne Achieng'

Institutional affiliation: Strathmore University

SECTION 2: INFORMATION SHEET–THE STUDY

2.1: Why is this study being carried out?

The study is being conducted by Olwal Anne Achieng' as part of her dissertation for a Master in Applied Philosophy and Ethics degree in Strathmore University- School of Humanities and Social Sciences. The research is being supervised by Dr. Catherine Dean. The aim of this research is to provide an analysis of the business ethics education curriculum in Kenyan business schools from the perspective of Mele's personalist virtue ethics approach.

2.2: Do I have to take part?

No. Taking part in this study is entirely optional and the decision rests only with you. If you decide to take part, you will be asked to fill a questionnaire. You are free to decline to take part and withdraw from the study at any time without giving any reasons.

2.3: Who is eligible to take part in this study?

- Persons who are deans, academic directors or chairs of department in a Kenyan Association of African Business Schools (AABS) member school.
- Persons who currently teach business ethics in a Kenyan AABS member school.

2.4: Who is not eligible to take part in this study?

- Persons who do not meet the criteria in 2.3 above.

2.5: What will taking part in this study involve for me?

You will be approached by the investigator-Olwal Anne Achieng'-and requested to take part in the study. If satisfied that you fully understand the goals behind this study, you will be asked to sign the informed consent form (this form) and then taken through a questionnaire to complete.

2.6: Are there any risks or dangers in taking part in this study?

There are no risks in taking part in this study. All the information you provide will be treated as confidential and will not be used in any way without your express permission.

2.7: Are there any benefits of taking part in this study?

Participating in this study could provide an opportunity to reflect on business ethics education in undergraduate and graduate degree programs in your business school.

2.8: What will happen to me if I refuse to take part in this study?

Participation in this study is entirely voluntary. Even if you decide to take part at first but later change your mind, you are free to withdraw at any time without explanation.

2.9: Who will have access to my information during this research?

All research records will be securely stored. Only the people who are closely concerned with this study will have access to your information. All your information will be kept confidential.

2.10: Who can I contact in case I have further questions?

You can contact me, Olwal, Anne Achieng', at Strathmore University School of Humanities and Social Sciences, or by e-mail- aolwal@strathmore.edu, or by phone +254 708509319. You can also contact my supervisor, Dr. Catherine Dean at the Strathmore University School of Humanities and Social Sciences, Nairobi, or by e-mail cdean@strathmore.edu or by phone +254 725291197.

If you want to ask someone independent anything about this research, please contact:

The Secretary–Strathmore University Institutional Ethics Review Board, P. O. BOX 59857, 00200, Nairobi, email ethicsreview@strathmore.edu Tel. No: +254703034 375

I, have had the study explained to me. I have understood all that I have read and had my questions answered satisfactorily. I understand that I can change my mind at any stage.

Please tick the boxes that apply to you:

Participation in the research study

I AGREE to take part in this research

I DON'T AGREE to take part in this research

Storage of information on the completed questionnaire

I AGREE to have my completed questionnaire stored for future data analysis

I DON'T AGREE to have my completed questionnaire stored for future data analysis

Participant's Name:

Participant's Signature:

Date:

I, certify that I have followed the SOP for this study and have explained the study information to the study participant named above, and that s/he has understood the nature and the purpose of the study and consents to the participation in the study. S/he has been given opportunity to ask questions which have been answered satisfactorily.

Investigator's Name:

Investigator's Signature:

Date:

Appendix IV: Business School Deans' Questionnaire

This is an invitation to participate in a research on: **An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach.** Please read the information contained in the consent form attached to this questionnaire carefully and give your consent to participate in the research or otherwise.

This questionnaire will take about 25 minutes to complete. As indicated in the consent form, your participation in this study is voluntary. You can choose not to answer any question or to participate in the study at any time.

Thank you very much for your co-operation.

INTRODUCTION: General Information

1) Gender

- Male
- Female

2) Position in the business school:

- Dean
- Chair/ Head of Department (please specify)
- Other (please specify)

SECTION A: The extent of business ethics education in the business school

1) The school offers a stand-alone business ethics course in undergraduate degree programs:

- True
- False (If False, please proceed to question 2)

b) Please specify the name of the course(s)

.....
.....
.....

.....

c) Please specify the graduate degree programs in which the course is offered.

.....
.....
.....

d) The business ethics course offered to graduate degree students is:

- Compulsory
 - An elective
 - Other (please specify)
-

4) Business ethics content is taught as a sub-section of another course in graduate degree programs:


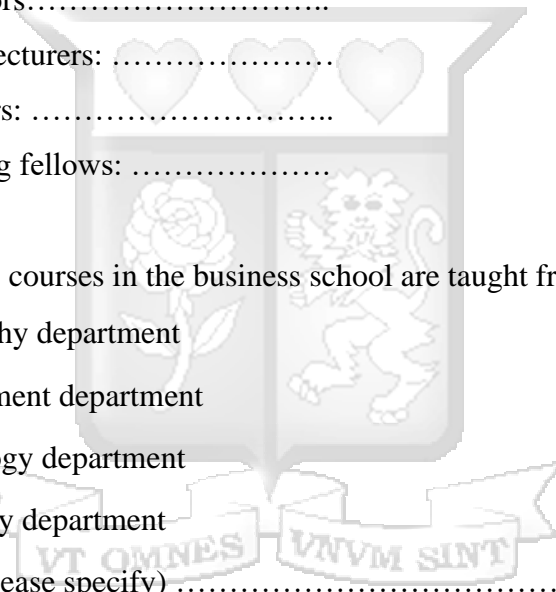
- True
- False (If False, please proceed to question 5)

b) Please specify the name of the course(s).

.....
.....
.....

5) Business ethics content is taught in other subject areas such as finance, accounting, marketing, human resource management, etc. in the business school:

- At the undergraduate level
- At the graduate level
- None of the above
- Other (Please specify)

- 6) The business school has a defined policy or model for teaching business ethics content across the curriculum:
- At the undergraduate level
 - At the graduate level
 - None of the above
 - Other (Please specify)
- 7) Please indicate the number of full-time faculty who teach a business ethics course in all degree programs offered by the business school.
- i) Professors.....
 - ii) Senior lecturers: 
 - iii) Lecturers:
 - iv) Teaching fellows:
- 8) Business ethics courses in the business school are taught from the:
- Philosophy department
 - Management department
 - Psychology department
 - Sociology department
 - Other (please specify) 

SECTION B: The purpose of teaching business ethics in business schools

- 1) In your opinion is it important to teach business ethics to undergraduate business students? Why or why not?

.....

.....

.....

.....

2) In your opinion is it important to teach business ethics to graduate business students?
Why or why not?

.....

This section consists of statements which focus on the purpose of business ethics education in business schools. Please tick the alternative that best represents your opinion of each statement.

(1- Not important; 2- Slightly important; 3-Neutral; 4- Important; 5- Very Important)

The purpose of teaching business ethics is:	1	2	3	4	5
1) To develop students' awareness of the ethical dimensions of business					
2) To teach principles and rules regarding prohibited and acceptable actions.					
3) To familiarize students with the relevant regulatory frameworks, e.g., local, and international laws and codes of ethics					
4) To instruct students on how to tackle ethical dilemmas					
5) To increase students' moral sensitivity in business decision making					
6) To encourage students to develop personal moral virtues					
7) To motivate students to act ethically in the business environment					
8) To instruct students on the ethics of management functions					
9) To empower students to implement ethics in organizational systems					
10) To encourage students' moral leadership					

11) Any other comments in relation to business ethics education in business schools

.....

THANK YOU VERY MUCH FOR TAKING PART IN THIS RESEARCH

Appendix V: Business Ethics Faculty's Questionnaire

This is an invitation to participate in a research on: **An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach.** Please read the information contained in the consent form attached to this questionnaire carefully and give your consent to participate in the research or otherwise.

This questionnaire will take about 20 minutes to complete. As indicated in the consent form, your participation in this study is voluntary. You can choose not to answer any question or to participate in the study at any time.

Thank you for your co-operation.

INTRODUCTION: General Information

Please select the relevant option.

1) Gender

Male

Female

2) Academic title:

Professor

Senior lecturer

Lecturer

Other (Please specify)

3) At what level of study do you teach business ethics in the business school?

Undergraduate

Graduate

4) For how long have you taught business ethics in a business school?

0-5 years

6-10 years

More than 10 years

5) Please indicate the highest business-related academic qualification that you may have:

.....

6) Please indicate the highest ethics-related academic qualification that you may have:

.....

SECTION A: The purpose of teaching business ethics in business schools

This section consists of statements which focus on the purpose of business ethics teaching in business schools. Please tick the alternative that best represents your opinion of each statement.

(1- Not important; 2- Slightly important; 3-Neutral; 4- Important; 5- Very Important)

The purpose of teaching business ethics is:	1	2	3	4	5
1) To develop students' awareness of the ethical dimensions of business					
2) To teach principles and rules regarding prohibited and acceptable actions.					
3) To familiarize students with the relevant regulatory frameworks, e.g., local, and international laws and codes of ethics					
4) To instruct students on how to tackle ethical dilemmas					
5) To increase students' moral sensitivity in business decision making					
6) To encourage students to develop personal moral virtues					
7) To motivate students to act ethically in the business environment					
8) To instruct students on the ethics of management functions					
9) To empower students to implement ethics in organizational systems					
10) To encourage students' moral leadership					

12) In your opinion is it important to teach business ethics to undergraduate business students? Why or why not?

.....
.....
.....
.....

13) In your opinion is it important to teach business ethics to graduate business students? Why or why not?

.....
.....
.....

SECTION B: Ethical theories used to teach business ethics in business schools

This section consists of questions on ethical theories used to teach business ethics in business schools. Please select the alternative that best represents your answer.

14) Do you base your business ethics course on any ethical theories?

- Yes No

b) If yes, please select the ethical theory or theories upon which your business ethics course is based.

- Kantian ethics/ Kantian deontology
- Consequentialist ethics e.g., Utilitarianism
- Aristotle's virtue ethics
- Mele's personalist virtue ethics
- Social psychology behavioral ethics
- Other (Please specify)

SECTION C: Philosophical presuppositions of business ethics faculty

This section consists of questions related to some philosophical presuppositions in business ethics education in business schools.

15) In your opinion, are values such as rational benevolent love and mercy applicable in business and the business environment?

.....
.....
.....
.....

16) How would you define a business in the business ethics class?

.....
.....
.....
.....

b) What is your opinion regarding the purpose of business enterprises?

.....
.....
.....
.....

17) *People in business are solely motivated by self-interest.* What is your opinion regarding this statement?

.....
.....
.....
.....

18) In your opinion, does the moral character of a manager affect the quality of his/her business decisions? Why or why not?

.....
.....
.....

19) *Part of a manager's role is to motivate employees to acquire human virtues.* What is your opinion regarding this statement?

.....
.....
.....

20) *Part of a manager's role is to discover and promote beliefs and values within the organizational culture that foster human virtue.* What is your opinion about this statement?

.....
.....
.....

21) In your opinion, are ethical standards universal or do they vary depending on one's culture and circumstances?

.....
.....
.....

22) Any other comments in relation to business ethics education in business schools

.....
.....
.....

THANK YOU VERY MUCH FOR TAKING PART IN THIS RESEARCH

Appendix VI: List of Kenyan Association of African Business Schools member schools

1. University of Nairobi School of Business
2. Kenyatta University School of Business
3. USIU-Africa Chandaria School of Business
4. Strathmore Business School
5. School of Business- JKUAT
6. Mount Kenya University School of Business and Economics
7. Moi University School of Business and Economics



Appendix VII: Ethical Approval by SU IERC



18th August 2021

Ms Olwal Anna,
aolwal@strathmore.edu

Dear Ms Olwal,

RE: An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach


This is to inform you that SU-IERC has reviewed and approved your above SU-master's research proposal. Your application reference number is SU-IERC1117/21. The approval period is 18th August 2021 to 17th August 2022.

This approval is subject to compliance with the following requirements:

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by SU-IERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to SU-IERC within 48 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to SU-IERC within 48 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to SU-IERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke/> and also obtain other clearances needed.


Yours sincerely,



for: Dr Virginia Gichuru,
Secretary; SU-IERC

Cc: Prof Fred Ware,
Chairperson; SU-IERC




Appendix VIII: NACOSTI license


REPUBLIC OF KENYA


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

RefNo: **855736** Date of Issue: **22/July/2021**

RESEARCH LICENSE




This is to Certify that Ms. Anne Achieng' Olwal of Strathmore University, has been licensed to conduct research in Kiambu, Nairobi, Uasin-Gishu on the topic: An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach for the period ending : 22/July/2022.

License No: **NACOSTI/P/21/11889**

855736
Applicant Identification Number

W. W. W. W.
Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

Appendix IX: Letters of Authorization from the Kenyan AABS member schools



UNIVERSITY OF NAIROBI
OFFICE OF ASSOCIATE VICE-CHANCELLOR
(Research, Innovation and Enterprise)

P.O. Box 30197-00100
Nairobi, Kenya
Website: dvcrte@uonbi.ac.ke

Fax: +254-2-2317261
Email: 822192@uonbi.ac.ke

UON/RIE/3/5/Vol.XX/

August 23, 2021

Ms. Anne Achieng' Olwal
Strathmore University
P.O Box 59857 -00200
Nairobi
E-mail: aolwal@strathmore.edu

Dear Ms. Olwal,

PERMISSION TO COLLECT DATA

I refer to your request to collect data at the University of Nairobi, for your project entitled: "*An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach*".

I write to inform you that your request has been approved.

You are however required to share the findings of your study with the University of Nairobi by depositing a copy of your findings with the Director Library & Information Services on completion of your study.

Yours Sincerely,

M. JESANG HUTCHINSON
ASSOCIATE VICE-CHANCELLOR (AG.)
(RESEARCH, INNOVATION AND ENTERPRISE)
AND
PROFESSOR OF HORTICULTURE

Copy to: Executive Dean, Business & Management Sciences
Chair, Dept. of Business Administration
Director, Library and Information Services

AAM/jks



KENYATTA UNIVERSITY

OFFICE OF DEPUTY VICE-CHANCELLOR, RESEARCH, INNOVATION AND OUTREACH

Ref: KU/DVCR/RCR/VOL.3/318

P. O. Box 43844 – 00100
Nairobi, Kenya
Tel. 254-20-810901 Ext. 026
E-mail: dvc-rio@ku.ac.ke

Ms. Anne Ojwal,
School of Humanities & Social Sciences,
Strathmore University,
Nairobi

24th August, 2021

Dear Ms. Ojwal,

RE: REQUEST TO COLLECT RESEARCH DATA AT KENYATTA UNIVERSITY

This is in reference to your letter dated 18th August, 2021 requesting for authorization to collect research data at Kenyatta University on the topic "**An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the Light of Mele's Personalist Virtue Ethics Approach**" towards the award of Master in Applied Philosophy & Ethics degree of Strathmore University.

I am happy to inform you that the Vice-Chancellor has approved your request to collect data. It has been noted that your data will be collected from the Dean and academic staff of the School of Business.

The University requires that, upon completion of your research, you submit a hard copy of your thesis to the Deputy Vice-Chancellor, Research who shall forward it to the University Library. Kindly therefore download, complete and sign Form R03 and return it to my office prior to the commencement of

collection of data. This form can be accessed and downloaded from the research webpage.

Yours Sincerely,



Prof. F. Q. Gravenir
Deputy Vice-Chancellor
Research, Innovation & Outreach

cc. Vice-Chancellor
DVC, Academic



Olwal, Anne Achieng¹

8th September, 2021

Dear Anne,

REF: PERMISSION TO CONDUCT RESEARCH AT USIU-AFRICA

Following your request to conduct research at USIU-Africa on the topic “An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele’s Personalist Virtue Ethics Approach,” the university’s Research Office has authorized you to collect data from the respondents in the Institution.

However, the university imposes the following conditions:

1. No personal information will be asked of the respondents.
2. You will share the preliminary report findings with us prior to completion.
3. You will provide a copy of the completed research to us.
4. Under no circumstances will the information obtained from USIU-Africa be re-used or disclosed for other purposes.

Your research period expires on 8th December 2021. Kindly contact the undersigned to confirm your acceptance to the condition stated above.

Sincerely,



Prof. Amos Njuguna,
Dean- School of Graduate Studies, Research and Extension.
Tel: 0730116442
Email: amnjuguna@usiu.ac.ke



24 August 2021

Anne Olwal,
Masters of Applied Philosophy and Ethics (MAPE) Student,
Strathmore University,
P.O. Box 59857 - 00200,
Nairobi, Kenya.

Email: anolwal@strathmore.edu

Dear Anne,

**RE: AUTHORIZATION TO COLLECT DATA AT STRATHMORE
UNIVERSITY**

The Research Office at Strathmore University has granted you the authorization to collect data from the Academic Directors at the Strathmore University Business School (SUBS). The authorization is effective from August 30, 2021 to November 29, 2021. The data collection is for your Masters thesis for a research study entitled *“An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele’s Personalist Virtue Ethics Approach”*.

Dr Ben Ngoye, at the Strathmore University Business School (SUBS), has been assigned to supervise the process during the abovementioned period. For administrative reasons, the data collection tool should not be issued to any post-graduate students at the Strathmore University Business School (SUBS).

Please note that this is an administrative authorization and does not constitute an ethical approval of your research.

Please sign the declaration form binding you to the ethical use of the data you will access from Strathmore University (meant strictly for the purposes of your study).

Yours faithfully,


Prof Izuel Da Silva
Deputy Vice Chancellor - Research and Innovation



Ole Sangale Rd, Madaraka Estate. PO Box 59857-00200, Nairobi, Kenya. Tel +254 (0)703-034000
Email info@strathmore.edu www.strathmore.edu



**JOMO KENYATTA UNIVERSITY
OF**

AGRICULTURE AND TECHNOLOGY

P.O. Box 62000-00200 Nairobi Kenya, Tel: +254-067-5870001-4, +254-67-53 52711,
Office of the Registrar (Administration)

JKU/ACA/3D

7TH SEPTEMBER, 2021

Ms. Anne Olwal
School of Humanities and Social Sciences
Strathmore University
Email: aolwal@strathmore.edu

Dear Ms. Olwal

RE: PERMISSION TO COLLECT DATA

Reference is made to your email dated 24th August, 2021 in which you sought permission to collect data for your MSc research project entitled "An Analysis of the Business Ethic Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach".

Approval has been granted for you to collect data from the specified target group only on the understanding that all the data collected will be for academic purpose only and will be kept confidential throughout the project and after completion of the project. This is also on condition that the University Library will receive a copy of your final thesis for future reference.

Yours sincerely,

DR. ROSE M. GITHU, PhD
AG. REGISTRAR (ADMINISTRATION)
REGAR

Copy to: Deputy Vice Chancellor (Admin)



JKUAT is ISO 9001:2015 and ISO 14001:2015 Certified
Setting Trends in Higher Education, Research, Innovation and Entrepreneurship



OFFICE OF THE PRINCIPAL, COLLEGE OF GRADUATE STUDIES AND RESEARCH

OUR REF: MKU00/CGSR/VOL1/2021/060

11th August, 2021

Ms. Anne Olwal
Strathmore University
Email: aolwal@strathmore.edu

Dear Ms. Olwal,

RE: AUTHORIZATION TO CONDUCT RESEARCH AT MOUNT KENYA UNIVERSITY

.....
This is to acknowledge with thanks receipt of your emails on the above subject.

Following consultation, we are pleased to inform you that you have been granted permission to collect data for your Masters dissertation titled "*An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach*" at Mount Kenya University.

You are expected to observe research ethics and adhere to COVID-19 health guidelines during the data collection process at Mount Kenya University. We request you to send us a copy of your final report for our records.

We wish you all the best in your study

Thank you.

Yours faithfully

Mount Kenya University
P. O. Box 342 - 01000, THIKA
Office of the Principal
College of Graduate Studies & Research

Peter C. Kirira, PhD

PRINCIPAL, COLLEGE OF GRADUATE STUDIES AND RESEARCH

cc.

Deputy Vice Chancellor, APIA

Registrar, Academic Administration

Chief Security Officer

Appendix X: Similarity Report



Document Information

Analyzed document	An Analysis of the Business Ethics Education Curriculum in Kenyan Business Schools in the light of Mele's Personalist Virtue Ethics Approach.docx (D115565158)
Submitted	2021-10-18 09:02:00
Submitted by	
Submitter email	anne.olwal@strathmore.edu
Similarity	3%
Analysis address	library.strath@analysis.orkund.com

Sources included in the report

W	URL: https://www.researchgate.net/publication/268279608_The_Origins_of_Business_Ethics_in_American_Universities_1902-1936 Fetched: 2021-10-18 09:03:00		8
W	URL: https://www.researchgate.net/publication/225523313_Integrating_Personalism_into_Virtue-Based_Business_Ethics_The_Personalist_and_the_Common_Good_Principles Fetched: 2021-10-18 09:03:00		4
W	URL: http://www.nacosti.go.ke/ Fetched: 2021-10-18 09:03:00		1
SA	120025744-E2-1302810.docx Document 120025744-E2-1302810.docx (D17899537)		1
W	URL: https://en.wikipedia.org/wiki/Personalism Fetched: 2021-10-18 09:03:00		2
W	URL: https://link.springer.com/content/pdf/10.1023/A:1009732419522.pdf Fetched: 2021-10-18 09:03:00		5
W	URL: https://link.springer.com/article/10.1007/s10551-013-1717-z Fetched: 2021-10-18 09:03:00		6
W	URL: https://www.researchgate.net/publication/307609354_Business_Ethics_The_Promise_of_Neuroscience Fetched: 2021-10-18 09:03:00		1
W	URL: https://link.springer.com/article/10.1007/s10551-017-3486-6 Fetched: 2021-10-18 09:03:00		1
W	URL: https://ideas.repec.org/a/kap/jbuset/v117y2013i4p753-776.html Fetched: 2021-10-18 09:03:00		1
W	URL: https://www.researchgate.net/publication/322939667_The_Emerging_Bright_Side_Positive_Business_Ethics_Education_222_39-66 Fetched: 2021-10-18 09:03:00		2

URL: <https://link.springer.com/article/10.1023/A:1021159310821>

1/55