Early-Career Marketing Practitioner Experiences of Ethics: Implications for Ethics Education

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This thesis is dedicated to my dad who did everything

to ensure I benefited from a good education

and

to all those who think marketing ethics is an oxymoron

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ABSTRACT

In the wake of recent global scandals and criticism of unethical practice in business and marketing, there are calls for universities to put greater emphasis on ethics and social education. Numerous academic and practical studies debate issues of the purpose and delivery and evaluate impact of ethics interventions on university students. Extensive management research reveals factors influencing practitioner ethical behaviour, however, the ethical experiences of practitioners in the early stages of their careers and the impact of ethics education is under-researched.

The aim of this research is to understand how early-career marketing practitioners experience ethical issues in the workplace and to explore their attitudes towards ethics education and training. Qualitative in-depth interviews with London South Bank University marketing graduates explore these experiences.

This research makes several contributions to academic knowledge. It highlights the new and important insight offered by early-career practitioners to the ethics education debate. It emphasises the importance of ethics education as a preparation for the workplace and demonstrates that ethics interventions develop ethical consciousness. Importantly, it suggests a new approach to the purpose and delivery of ethics education which combines cognitive, affective and conative interventions across the curriculum. Finally, the research identifies the important role of internal relations and job satisfaction in developing ethical behaviour, trust and reputation and thereby reinforces the importance of organisational culture in decision making.

Recommendations for ethics education practice focus on fundamental changes across the university marketing and business subject area where ethical considerations become part of decision making criteria, supported by a committed organisational culture. This is to be delivered through practical content which stimulates rational thinking, sensitivity, reflection, and action embedded across the curriculum and in workplace training interventions.

EXECUTIVE SUMMARY

Business ethics have grown in importance in the 21st century, with companies investing significant efforts into Corporate Social Responsibility (CSR), sustainable practices, and ethical reputation management. However, criticism of unethical practices in business and marketing and recent global scandals suggest that ethics education is not doing enough to develop students' ethical mind-set. More broadly, there is significant discourse on the role that moral education occupies in our public institutions, schools and universities, with some calling for universities to take the lead and set the moral education agenda.

Extensive academic research reviews how business and marketing education have introduced ethics, sustainability and CSR into the curriculum, debating the purpose and approaches, methods of delivery and evaluation on both philosophical and practical levels. However, assessment of the impact of ethics education delivers variable results, with its focus mainly on students while at university and on their attitudes towards ethics education, but not extending into the workplace. Input from marketing experts and business leaders on the key ethical issues affecting the marketing discipline reflects the experience of senior-level executives, but rarely discusses the ethical experience of junior-level colleagues.

The aim of this research is to understand how early-career marketing practitioners experience ethical issues and to explore their attitudes towards ethics education. Thirty-five qualitative in-depth interviews with London South Bank University (LSBU) marketing graduates in the first twelve years of their careers explore how graduates define ethics in relation to their values and their early experiences. This phenomenological research demonstrate how practitioners associate ethics with regulation and compliance and find security in rules and codes. Young graduates initially describe concerns about internal management ethics and discuss the importance of their own professional behaviour. They are deeply conscious of how the consequences of unethical behaviour affect both personal and company reputations, demonstrating that personal integrity and trust are key for them. Concerning their marketing activities, they also experience micro-ethical issues based on their

relationships with a narrow range of stakeholders corresponding to their level of responsibility. However, while they are aware of key issues affecting their sector, their experience of these issues and discussion of ethical concerns is limited.

The respondents perceive ethics education positively, as a requirement for the practical challenges that they will face. A small sub-section of the sample who participated in formal ethics education at university demonstrated greater consciousness of ethical issues and would support more extensive ethics education interventions. The majority view current workplace ethics training as merely a compliance tick-box exercise and would benefit from face-to-face discussions with colleagues and managers.

The implications for education suggest that students need to be prepared by developing practical conative skills to drive action, affective skills for sensitivity and reflection, and cognitive competencies to identify and discuss the grey areas that differentiate ethics from law. Establishing that ethics go beyond compliance will be particularly important for ethics training in the workplace. Most notably, this research identifies the link between internal marketing, ethical behaviour and brand reputation, and suggests a fundamental change to embed ethical principles as part of decision-making criteria across the marketing curriculum. Finally, organisational cultures of both business and universities have significant roles in ensuring that ethical responsibility permeates at every level.

The research also contributes significantly to academic knowledge and further research. It identifies positive longer-term impacts of ethics education on consciousness, the important contribution of practitioner experiences in driving purpose and delivery of ethics education and new insight into the impact of internal relations and people management on ethical behaviour. These aspects of the ethics discourse have been under-researched and would benefit from extensive further qualitative and quantitative research.

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1 INTRODUCTION

1.1 Personal Background

As a university educator of twenty years, I have often asked the question "What is education for?" I was particularly inspired by this as the topic for the first module of the Professional Doctorate in Education (EdD) in 2009. Motivated by readings on the philosophy of education by authors such as Hogan and Smith (2003), Aristotle (c325 BC) Kant (1785) and Gilligan (1982), I developed my interest in education for social justice and moral education in business and marketing. The readings inspired me to integrate ethical issues into all my marketing modules, from marketing research, through international marketing to public relations. However, I was amongst the minority in this endeavour and was disappointed by the lack of emphasis on ethics in university business curricula. I also found it interesting that while students discussed ethical issues freely and passionately, they were also very cynical about the ethical nature of the business world and appeared resigned to accepting the status quo. The resulting decision to focus my thesis on business education was, therefore, a logical development of my EdD studies and a natural development of my personal background (See Appendix A: Reflective Statement).

The first step was a proposal and pilot study. The pilot involved interpretative in-depth interviews with academics teaching business ethics. The findings revealed views on the purpose of marketing ethics education that were as diverse as the literature, ranging from developing moral awareness, moral reasoning, moral reflection to moral sensitivity and imagination through philosophical, practical or personal approaches. Moreover, the small sample unanimously advocated the importance of a stand-alone ethics module, and some were sceptical of universities' genuine commitment to ethics education. However, the methodology could not form a holistic view of provision without studying teachers and students. Ethnographic observation was considered but fell at the first hurdle, following discussion with academics who were not happy for their students to be observed when discussing sensitive and personal views. Moreover, discussion with the ethics committee revealed concern over obtaining agreement for observation in other universities.

I therefore broadened my sample to include the views of graduate practitioners and achieve a 360-degree view of teachers, students and practitioners' views of ethics education. My formal proposal and ethics application were approved in 2011 and 2013 and were followed by a pilot study of 4 students and 4 LSBU graduates. Areas of ethical concern were quite different between sample groups. Students were most concerned by misleading ads, advertising to children, child-labour practices and sustainability issues, whereas practitioners identified ethical concerns over internal workplace issues that affected them directly. This contrasted with the views of academics that focused predominantly on sustainability, corporate social responsibility (CSR) and ethical issues of globalisation. The differences in areas of concern and the unexpected views of the practitioners motivated me to re-review the literature. Moreover, on presenting the findings at Academy of Marketing Research Colloquium in 2013, the assessors suggested that my focus and sample were too broad. I subsequently found many studies on academics' approaches to ethics education, and much research into the short-term impact of ethics interventions on students, but little focus on graduates in the workplace. While a long-term study of impact of ethics education was not feasible, I saw value in investigating practitioner views of ethics and ethics education. I was motivated by a study by Drumwright and Murphy (2004), who carried out in-depth interviews with advertising professionals, finding profound "*moral myopia"* (lack of awareness), "*moral muteness*" (inability to discuss and challenge moral issues) and a lack of "*moral imagination*" (to develop moral solutions). Furthermore, Bush et al. (2013) raised concern over a potential mismatch between graduate-practitioner experiences of ethics in the workplace and the content of ethics courses, and called for further research on junior graduates to inform ethics education. In 2015, I, therefore, focused on a more homogenous sample of LSBU marketing graduates in the early stages of their careers, where understanding their experiences could inform the discourse on ethics education.

During this period, I developed and delivered a new stand-alone undergraduate module and several postgraduate workshops on ethics delivered annually between 2011 and 2017. On the academic side, I co-wrote an ethics chapter for Oxford University Press in 2012 and presented several research papers discussing the

progress of my research and ideas for delivery in ethics education at various conferences, such as the Higher Education Academy, (HEA) Conference, European Academy of Management and Business Economics (AEDEM) Conference, Conference for the Association of Business Schools (CABS) and the Academy of Marketing (AM) Conference in 2012, 2013, 2015, 2016 and 2017 respectively.

Between the initial topic approval in 2011 and development of the new topic, I was often frustrated at the slow progress of my thesis and the constant pull of university teaching commitments. However, reflecting on those four years, I see that this period was an important stage in my development. From 2016, I finally felt confident and able to give this thesis my total attention.

1.2 Academic Background

The importance of moral education and its role in developing virtuous and responsible citizens engaged early philosophers such as Plato (c380 BC) and Aristotle (c325 BC) and has continued to challenge philosophers such as Kant (1785), Dewey (2007) and Freire (1970 1998) who debate issues of definition, process, content and the role of the educator. This debate has taken on increased prominence in the second part of the 20th century and continues to be actively debated today.

“Intelligence is not enough. Intelligence plus character – that is the goal of true education.” (Luther King, 1948)

Globalisation has delivered increased diversity and multiculturalism, which challenges the interpretation and definition of ethics. With increased concern about crime, intolerance, racism and the environment, schools worldwide are including moral education in their curriculum. The UK Government and local education authorities are providing greater resources for Citizenship and Social Education courses. Moreover, in the aftermath of the recent financial crisis, there are calls for the business sector to engage in greater critical reflection. As a result, issues of social responsibility, community, diversity and sustainability are continuously being raised

within the political and economic arena, further firing the ongoing debate within education.

"What is required of us now is a new era of responsibility – a recognition … that we have duties to ourselves, our nation and the world." (Obama, 2009)

There is, of course, much debate about the purpose, nature and process of moral education. Amongst academics, practitioners and educators, extensive discourse focuses on the purpose of ethics education, how moral development and moral behaviour are achieved, how it should be delivered and the problem of measuring impact. The Kantian (1785) approach advocates a focus on critical reasoning to develop students' understanding of universal values and duties and has formed the basis of Kohlberg's (1971) thesis of cognitive moral development. Virtue Ethicists such as Aristotle (c325 BC), however, emphasise the importance of character education, a specific training in what is virtuous and virtuous behaviour. Communitarians such as MacIntyre (1981) also reject the notion of universal values, insisting that they are not appropriate in diverse societies. Moreover, Gilligan's (1982) Care Ethicists suggest that moral education must develop the capacity for forming caring relationships and emotional understanding.

While religious and character education was the dominant approach to moral education particularly in the US prior to the 20th century, the two world wars saw a movement away from explicit moral education and a focus on developing intellectual and practical skills in school children and creating graduates who possess economic viability. Kohlberg's (1971) stage approach gained favour in the second half of the 20th century, proposing that individuals go through stages of moral and educational development from childhood to adulthood. He, like Kant (1785), emphasises that moral development occurs in line with our ability to engage in critical reasoning, arguing that the higher the level of ability to reason, the greater the capacity to take positive moral decisions and behave ethically. Interestingly, since the Crick Report of 1998 and the involvement of the Council of Europe in Education for Democratic Citizenship, (COE, undated) character education has made a comeback in schools, with Personal and Social Education and Citizenship Education. More recently,

behavioural ethics (Prentice, 2014) has further challenged the role of critical reasoning, suggesting it does not create universal moral behaviours. This focus on ethical behaviour demonstrates that different contexts require different ethical approaches and that ethical behaviour is often not rational but driven by emotion, and merely uses critical reasoning to justify these emotional responses. Behavioural ethics challenges students to constantly reflect on their own actions by understanding why ethical behaviour occurs in different contexts. This focus on behaviour is further supported by Gentile (2010), who emphasises the need to empower students to action by voicing their values and challenging decisions and through their behaviour.

When applied to university education, debates over the application of these philosophies of Kant, Kohlberg, Aristotle, Gilligan and Prentice often result in a polarisation between the use of moral reasoning versus the values-based approach, the reflective care-based approach and more recently the claims of the merits of the behavioural approach. On a practical level, empirical research identifies the views and experience of specific content, methods of delivery, the diverse techniques used and the merits of ethics education at different levels of study (Begley and Stefkovich, 2007; Ferrell and Ferrell, 2002; Ferrell and Keig, 2013; Jonson et al. 2016) and workplace training (Steele et al. 2016; Valentine, 2009; Warren et al. 2014). However, because of the complexity of long-term evaluation, impact studies focus mainly on the short term, measuring students' ethical awareness, sensitivity and attitudes towards ethical issues and ethics education (Peppas and Diskin, 2001; Duarte, 2008; Fletcher-Brown et al. 2012; Nguyen et al. 2008; Jonson et al. 2015).

On a global level, there are calls for universities to lead as moral institutions (Bok, 1990; Barnett, 2006; Lloyd, 2008) and their staff as moral exemplars (Friere, 1998; De Ruyter, 2003; Sternberg et al. 2007). Maxwell (2007) emphasises the need for academic education to move away from a focus on 'knowledge enquiry' towards developing responsible leadership and wise decision-making skills, 'wisdom enquiry', so that universities become initiators and leaders of social change and social progress. These studies tend to echo the words of Barnett (1998) and Bok (1990),

suggesting that university education must work harder to engage students to become socially responsible leaders.

What of the application of moral education to business and marketing?

Over the last 50 years, global and regional organisations have been established to encourage and set standards for ethics education. The Association to Advance Collegiate Schools of Business (AACSB) established its ethics education task force at the turn of this millennium, leading the US agenda in business ethics education. Other organisations such as The European Foundation for Management Development (EFMD), the Aspen Institute, The European Academy of Business in Society (EABIS) and the Globally Responsible Leadership Initiative (GRI), champion the cause of ethics and business ethics education. In 2007, the UN Global Compact initiated a task force of the above-mentioned organisations and representatives from 60 universities to establish PRME, principles of responsible management education, (UNPRME, 2018). Similarly, key educational organisations in the UK, such as The Association of Business Schools, the British Academy of Management and the Higher Education Academy, have further promoted this agenda for higher education with organisations such as the Institute of Business Ethics, the Institute for Global Ethics UK Trust and the Ethics Resource Centre spearheading ethics training for business.

These organisations have consistently attempted to set the ethics agenda, and in the wake of the financial scandals of 2008, their agenda is increasingly being recognised. Wankel and Stachowicz-Stanusch (2011) identify the desire by corporations to employ managers with integrity, particularly in the wake of the financial scandals of 2008. Uncomfortable questions have been raised as to a possible link between those involved in these scandals and their business school education (Ghoshal, 2005; Nelson et al. 2014). This supports consistent criticism of the very foundations of business education, where emphasis on profit at all costs frees business students from a sense of moral responsibility and of university rankings which only applaud analysis and scientific research (Ghoshal, 2005; Rasche et al. 2013). The result is a renewed commitment from universities to integrate ethics across the curriculum, particularly in business schools, and renewed discourse on its importance.

To understand the nature of ethics education provision in the UK, I carried out a pilot study in 2012. Primary research with business and marketing academics and content analysis of UK universities' inclusion of ethics in the curriculum revealed that ethics education provision within the UK academic business and marketing community is growing but its nature and importance vary from place to place. While some universities operate institutes dedicated to ethics research and ethics training for businesses, formal emphasis on delivery of ethics education appears to be variable, with some universities requiring its inclusion as part of an overall strategy but others still trialling and debating its purpose, practical delivery and potential impact. In several cases, there are but a handful of dedicated modules that tackle ethical issues explicitly across the business curriculum and often inclusion of, and emphasis on, ethical and moral education appear to be left to individuals.

These findings are supported by Weber (2013), who reports that there has been an increase globally in the provision of courses including ethics but not in the amount, breadth or depth of coverage. Similarly, additional surveys (Austin and Toth, 2011) claim there are few stand-alone compulsory ethics modules and those in existence are often offered as electives with little effort to integrate ethics across the curriculum (Rasche et al. 2012). Moreover, the call for universities to prioritise ethics education and create an atmosphere conducive to ethical sensitivity and understanding remains wanting (AACSB, 2004; Cornelius et al. 2007; Swanson and Fisher, 2008; Nicholson and Moss, 2009; and Nelson et al. 2014).

Within business, the marketing profession and university marketing subject teams are particularly conscious of the charges of unethical marketing practices, manipulation of consumers and irresponsible decision-making. Prior to the financial crisis, research revealed that marketing professionals had lower ethical standards (Merrit, 1991), were less likely to disapprove of unethical behaviour (Murphy, 1981; O'Higgins and Kelleher, 2005) and were less able to identify moral issues and detect violations (Bone and Corey, 2000). Much of the research on provision of business ethics education focuses on MBA students; this research will therefore focus on marketing education.

1.3 Research Problem

Having described the continuous discourse on business ethics education, its approach and delivery and its current achievements and shortcomings, this research will focus on the voice of the workplace. While much research has been executed with students and academics, investigating techniques and delivery, the view and experience of the workplace and the lessons to be learned for ethics education appear to attract less attention. The experience of those working in business and marketing can therefore add value to the debate surrounding the philosophy, approach and delivery of business ethics education.

At the heart of the debate about the approach to university ethics education is the positioning of moral reasoning as advocated by Kant (1785) and Kohlberg (1971). Kohlberg (1971) identifies that moral reasoning and judgement develop consistently across a range of issues. His view is that all moral dilemmas are interpreted differently at different stages of moral development without regarding the context. This follows Kant's assumption that moral reasoning will induce moral behaviour.

"The greater the ability to understand why a moral choice is right the greater the probability one will behave accordingly." Kohlberg and Candee (1984:557)

This focus on cognitive moral reasoning emphasises moral judgement over moral behaviour but ignores the determinants of morality, such as context and culture. Early critics such as Lickona (1991) differentiate between moral knowing, feeling and behaviour, suggesting that moral life consists not just of how we think, but more what we do and how we behave. Krebs and Denton (2005) and Prentice (2014) amongst others have further challenged the view that people make moral judgements in the same way about moral issues they experience and theoretical moral issues. They argued that people make different judgements for themselves than on what others should do and that moral judgement depends on the context. These critics suggest that Kohlberg's approach does not explain differing responses to the same dilemma resulting from diverse contexts, personal circumstances, cultural backgrounds and social group norms. By challenging the assumption of a relationship between moral judgement and behaviour some suggest that this reveals

a disconnect between current approaches to ethics education and the context of the workplace. Furthermore, Krebs and Denton (2005) argue that proponents of moral reasoning focus on macro decisions involving societal considerations, but by ignoring the context they ignore the micro decisions of everyday exchanges.

This distinction between micro and macro morality and the decision-making context are at the heart of this study. It is expected that most practitioners do not begin their careers in management positions, certainly not senior management positions, therefore business ethics education should address both the broader ethical issues affecting society and the ethical concerns that young employees will face early in their careers. It is also essential to understand the diverse experiences of ethics in the context of marketing roles in the workplace. This enables understanding of the ethical challenges and behaviour faced in different organisational contexts and cultures, performing different roles and at different levels of seniority. This in turn informs the purpose, approach and relevance of the current provision of ethics education in universities.

Numerous studies (Drumwright and Murphy, 2004; Trevino and Weaver, 2008; Weston, 2009) identify the organisational context and management culture as important determinants of ethical decision-making and behaviour. Additional determinants, such as personal and situational factors within the workplace (Wright, 1985; Trevino et al. 2006; Wasieleski and Weber, 2009) further emphasise the important influence of context. Moreover, studies by Carrol (1975), Trevino et al. (2006; 2008) and Dean et al. (2010) identify significant differences in perception and experience of ethical issues in the workplace between employees at different levels of seniority. However, the lack of dedicated research into middle- and junior-level employees, including recent graduates, is highlighted by Moberg (2006) and Bush et al. (2013). Both identify unique ethical issues faced by business graduates and working students in entry-level positions and suggest the importance of understanding the perspective and experience of junior employees to inform ethics education.

While the above-mentioned studies include employees across various business functions, there are few that focus specifically on the marketing function. Since the marketing field is often accused of unethical behaviour, and studies suggest marketing employees exhibit low moral awareness (Murphy, 1981; O'Higgins and Kelleher, 2005), it will be interesting to understand the views and experience of ethics among marketing practitioners.

Regarding ethics education, views and experiences of senior executives (Bok, 1990) do inform the debate concerning the purpose and content of the ethics curriculum. Furthermore, students are the subject of much research on the impact of ethics education interventions and their views of ethics education. However, there are few studies of the views of junior business and marketing employees on the value of ethics education. The study of early-career marketing employees, their experience of ethics and views of ethics education may, therefore, be usefully applied to curriculum development and will enable students to be better prepared for their early years of employment.

The aim of this study is to understand the experience of ethical issues faced by marketing employees in the first twelve years since graduation and to explore their attitudes towards ethics education. The complexity, constant development and personal nature of this topic suggests the need for interpretative research to explore their different perspectives and experiences. The information gathered will provide insight and direction for the development of marketing ethics education and training at university and in the workplace.

1.3.1 Research questions

The following research questions were formed by the above-mentioned problem definition and gaps in knowledge identified in the review of literature in Chapter 2.

RQ1. How do early-career practitioners define and understand ethics in the context of their marketing roles and the workplace?

- What do their experiences reveal about how they define and understand ethics?
- Do they interpret ethics in terms of values, duties or relationships?

RQ2. What experiences and concerns do early-career practitioners describe regarding ethics in their work?

- What is the nature of the issues experienced? How far do they match the current content of ethics education interventions at university?
- How far does legislation influence their experiences? How far are they able to distinguish between law and ethics?
- When facing a morally challenging situation, how far do they deliberate over these issues or do they respond on impulse?
- What do their experiences say about their levels of moral development as described by Kohlberg (1971)?

RQ3. How far are these practitioners aware of current and future moral issues in their marketing roles? How far are they encouraged to deal with them?

- Do practitioners demonstrate moral myopia and muteness as identified by Drumright and Murphy (2004)?
- How reflective are they about ethical issues?
- Do they feel able to speak up when faced with challenging situations?

RQ4. What factors differentiate these practitioners when discussing their experiences and views?

- How important are organisational factors and personal factors?
- Do these millennials demonstrate a similar sense of responsibility and value-based decision-making to those in the millennial studies reviewed?
- Does the organisational culture support ethical behaviour?

RQ5. What are their attitudes to ethics education at university and ethics training in the workplace?

- What was their experience of ethics education at university and/or in the workplace?
- Do those who participated in ethics courses or workshops appear more ethically aware and more prepared for ethical challenges?
- To what extent have they benefitted from workplace ethics training?

RQ6. How can this research inform the debate regarding the purpose and delivery of university ethics programmes and workplace training?

- Do these experiences suggest a cognitive approach through moral reasoning to facilitate decision-making, an affective approach reflecting on application of values and empathy or a conative approach to focus on action and behaviour?

RQ7. What are the implications for ethics education and training to enable competent and thoughtful decision-making and behaviour for marketing and workplace challenges?

1.3.2 Objectives

1. To understand how early-career practitioners define ethics in their marketing roles and in the workplace.

2. To explore ethical experiences encountered and topics of concern to current marketing practitioners during the first twelve years of their careers.

3. To identify the personal and situational factors that influence practitioner experiences and views.

4. To understand the experience and attitude of marketing practitioners to ethics education and training at university level and in the workplace

5. To make recommendations for the integration of ethics into marketing education and training.

1.3.3 Scope of the study

This research focuses on marketing practitioners working in a range of marketing and sales-related positions during their first twelve years in the workplace. These graduates are all graduates of dedicated marketing programmes at London South Bank University Business School. They represent all marketing graduates since the graduation of the first BA Marketing cohort in 2004 and share similar experiences of marketing education and ethics interventions. Therefore, their reflections on and recommendations for ethics education will be informed by that common educational experience. The diversity of positions, roles, ages and levels of seniority generate views and experiences that enable comparison and understanding of differentiating factors. Junior practitioners identify current experiences and concerns while those in more senior roles reflect on both current experiences and past challenges as junior employees.

While the focus is on marketing graduates and marketing ethics, literature is reviewed in the fields of marketing, business and management. As marketing is often taught as part of business and management, ethics education approaches and practice in all three areas are therefore relevant.

Definitions of ethics are discussed as part of the literature review but ethics is not pre-defined for the respondents. Respondents are asked to identify their interpretation of ethics and thus identify their perception of ethical issues of importance.

Furthermore, this research is part of a professional doctorate in education and I am committed to using the knowledge attained to support practical recommendations for ethics education and training, and for further research.

1.4 Structure of the Study

My personal and academic background form the rationale for this research and drive the research questions and objectives. The literature review follows with a summary of the research to-date in the field of ethics, ethics education, marketing ethics education and training and ethical decision-making. Following this, the research methodology outlines the philosophy, approach and methods undertaken to achieve the research objectives. Section 4 describes the findings of the research, followed by analysis and discussion of the research questions in light of the previous literature. This enables conclusions and practical recommendations for university ethics education and ethics training in the workplace, and for further research.

2 LITERATURE REVIEW

2.1 Introduction

2.1.1 Structure of this review

This chapter is introduced by a discussion of the purpose of the literature review, and is followed by a description of its construction over time and the search process undertaken. The literature review identifies three main streams of literature that each have implications for marketing ethics education:

- Stream A. The ethical philosophy and education discourse as applied to ethics education, identifying the key approaches driving ethics education practice (2.2 -2.4);
- Stream B. Review of ethics education practice through the empirical research assessing both teacher and student perspectives (2.5);
- Stream C. Practitioner experiences of ethics, ethical decision-making, ethics education and training, in their business and marketing roles (2.6).

For each of these three streams a detailed structure and search process is presented. The final section summarises the nature of the knowledge presented and analyses the body of literature for robustness and gaps in knowledge. Throughout the review, I identify unanswered issues which prompt the formulation of key research questions and associated sub-questions and which guide the analysis of the primary research. These research questions and sub-questions are presented in chapter one and repeated at the end of this literature review.

2.1.2 Purpose and process

The review of literature serves a pivotal function to each of the research stages in this thesis. Reviewing the research in this field enables an understanding of the knowledge achieved and how it has been achieved and promotes discussion to ensure its constant development and application. For the purpose of this study, first,

an assessment of the research to-date assists in identifying the gap in knowledge and creates research questions. Secondly, application and critique of previously used methods enhances the methodology. Thirdly, critical evaluation of current research drives further questions enabling analysis of the primary research results. Finally, comparing the results with existing research findings enables these questions to be answered and to contribute further knowledge and questions for research in this field.

I created this literature review over several years of reading that started during the EdD programme and continued until submission of this thesis. It was divided into five phases:

- Phase one: Philosophical and Social Foundations
  Reading for the EdD programme focusing on the philosophy of education, ethical philosophy, sustainability and education for social justice.
- Phase Two: Moral Education.
  Reading for the initial research proposal and pilot research. Understanding critical issues in moral education using general search terms in business and marketing ethics education.
- Phase Three: Marketing Ethics Education
  Research for a text book chapter on marketing ethics, enabled a greater focus on current practical issues in marketing ethics and marketing ethics education as part of the ongoing academic literature search. The result was an outline of the key bibliographic criteria (Hart, 2016) to guide my search: the key authors in this subject area, the most used sources, the vocabulary used to write about the topic, the historical and chronological development of the topic and how to access these sources through the relevant databases.
- Phase Four: Systematic review criteria. Focused reading enabled the enhancement of the problem definition and development of the literature review chapter and research questions. The bibliographic criteria drove the identification of systematic criteria (Hart 2016 and Oliver 2012) to select and organise key authors and journals and identify keywords to guide the inclusion and exclusion of relevant articles.

- Phase Five: Synthesis of materials. Confirmation of relevant themes and detailed structure. Having reviewed such a large body of evidence, I structured the discussion on common master themes that were inter-woven throughout and sub-themes to enable comparison of literature findings.

This process is outlined briefly above and then applied in more detail when introducing each literature stream. Finally, the detailed steps of the process are explained and justified in Appendix B. Reviewing the Literature: Journey and Process. This includes tables guiding selection criteria and keywords for each of the streams of literature.

The result is a review of the literature related to the philosophy and practice of ethics and moral education generally, and as applied to business and marketing, including academic, student and practitioner attitudes and behaviour regarding ethics and ethics education.

Literature Stream A Ethics and Morality: Philosophical and Educational Foundations

This literature stream presents the master themes and critical issues identified in the ethics education discourse. In section 2.2, I begin by defining the terms ethics, morals and values, what they are and how they relate to each other. I then identify alternative definitions of ethics from the philosophical, academic, educational and business and marketing contexts. Defining ethics is an important part of research question 1 and enables comparison between this literature and practitioners' responses. In Section 2.3 I discuss the various theories of moral education and how they drive diverse strategies and approaches to ethics education. These approaches form the master themes of this literature review and are woven throughout the various issues discussed in this chapter. Subsequently, I consider ethics education and society, including citizenship education and the roles of the university and of the teacher in ethics education.

Initial research identified authors and journals in the fields of ethics, ethical philosophy and ethics education, and introduced the key vocabulary and terminology to aid in the development of keywords. Criteria generated focused on the application of philosophical approaches to ethics education using keywords such as: Kantian ethics, care ethics, character education, normative, descriptive, behavioural and applied ethics and moral education, ethics education approaches, history of ethics education, citizenship education, university ethics education, business and marketing ethics education. For detailed inclusion and exclusion criteria and keywords, see Appendix B, p 224 & 225.

2.2 Defining Ethics and Morality

The study of ethics has preoccupied academics, professionals and individuals for centuries with questions asking how humans can live fulfilled and just lives. Over time, society has developed norms and customs by which we live, acquired directly from our parents and teachers and from the culture and community in which we live. The study of ethics questions the values, norms and customs which we inherit and develop, challenges notions of right and wrong and investigates our judgements and behaviour.

Dictionary and textbook definitions of values, morals and ethics take a broad view of these terms, where "Values refer to beliefs or behaviours considered to be of relative worth, utility, or importance" (Meriam Webster 2017). Morals are, therefore, a set of values that develop into social norms that define right or wrong within a community; "values and beliefs embedded in social processes which define right and wrong for an individual or a community" (Crane and Matten, 2010:8).

Finally, Ethics is defined as being "concerned with the study of morality and moral codes to facilitate decisions about right and wrong, just and unjust" (Crane and Matten, 2010:8). Therefore, according to these definitions ethics is about scholarship, takes a broad view and studies moral codes and behaviours: "Ethics is an investigation and morality is the subject matter that ethics investigates" (Velasquez, 2013:22). However, these broad definitions are often subject to greater scrutiny.

According to Walker and Lovat (2017) ethics and morals have been long understood to mean the same and used interchangeably. The word 'ethics' originates from the Greek word *Ethos* meaning character, but used by Aristotle (c384–322 BC) and Plato (c424/423 - 348/347 BC) in the plural to refer to habit and practice as the two main factors in developing character. The Roman philosopher Cicero (c106-43 BC) translated Ethos into the Latin word Mos, meaning habit, which in the plural (*Mores*) means character.

Adherence to the origins of these words of *Ethos* and *Mores* have resulted in some academics taking a narrower view of ethics, suggesting that it refers to personal character or disposition, a personal view of the world and of right and wrong (Omerod and Ulrich, 2013; O'Connor and Kellerman, 2012). Walker and Lovat (2017) see the study of morality and ethics as the study of the conflict between individual and community-based values, where the study of ethics considers "how people should live a good life from the perspective of their own values, whereas morals makes claims about how people should act together, to share a good life from their different but necessarily coexisting value perspectives" (Walker and Lovat, 2017:437). In contradiction, The Cambridge Dictionary (2017) defines morals as having a subjective personal element referring to individual principles, where ethics looks at universal fairness and responsibility and involves rules set by external factors. Alternative perspectives see morals based on values of self or the study of ethics as moral values in action.

Over time philosophers, academics and teachers have focused less on using words to define ethics and more on what constitutes morality and the quest for a moral, just and good life.

2.2.3 The quest for morality – philosophical context

For the Greek and Roman philosophers (Plato, c380 BC; Aristotle, c325 BC), morality was about self-knowledge and developing a virtuous character demonstrating positive values and actions through practice that becomes habitual behaviour. This emphasis on virtues and values heavily influenced Jewish, Christian and Islamic

philosophers, who saw these virtues as being handed down in law by God (Aquinas, 1266-73; Putnam, 2008; Ali, 2015). However, later philosophers such as Descartes (1641) and Spinoza (1665) believed in humans as rational beings and equated morality and virtue with a life facilitated by rational thinking, where the individual achieves "the power of the mind over the passions" (Spinoza, 1665:499). All these philosophers agree that the challenge to achieve a just life was to develop a virtuous life and not succumb to self-interest and passion, albeit by different means. Furthermore, Immanuel Kant (1875) saw morality as an explicit cognitive choice to act out of duty, to follow universal rational principles and not to act out of moral inclination or habit. This differs from the later views of Bentham and Hume where morality is based on the natural feelings and emotion that guide humans to behave in the interests of society and Mill (1861), where happiness is the key outcome and moral choice is determined by providing the greatest good to the greatest number of people. More recent philosophers such as Alasdair MacIntyre (1981) claim that morality is generated from a historical and cultural perspective where the individual inherits and develops their value system and moral codes as a part of a community. Finally, Carol Gilligan (1982) criticises these philosophies as masculine and suggests a feminine view of ethical behaviour which develops caring relationships and demonstrates empathy with others.

The result is different definitions according to ways of achieving morality. Is morality defined by the development of a virtuous character to create habits and behaviour that become embedded in our society? Are these habits and behaviours developed in relation to different cultures and communities and, therefore, difficult to define universally? Is morality a natural inclination and emotion or is it achieved though rational thinking that defines universal moral principles? Can ethical and moral behaviour be defined by the achievement of the greatest happiness and the greatest good, or is it about achieving positive, caring relationships?

How do practitioner experiences shape their understanding of ethics?

Do they interpret ethics in terms of values, duties or relationships?

2.2.4 The quest for morality – academic context

Academics of ethics and ethics education often define the study of ethics by its aim and approach. A normative approach to the study of morality aims to reach conclusions about right or wrong, to discover what ought to be and what people and organisations should do (Velazquez, 2013). This normative approach often uses ethical philosophy to argue and justify decisions of right and wrong.

This is differentiated from a more descriptive approach which is undertaken in the social sciences by psychologists and sociologists. This approach does not try to reach conclusions about right or wrong but aims to describe and understand moral standards and behaviour in different contexts. It is believed that understanding the determinants of ethical behaviour is key to future behaviour.

Meta-ethics takes a more analytical and existential approach to the meaning of ethics, an abstract way of thinking philosophically about morality. It focuses on questions of the nature of morality itself, its universal and relativist positions and the language we use to express morality. Meta-ethics asks what good/bad/right/wrong mean as words (Delapp, undated) and "offers a vision of the goals and character of ethics itself "(Weston, 2009:8).

Finally, ethics can also be defined by its applications. Applied ethics looks at a specific field or subject area and tries to understand how to apply general ethical principles to that specialised field. This thesis will focus on applied ethics in the field of education, and in the field of business and marketing. It is, therefore, important to understand the study of business and marketing ethics prior to discussing the literature on ethics education and business ethics education.

2.2.5 What is business ethics? The historical context.

According to Velasquez (2013:15), business ethics is "a specialized study of moral right and wrong that concentrates on moral standards as they apply to business institutions, organizations and their behaviour". Similarly, (Ferrell et al. 2014:23)

emphasise the normative approach: “the principles and standards that determine acceptable conduct in business organizations as determined by customers, competitors, government regulators, interest groups, and the public, as well as, each individual’s personal moral principles and values”. They further define an ethical issue as a situation requiring a choice between alternative actions that are evaluated as right or wrong (ibid, 2014:23).

The study of business ethics has gained momentum since the early 20th century; however, concerns about ethics in business relationships have been discussed since the earliest evidence of written documentation. Guilla (2011) identifies how moral struggles concerning work, leadership, and business throughout history are similar to those faced today. She identifies the Precepts of Ptah-Hotep as one of the oldest surviving paper books, written c2450-2300 BC. Ptah-Hotep discusses a person's “responsibilities at work, which include adherence to duty, self-control, and transparency or vigilance against those who want to bribe or make secret deals”. She also identifies the writings of Aristotle (c325 BC) and Cicero (c44 BC) discussing problems of profit and power. Abend (2013) demonstrates the continued concern for ethics in business through the statements of religious leaders, such as St Thomas Aquinas (1920, cited in Abend, 2013) who describes business for profit as morally suspect and devotes a question to “fraud committed in the course of buying and selling”. Furthermore, Guilla and Abend cite ethical business publications such as Richard Steele’s 1684 business ethics manual, *The Trades-man’s Calling* and Needham’s and Lawton’s *Honesty’s Best Policy* (1678).

Vogel (1991) further suggests that the criteria currently used to assess the ethics of business and many contemporary debates about business ethics date back several centuries and “the ethical standards to which we hold business have remained remarkably constant over a relatively long period of time, though obviously, many of the specific aspects of business conduct that trouble us are new” (Vogel, 1991:102). He identifies the Reformation as the catalyst promoting the work ethic, making it possible to be profitable and ethical and, therefore, legitimising capitalism.

However, despite this long history of ethics in business, Abend (2013) suggests business ethics as a 20th century discipline was initiated by the founders and deans of American business schools. They claimed the need for social and moral education in business as the key to the justification and legitimisation of business education.

Abend (2013) identifies Joseph Wharton's 1881 *Plan of the Wharton School of Finance and Economy* as discussing the very first business school: "The general tendency of instruction should be such as to inculcate and impress upon the students … the immorality and practical inexpediency of seeking to acquire wealth by winning it from another rather than by earning it through some sort of service to one's fellow-men" (Wharton, 1891, cited in Abend, 2013).

Thus, business ethics education was considered an integral part of business instruction, leading to the first business ethics textbook by Sharp and Fox (1937). This marked the beginning of business ethics and ethics education scholarship. However, despite this promising start, evidence suggests that the uptake and effectiveness of these courses varied across universities (Abend, 2014).

Throughout this development, the topics included in the scope of business ethics were constantly relevant, with new contemporary issues added over time. From the previously mentioned definitions, the scope of business ethics is broad and, therefore, affects most economic decisions involving business and social interaction and micro and macro issues (Ferrell and Ferrell, undated:3), where micro is referred to as the "business ethics conduct of individual units (the organisation, business persons or individuals)" and macro is the "impact of business decisions on various stakeholders in society". More detail on the scope of business ethics decisions will follow in the discussion of the content of business ethics instruction later.

2.2.6 What is marketing ethics?

Until the early 20th century, marketing was considered part of general business education and not a stand-alone discipline. Marketing scholarship, however, has its roots in economics and was often referred to as applied economics until the early

20th century, where the teaching and study of all subjects related to 'the market' were bundled together to form the field of marketing. By the mid-20th century, marketing scholarship had developed a more behavioural science perspective, emphasising the study of consumer behaviour and psychology. "Marketing is the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large" (American Marketing Association, 2013).

It is this close interaction with consumers to communicate and satisfy their needs that drives greater societal analysis and scrutiny of the marketing discipline (Murphy and Laczniak, 1981). Despite the potential for ethical abuse, the development of marketing ethics and marketing ethics education was subsumed into business ethics and only recognised as a distinct topic by the mid-20th century.

In early writing on the field, Taylor (1975, cited in Dincer and Dincer, 2014:152) defines marketing ethics through a normative lens as "an inquiry into the nature and grounds of moral judgments, standards, and rules of conduct relating to marketing decisions and marketing situations". Subsequently, the development of the significance of stakeholders in the marketing discipline defined marketing ethics where "organizations are now under pressure to demonstrate initiatives that take a balanced perspective on stakeholder interests" to include "customers, clients, partners, and society at large" (Maignan, Ferrell and Ferrell, 2005:957). More recently, Murphy et al. (2016) identify ethics through the values and behaviours expected of marketing professionals: "Ethical marketing refers to practices that emphasize transparent, trustworthy, and responsible personal and/or organizational marketing policies and actions that exhibit integrity as well as fairness to consumers and other stakeholders" (Murphy et al. 2016:5). These modified definitions support the important role of both marketing and ethics in the development of business strategy and planning (Greenley et al. 2004) and, therefore, their central role in business as a whole.

Similar to the scope of business ethics, marketing ethics covers both micro concerns that relate to the methods marketers use to engage honestly with their customers to

create a competitive advantage while developing trust in their relationships, and macro concerns regarding the impact of marketing in society and on diverse stakeholders (Hunt, 1976). These cover activity in various marketing functions, such as product and service management, market research, advertising, public relations and digital marketing, distribution, pricing, and marketing strategy.

Moreover, with marketing defined by its relationships with stakeholders, the development of trust and long-term relationships is considered increasingly significant across both micro and macro concerns and all the above-mentioned marketing functions. Schoorman et al. (2007) use ethical values to define trust: "the subjective perception of the ability, integrity and benevolence of the other party," and Gullet et al. (2009) identify trust as an ethically based process. The significance of trust is also demonstrated by the potential for business to create and abuse trust (Bews and Rossow, 2002), the current need to restore trust in business (Rea et al. 2016) and the positive links found between organisations with higher integrity and trustworthiness and their ability to maintain deeper customer relationships (Meinert, 2007). Moreover, the relationship between trust and brand reputation and brand equity is well-documented (Delgado et al. 2005; Aaker 2014) and provides further evidence of the position of trust in the scope of marketing ethics. This is further investigated in the literature related to the content of marketing ethics education, later in this chapter.

2.2.7 Differentiating ethics and the law

Understanding where the law ends and ethics begins is fundamental to the study of both and helps differentiate the terms. Ethics, law and compliance are often referred to synonymously, with overlap identified between the study of ethics and the study of law. Habert and Ingulli (2012:1) suggest that "Law concerns what we must do and ethics concerns what we should do," differentiating between what is required and enforced by law and what is the right thing to do. Laws are created to benefit society by setting and enforcing minimum moral standards; however, there is much debate about the role of law in motivating ethical behaviour. For some, the ultimate moral principle is liberty: "Over himself, over his own body and mind, the individual is

sovereign" (Mill, 1859:22), where individual rights must be protected by the state (Nozick, 1974) and the law must not infringe these rights. Concerning business, Friedman (1970) claims that the law should not infringe on free competition and both Friedman (1970) and Nozick (1974) reject the role of government in compelling business to be responsible for social good. However, there is a widely-held view that law can shape morality by providing guidance: "law cannot make men good, but it can, in the sphere of duty at least, encourage and help them to do good" (Honore, 1970, cited by Halbert and Ingulli, 2009). Furthermore, Communitarians, such as MacIntyre (1981), advocate reviving the notion of shared responsibility and connectedness and suggest that law creating common action and action on behalf of others is crucial in creating relationships between people.

"Let us never succumb to the temptation of believing that legislation and judicial decrees play only minor roles … The habits, if not the hearts, of people are being altered every day by legislative acts, judicial decisions, and executive orders." (Luther King, 1961:484)

Whatever the belief, where our society has become more diverse and social norms less important, law regulates the vacuum created and drives compliance, particularly in business (Glendon, 1991). Ethics, therefore, differentiates between the letter and the spirit of the law (Levine 2015) and navigates its interpretation and application to diverse situations and environments, (Jensen et al. 2009). This interpretive role describes the grey areas that require critical thinking, discussion, sensitivity and values to decide what is right and how one should behave.

In seeking to understand practitioners' experiences, it will be interesting to see how business and marketing legislation influences their experience of ethics**.**

How does legislation influence practitioner experiences of ethics? How far are they able to distinguish between law and ethics? How do they interpret rules and codes when applying values to different situations?

2.3 Ethics Education: Approaches and their Application

Having understood attempts to define and develop knowledge on ethics, morality and moral development, generally and as it applies to business and marketing, the following section applies ethical philosophy to ethics education. This section compares the various philosophical approaches to ethics education advocated by philosophers, educators, cognitive and behavioural psychologists and identifies them as the master themes for this review.

2.3.1 Ethics education – philosophical approaches

"The fundamental spirit of philosophy is where ethics is essentially associated to learning" and where education becomes "a matter of how to find the right way to conduct our lives to become good persons." (Kwak, 2016:8)

The previously discussed definitions and philosophies of morality have direct implications not just on how to achieve a moral life but on how to educate towards moral behaviour. Philosophers, psychologists and educationalists present diverse approaches to moral education, debating whether ethics and morality can be taught and how different ethical philosophies, such as Virtue Ethics (Aristotle, c325 BC; MacIntyre, 1981), Kantian Ethics (Kant, 1785) and the Ethics of Care (Gilligan, 1982) inform these educational approaches.

Character education and the development of habitual virtuous behaviour suggests the importance of moral exemplars facilitating two types of virtue amongst their pupils: intellectual virtue which comes from learning, which requires experience and time, and ethical virtue, which comes from practice.

"Ethical virtues do not come about by nature … we are naturally constituted so as to acquire them, but it is by habit that they are fully developed … by doing just things we become just." (Aristotle, c325 BC)

Therefore, by developing intellectual capacity and the habit of behaving virtuously, people will develop a disposition over their lifetimes towards greater or lesser virtue. This emphasis on character development has been subsequently adopted through religious education throughout the centuries. The moral exemplar is emphasised by Freire (1998), where teachers and students are partners: "the person in charge of education is being formed or reformed as he/she teaches, and the person who is being taught forms him/herself in this process" (Freire, 1998:31; De Ruyter, 2003), suggesting that "educators provide children with moral exemplars" (De Ruyter, 2003:47).

While virtue ethicists originally emphasised the intrinsic virtues of the individual as the guiding force for moral behaviour, a more recent development of character education emphasises society and society values as the guiding force in educating towards moral behaviour. Communitarians such as MacIntyre (1981) emphasise training and habituation from within a moral culture and the need for an understanding of past traditions to develop a moral identity.

In addition, following the values approach, Carol Gilligan (1982) promotes a female orientation towards virtue and morality focusing on a concern for wellbeing and caring for others.

"Care theorists suggest that if we do things out of duty or because we follow a moral principle rather than out of connection or feeling for a person this undermines the web of care on which we all depend." (Noddings and Slote, 2003:345)

For education, this means developing intelligent emotional understanding of the good and harmful effects of actions on the lives of other people. This appears to have roots in the moral sentimentalist approach of 18th century philosophers such as Hume (1751) and Smith (1759), emphasising strong concern for the welfare of others. Care theorists focus on direct relationships, claiming, therefore, to better accommodate diversity.

In contrast to Virtue Ethics, proponents of Kantian Ethics (1785) suggest that moral behaviour be guided by reason and duty and place critical reasoning at the heart of moral education: “The universal power of individual human reason, in the possibility to come up with rational social rules and institutions” (Noddings and Slote, 2003:342). Moreover, Spinoza promotes reason, suggesting that “the use of reason will enable us to understand the inevitable causes of all things” (Spinoza, 1665:497). This focus on reason and subsequent rejection of the authority of religion became the guiding principle of the Enlightenment thinkers, Kant (1785), Hobbes (1588-1679) and Locke (1632-1704) and later Contractarians such as Rawls (1971), who all advocate training in moral reasoning.

This is further developed by Habermas’ (1990) discourse ethics and theory of communicative action encouraging parties to debate issues to develop agreed social norms: "Only those norms can claim to be valid that meet (or could meet) with the approval of all affected in their capacity as participants in a practical discourse." (ibid:197). While drawing from Kant’s (1785) reasoned action approach, he differs from Kant’s emphasis on individual reason by calling for a collective imperative to develop universal principles.

In summary, followers of Kant (1785) and Contractarianism saw the purpose of moral education as to develop capacities for moral reasoning and the development of universal principles that can be applied to different moral dilemmas and decisions. Virtue Ethicists promote an approach that is both based in intellect and behaviour and Care Ethicists focus on developing emotional intelligence and relationships. Both Virtue and Care Ethicists encourage an attention to the content and outcome of moral education in terms of personal values to be followed, in direct opposition to the Kantian approach, which suggests attention to the process of developing cognitive moral capabilities and training the will to adhere to universal principles.

2.3.2 Moral education – cognitive psychological foundations

Educational psychology and the development of the child also have much to contribute to this field of moral education. According to Piaget (1965, cited in

Murray, 2008), all development is derived from interaction with one's social and natural environment. By observing children, he determined that morality can be considered a developmental process. He concluded that schools should emphasise cooperative decision-making and problem-solving, nurturing moral development by requiring students to work out common rules based on fairness.

This work was further developed by Lawrence Kohlberg (1971), who suggests additional stages in the process of attaining moral maturity into adulthood. In contrast to Piaget's finding that children think about moral issues differently, Kohlberg's longitudinal study demonstrates that moral judgements are "structurally consistent across varying content" and within each stage, and identifies five distinct stages of moral development that develop in "an invariant sequence" (Krebs and Denton, 2005:630). Kohlberg (1971) uses these findings to reject traditional character education, values and virtues approaches because of the lack of consensus on what virtues are to be taught. For Kohlberg, moral education is to motivate people to develop the next stage of moral reasoning by challenging them with moral dilemma discussions and offering them the opportunity to participate in establishing rules and norms and take responsibility for their enforcement.

"These stages are critical, as they consider the way a person organised their understanding of virtues, rules and norms, and integrates these into a moral choice." (Power, Higgins, and Kohlberg, 1989, cited in Murray, 2008)

The Kohlbergian model of moral growth, like Kantian ethics, emphasises cognitive development where morality or moral content itself cannot be taught but that "age appropriate reason" (ibid.) or the process of moral thinking can be developed.

While many studies demonstrate the validity of this model (Colby et al. 1983; Walker and Taylor, 1991), critics of this stage development approach refute the positive relationship between level of education, capacity of moral reasoning and level of moral development, with longitudinal studies revealing inconsistencies in the stage sequence and a lack of cross-cultural universality (Snarey, 1985). Factors explaining these diverse moral judgements within separate stages include contextual factors

such as culture, social norms and duties (MacIntyre, 1981), personal orientation (Trevino et al. 2008), organisational culture (Wasieleski and Weber, 2001; 2003), political or social identity and group culture (Trevino, 1998; Pearce, 2013). Moreover, Krebs and Denton (2005) suggest that the nature of the moral dilemma itself, the level of involvement of the individual and relevance to their personal and professional situation, will result in different rational and emotional responses than the hypothetical dilemmas used in Kohlberg's studies. In particular, the Care Ethicists criticise the lack of consideration of the affective nature of decision-making, including the role of emotion, impulse and natural inclination.

Communitarians such as MacIntyre (1981), also highly critical of the emphasis on universal duties and principles, maintain that this ignores cultural differences within different societies and across multicultural societies. The result is a call for ethics education to "embrace openness and awareness of the self and others" (Sekerka and Yacobian, 2016:103) and honour "multiple ways of seeing and understanding the world, productive relationship building and an appreciation of others" (Sekerka and Yacobian, 2016:103) so that values can drive ethical strength. With the increasingly globalised world and multicultural communities, for some this has become the most pressing purpose in moral education, calling for a return to education for character and a relativist, rather than universal, approach to ethics.

For others, this relativist approach suggests a more practical approach to ethical decision-making and the renewed use of casuistry as a methodology for ethics education. This practical reasoning, first discussed by the Greek thinkers, developed as methodology in Jewish ethics and avoids universal moral principles. It uses previous situations or 'paradigmatic cases' as analogies to apply to the current case to enable the development of moral sensitivity to aid ethical decision-making (Lurie and Albin, 2007). For others, the challenge to universalist principles suggests a more individualist, reflective approach, a historical orientation or behaviourist approach.

Therefore, despite the predominance of the Kantian (1785) rational approach and Kohlbergian (1971) stage approach in the 20th century, current studies suggest the development of personal reflection to consider the effect of actions on the other.

This supports values education through principles of fairness and human welfare, allowing teachers to develop morality without being accused of bias or promoting a set of values.

2.3.3 Moral education – behavioural ethics

Recent emphasis on behavioural ethics research by Sternberg (2001), Krebs and Denton (2005) and Prentice (2014) also question Kant (1785), Rawls 1972 and Candee and Kohlberg's (1987) assumption of a relation between the capacity for moral reasoning and moral behaviour. Sternberg (2001) suggests that despite Flynn's findings (1988, cited in Sternberg, 2001) that IQs have been rising, the world has little to show for it: "Certainly, there is no reason to believe that increasing IQs have improved people's or nations' relations with each other" (Sternberg, 2001:227). Experimental research carried out by Malinowski and Smith (1985), Kahneman (2011) and Prentice (2014) raise concerns about the link between moral judgement and moral behaviour. Kahneman's studies differentiate between System One and System Two type decisions, demonstrating how decisions are often made based on intuition and impulse (System One) and the rational part of the brain is used later to reflect and rationalise the decision (System Two). As a result, "people of good character, even if they are skilled at moral reasoning, may do bad things because they are subject to psychological shortcomings or overwhelmed by social pressures, organisation stresses and other situational factors" (Prentice, 2014:325). This is echoed by Francesca Gino's (2013) work, where "The empirical evidence seems to point to the conclusion that we lie and cheat much more often that we care to admit. At the same time, we strive to maintain a positive image of ourselves and moral values are central component of our self-image" (Gino, 2013:40).

Criticism of this link between cognitive judgement and conative action drives a more descriptive, behavioural approach to ethics research and education. Based on behavioural psychology, this investigates why people make ethical (and unethical) decisions and gains insights into how one can improve ethical decision-making and behaviour. Thus, research on behavioural ethics is primarily concerned with "explaining individual behaviour that occurs in the context of larger social

prescriptions" (Trevino et al. 2006: 953). Prentice (2014) suggests that the study of why people make decisions will provide students with the opportunity to understand "humility" and discover that emotion and not rational thinking often dictates their behaviour and they are not as ethical as they think they are. Being able to identify the ethical situation facing them and acknowledging the gap between their *"*want and should selves" (Prentice 2014:354) can help prepare them to take control when they encounter unethical situations. This is often compared to behavioural economics, with its similar focus on the psychology of decision-making as scrutinised by Kahneman (2011) and the use of nudges to prompt behaviour (Thaler and Sunstein, 2008).

This behavioural approach to ethics education mainly focuses on explaining and understanding ethical behaviour to enable techniques empowering action. The techniques include keeping the ethical antennae up, keeping the ethical dimensions in their decision-making frames, monitoring their own rationalisations, reminders or nudges and making public declarations of intention (Prentice, 2014). Gino (2013, 2018) encourages this action approach by asking "what could you do?" rather than "what should you do?" This is supported by Mary Gentile's (2017) "Giving Voice to Values" approach, where students are encouraged to practise speaking up when confronting ethically complex situations. For Gentile, the goal of ethics education is empowerment, to help students determine a course of action when they believe they know what they should do but feel disempowered, unsure or unable to find a way to act. The focus is not on how to decide what is right but on how to act after a decision has been made, where the decision challenges an individual's notion of right and wrong. Gentile's approach has some resemblance to virtue ethics and character education, in facilitating students to practise voicing their values and empowering them to act.

The discourse of ethics education centres around philosophies, frameworks and approaches that are either cognitive (Kohlberg, 1971), affective (Gilligan, 1982) or conative (Prentice, 2014; Gentile, 2017). However, Tello and Swanson's (2013) transformative approach combines all three domains, "developing cognitive abilities to apply ethical concepts to solutions … developing affective elements of human and

self-awareness, core values such as caring and empathy … and the ability to reflect critically and thereby integrate cognitive and affective learning to focus on action and problem solving" (Tello and Swanson, 2013:108). Furthermore, despite these polarised positions, during a debate held at the 2014 Society for Business Ethics Annual Meeting, academics agreed that without integration of normative (what to do) and behavioural (how to do) positions, ethics education is incomplete (de los Reyes et al. 2017).

The discourse so far has focused on philosophical approaches that compare teleology and deontology: teleology in the form of virtue ethics and care ethics to achieve specific outcomes in terms of values and character, compared to deontology and social contract theory approaches in the promotion of rational thinking and universal principles. We have also looked at psychological approaches to moral education, differentiating between cognitive learning for normative decision-making and affective and conative approaches for behavioural-based action.

How do practitioner experiences apply to these philosophical and psychological theories of moral development?
Do they suggest a cognitive approach through moral reasoning to facilitate decision-making, an affective approach reflecting on personal application of values and empathy or a conative approach to focus on action and behaviour?

2.3.4 Moral education and society

Historically, the mission of schools has been to develop both intellectual and moral virtues. With the creation of the first schools, moral and religious education was the prime concern, based on the belief that the moral code resided in the Bible. Values and character education were the dominant approach to moral education up until the late 19th and 20th centuries. The 19th century and the industrial revolution saw the inclusion of secular studies, but teachers were trained to promote the moral mission of the school and develop character. Religion continued in importance but became a constant source of tension, and with increased immigration, a more tolerant approach to people of different faiths developed. The different religious

groups, therefore, desired moral education to be rooted in their respective faiths. The result was the complete separation of religion and state education in the US, and in the UK while religious education continued, it was taught separately from other subjects. A growing reaction against organised religion in the late 19th and 20th century further diminished the role of religion as the key to moral education.

In the 1940s, the focus moved from explicit moral education to the development of intellectual and practical skills in school children and the creation of practitioners who possess economic viability. Kohlberg's (1971) stage approach gained favour in the belief that educators should not decide which values should be taught and that universal virtues were not appropriate in such diverse societies. Since the late 1990s, however, character education has made a comeback, particularly in the UK (Crick, 1998), with the emphasis on particular values and outcomes such as developing good citizens and developing awareness and understanding in a multicultural society, to address some of the behaviour issues of concern in an increasingly global society.

2.3.5 The development of citizenship education

On a practical level, this virtue-led approach has been championed by Values Education and Citizenship Education, led by the publication of the Crick Report (1998) and the Council of Europe Education for Democratic Citizenship programme launched in 1997.

"In established democracies, in newly established democratic states and in countries taking steps towards democracy, there is a recognition that democracy is essentially fragile and that it depends on the active engagement of citizens, not just in voting, but in developing and participating in sustainable and cohesive communities." (Osler and Starkey, 2006:434)

Increased globalisation and cultural diversity has, therefore, challenged the role of education to ensure that citizens become engaged with democracy and are active participants in their society. The EDC (Education for Democratic Citizenship) programme emphasises the key role of education contributing to "social cohesion

through learning to participate in the life of society, to assume responsibility and to live together" (Osler and Starkey, 2002:144). It emphasises the "key role of education in combating racism and xenophobia" (Osler and Starkey, 2002:144). However, while some progress has been made in introducing citizenship education into the curriculum in the UK and much of Europe, critiques advocate that citizenship studies focusing on sovereign nation states drive tensions between competing views of citizenship and ignore issues of diversity. Osler and Starkey (2003) and McGowan (2011) amongst others propose an extended model of "cosmopolitan citizenship" to address local, regional and global issues of peace, human rights, democracy and development, enabling students to engage and make a difference at all levels, locally and globally. Moreover, McGowan (2011) suggests greater "school democratization" including, "teacher involvement in programme design", and allowing students "to develop as political agents in their own right." (McGowan, 2011).

2.3.6 Moral education and the university

While the renewal of moral education in schools is underway, the question remains as to the application of moral education within the university. Piaget and Kohlberg's stage approach might suggest that by the time one reaches university, the grounding for moral education has already been developed and that there is little room for moral education in the university curriculum.

Initially funded by charitable and religious institutions, universities developed independent liberal thinking and an academic community, believing that higher education was a formative process "aiming at meaningful freedom" and "the transformation of the whole man" (Habermas, 1978, cited by Barnett, 1990:22). Today, however, government, employers and students all demand that higher education drive the development of human capital, the economy and society.

In 1997, the UK Government-sponsored Dearing Report expressed these developments by emphasising the importance of higher education in its contribution to the economy, concluding that the development of key skills for employability should be the central aim of higher education, a view much supported by industry

and demonstrated by the increasing involvement of employers in the education debate.

"The ability of a society to produce, select, adapt, commercialize and use knowledge is critical for sustained economic growth and improved living standards." (World Bank, 2002, cited in Padro, 2007:2)

Since Dearing, university funding has been made available for this focus on employability, private for-profit companies have been invited to participate in school and higher education and universities have sought deeper involvement from industry in curriculum advice, financing and sponsorship. While this has offered much financial reward to cash-strapped institutions, many claim that it comes at a price, that price being "performativity", where education is "distorted" by an emphasis on goals, productivity and outcomes. Rorty (1990), however, supports this influence of societal goals on higher education, arguing that education should no longer be informed by philosophy but by the needs of society: "what is held to be true by the society to which the children belong" (Rorty, 1990, cited in Hogan and Smith, 2003:166).

This focus on performativity is criticised by advocates of academic freedom and learning for learning's sake and by others calling for universities to take the lead as instruments of social progress. According to Derek Bok (1982; 1990), former president of Harvard University, colleges and universities should address themselves to society's social problems. He recommends linking "individualism and competitiveness with qualities of a more cooperative and communal nature rooted in a strong sense of personal responsibility toward institutions, communities and other human beings" (Bok, 1990, cited in Beaty, 1998). He suggests that universities are uniquely able to accomplish this, as almost 50% of the US population, including nearly all government officials, business executives, public leaders and professionals attend university and university may be the most dominant influence in their lives.

Barnett (1990) and (2003) see this as an opportunity for universities to lead social progress: "The Western university, insofar as it stood for a total institution, sure of

itself and of its powers to delight through its internal discourse, is at an end, its discourses awash with those of the wider society. It is for the university to become super-complex in character … to live in a creative, persistent, and open endeavour of engagement with all around it" (Barnett and Standish, 2003:233).

Wisdom Group academics, Sternberg (2001), Maxwell (2007) and Lloyd (2008) further suggest the need for an academic revolution in both teaching and research. While Maxwell (2007) focuses his discussion on education for wisdom and social good, Lloyd (2008) emphasises the need to balance power and responsibility and ensure the best use of knowledge. Finally, Sternberg encourages education for wisdom, knowledge and intelligence, according to his "balance theory of wisdom" (1997), where wisdom is "the application of intelligence, creativity and knowledge as mediated by values toward the achievement of a common good wisdom," and "is at least as important as, or even more important than, sheer knowledge and intelligence" (Sternberg, 2007:145).

Wisdom is not a new phenomenon: in analysing Confucius' Analects (c470 BC), Kim (2003) suggests that Confucius believed that "truth – important truth, ethical truth, what we today would call wisdom – was attained in antiquity and that his task in learning and teaching to make sure that truth of such a kind is not lost" (Kim, 2003:76), "ensuring the important messages learned in the past are passed on to future generations".

Freire (1970; 1998) continues by maintaining that education is ideological and "that specifically human act of intervening in the world" (Freire, 1998:23), and appears to go beyond the teachings of the wisdom theorists by his focus on problem-posing education to stimulate reflection and action for creative transformation.

"People develop power to perceive critically the way they exist in the world, they come to see the world not as a static reality but as a reality in process, in transformation." (Freire, 1970: 64)

Thus, education is fundamental at all levels to challenge current thinking and to use knowledge to lead the pursuit of societal transformation and a better future.

"A basic task for academic inquiry as a whole would be to help humanity learn how to resolve its conflicts and problems of living in more just, cooperatively rational ways than at present. This task would be intellectually more fundamental than the scientific task of acquiring knowledge. Social inquiry would be intellectually more fundamental than physics." (Maxwell, 2007:108)

2.3.7 The role of the teacher

It is suggested, however, that advocating education for societal goals might undermine the role of the teacher, where teachers merely react to societal and economic needs and are dictated to by a superior body (MacIntyre, 1981). However, those philosophers advocating the role of education in leading wisdom inquiry and social progress maintain the teacher is paramount. Sternberg (2007) maintains that wise thinking will not develop simply by teaching other kinds of thinking. It needs to be targeted explicitly and directly. Teachers will not only serve as role models to inspire, lead and facilitate enquiry (Hogan 2003) but they will develop "dialogical and dialectical thinking in additional to reflective thinking to enable the construction and reconstruction of knowledge" from diverse viewpoints (Sternberg, 2007:149). This teacher-student partnership enables transformational learning, where the teacher becomes a mentor "encouraging the student to consider how their experiences could be considered from different perspectives ... listening to and with the student, accepting the student's contribution to the relationship" (Brennan et al. 2016:1178).

Hunter Brimi (2008), however, highlights the challenges for the institution and the teacher: if teaching quality is measured by students' short-term performance, time devoted to moral education will be limited. Furthermore, if the teacher is to fulfil the demands of an education system proposed by the wisdom theorists or by Freire (1970; 1998) then the training and criteria for becoming a teacher must also be reviewed. This suggests a totally different skill set for the teacher as a moral philosopher, reflective thinker, facilitator of critical and reflective thinking and

communicator and their ability to act as a role model for values. The teacher of the future will need to be highly motivated by the purpose of education as a force for the moral development of the individual and the transformation of society. The university academic and the institution of learning will need to put the interests of society first with "wisdom-oriented inquiry" rather than the intellectual aim of science or knowledge for its own sake (Maxwell, 2007). This further demonstrates the role of the university as inextricably bound up with the role of the teacher and the purpose of education.

2.4 Ethics Education: The Context of Business and Marketing

Philosophers, academics, educators and business professionals are often quoted as understanding that "the business society contract imposes ethical obligations" (Acevedo, 2013:65), with claims that companies are likely to do well by doing good. The rationale for the creation of dedicated business schools in the late 19th and early 20th centuries embedded moral education in its purpose. Since this commitment by the early business schools and numerous business scandals and ethical breaches, organisations such as the AASCB (2004) and Institute for Global Ethics UK Trust (2010) have called for an increasing and more effective focus on ethics education, establishing principles and guidelines for universities to endorse. However, research reveals that while many universities sign up to the principles of ethics education and curriculum managers understand its importance, this has not translated into practice across the curriculum (AACSB, 2004; Cornelius et al. 2007; Christensen et al. 2007; Swanson and Fisher, 2008; Nicholson and De Moss, 2009; Nelson et al. 2014).

"From the perspective of curriculum coordinators across majors, there was a significant gap between current and normative levels of instruction on ethics and social responsibility in business school curricula." (Nicolson and De Moss, 2009:217)

Moreover, Cornelius et al. (2007) identify a general indifference to ethics beyond superficial inclusion in the curriculum, and insufficient space in the curriculum, with an inadequate number of teachers qualified to teach this field. This tokenistic approach is demonstrated by ethics being offered as an optional module (Rasche et al. 2013), curricula with no stand-alone ethics modules (Austin and Toth, 2011;

Nelson et al. 2014) or ethics included with only minor significance across the curriculum. Critics (Swanson and Fisher, 2008) suggest that part of the problem is the AASCB's continued resistance to requiring the inclusion of a stand-alone module in the curriculum, favouring a softer, more flexible approach requiring incorporation of "ethical understanding and reasoning ability" into their curriculum to include ''ethical and legal responsibilities in organizations and society'' (AACSB, 2012: Standard 15).

Others identify an important link between institutional and individual ideologies and claim that unless the institution demonstrates its commitment to ethical principles and "widespread buy-in through a deliberative process backed up throughout the campus" (Matchett, 2008: 36), it is unlikely that teaching will make a difference (Thornton and Jaeger, 2008). Thornton and Jaeger (2008) suggest that Swidler's (1986, cited in Thornton and Jaeger, 2008) three-part framework connecting ideology, culture, and action should inform an institutional approach to civic responsibility. This is the result of a "complex and social process of enculturation which occurs where the behaviours and meanings of both individual and the collective group are influenced by social institutions (Crotty, 1998, cited in Thornton and Jaeger, 2008:165). Moreover, Floyd et al. (2013:758) consider "establishing a culture within a business school that reinforces integrity and honesty" as the most important ethical outcome for a business school. This is further demonstrated by US-based research observing that inclusion of required ethics courses is often related to whether the institution had a religious affiliation (Evans et al. 2006; Rutherford et al. 2012) or the nature of the leadership (Evans and Marcal, 2005; Rutherford et al. 2012).

Critics such as Ghoshal (2005) and Rasche et al. (2013) complain that business schools and business goals are themselves part of the problem, instructing "values of materialism and the pursuit of short-term profits over long-term sustainability" (Oates and Dias, 2016:96). The focus on profitability, market share and efficiency adhering to "amoral theories … frees students from any sense of moral responsibility" (Ghoshal, 2005:2004), and, therefore, the specific assumptions inherently part of business (capitalism and the profit motive) must be questioned. There are of course those that argue that ethics has no part to play in business (Friedman, 1970). However, Adam Smith (1759), often considered the advocate of

self-interest to maximise wealth, was not in favour of profit for profit's sake and believed that sympathy should guide individual judgement and action. Moreover, Drucker (1984), considered the father of management studies, emphasises how important it is for firms to behave with high ethical standards in the same way as individuals and contribute to the common good. Finally, Matias Huehn (2014; 2015) believes that the problem lies in a hostility towards ethics being too philosophical and not scientific, where business professors view themselves as scientists dealing in fact and not in questioning ideas. Business education must, therefore, "seek to rehabilitate and re-legitimate doubt" (Alvesson and Gabriel, 2013, cited in Huehn 2015:185).

Literature Stream B. Applying Educational Approaches to Ethics Education Practice

What are the practical challenges facing ethics education in the business school and, more specifically, in marketing? The following section reviews how philosophical and educational approaches are applied to business and marketing education practice. These master themes of cognitive, affective and conative approaches are interwoven into the discussion. The academic view of the current state of ethics education is discussed, followed by current practice, focusing on the place of ethics in the university curriculum, on the content, the competencies to be developed and on delivery techniques. Two viewpoints are considered: the academic's, who plans and delivers the curriculum and the student's, who participates. Academic and teacher perspectives of delivery are documented through case descriptions, reflection on ethics interventions and empirical studies assessing effectiveness. Student perspectives are identified through attitudes to ethics education and testing of the short-term impact and effectiveness of ethics instruction through different delivery techniques.

Numerous studies discuss how different philosophical and educational approaches drive different content and delivery methods for the successful inclusion of ethics into the curriculum. Initial searches using keywords such as "marketing ethics education" generated 201,913 articles discussing philosophical, theoretical, and

practical application. To identify articles dealing with issues of practice, including content, techniques and delivery, more focused keywords and synonyms were necessary using "and" searches to identify connected topics. For example, the keywords "content", "delivery" and "technique" were searched together with words such as "impact", "effectiveness", "attitudes" and "experience" while limiting the study populations to academics, teachers and students of business and marketing in higher education. Further detail on the literature search procedure for this stream of literature can be found in Appendix B p. 224 & 225.

2.5 Ethics Education Practice: The Academic Perspective

Research to-date concerning the delivery of ethics education is extensive. This section reviews questions of its place in the curriculum, its content, competencies to be taught and delivery techniques. Consideration of the purpose and approaches debated in the previous sections guide the development of different competencies and diverse uses of similar content and techniques, resulting in a range of academic and creative techniques to learning.

2.5.1 Where and when?

Several issues arise when considering where within the curriculum ethics should be taught, as a stand-alone module or integrated across the curriculum and at which level. From initial exploratory research, many institutions offer an uncoordinated smattering of ethics delivered as stand-alone modules or embedded within modules subject to the individual interest of the teacher. Stand-alone modules are predominantly offered as electives, and predominantly delivered in the final year of undergraduate studies or at postgraduate level. This gives the student little time to consider, debate and develop their own understanding of the ethical challenges in business and to transform their engagement with ethical issues into intention and action. The proponents of stand-alone modules suggest that, "in practice a separate module gives the subject the recognition it deserves and allows the sustained attention needed to treat it formally, systematically and in sufficient depth" (Warren, 1995:21). However, an integrated approach across the curriculum Matchett (2008)

suggests attention to ethical issues throughout the student's time at university and the provision of both stand-alone modules dealing with the development of ethical thinking plus the embedding of moral questioning and development of diverse competencies across a wide range of business subjects to make it relevant and practical. Thus "business ethics should be the conceptual glue holding together the curriculum" (Owens, 1998, cited in Peppas and Diskin, 2001:349).

An integrated approach also suggests the embedding of moral education across both academic and non-academic life. Trevino and McCabe (1994:410) propose that students gain the most though "meta learning"; "learning not only from their classes but also by being part of an honourable business community where real ethical issues are discussed openly and regularly". This further develops cognitive, affective and conative approaches and competencies. Matchett (2008:26) suggests that "only a handful of US institutions make explicit attempts to facilitate ongoing student reflection about the relationship between the different 'ethics' they might be exposed to during their college years". This further supports the need to divert the fundamental goals of business education to a shared goal of economic and social welfare, from "income generation to income distribution" (Macfarlane, 1995:33) and not merely "as a limiting factor or a constraint on strategy" (Macfarlane and Perkins, 1999:24).

"Until a balancing ethical dimension is included within all subject study rather than as a final year option, it is likely that discrete courses in business ethics will fail to disturb the market orthodoxy of business studies students." (Macfarlane, 1995:35)

Furthermore, Kenny et al. (2015) advocate a long-term approach where ethics education continues into the workplace with on-the-job training, providing the opportunity to learn from experience and reflect as they participate in ethics education.

This holistic approach to ethics education emphasises that universities alone cannot be held responsible and through a commitment to culture and training, organisations "must shift from a conception of ethics as a response to problems towards a way of being, thinking, deciding and doing" (Garofolo, 2003:492).

2.5.2 What is to be taught?

Teachers of ethics in business and marketing are informed by a variety of sources as to what content to deliver as part of their programmes. First and foremost, they consider the purpose of the educational intervention, informed by the education approach. They then look to current issues, problems and dilemmas based on contemporary examples in the business world. Secondly, they are informed by the academic discussion on the type of content likely to be impactful on their chosen approach and by studies that synthesise past content. Finally, they are informed by their own experience in the classroom and student feedback.

General business content

Business Ethics is a general term covering a diverse range of fields in management and strategy and more specialised areas of finance, marketing, accounting and HR. It is the areas of management and strategy that are often delivered as part of marketing courses. To understand the main content areas of business ethics instruction, this section describes the key themes identified by meta studies of this field.

A meta-study by Holland and Albrecht (2013) and Steele et al. (2016) reveals two types of issues: micro issues of ethical behaviour and management within organisations and integration of ethics into business activity and macro issues concerning strategy, including sustainability, CSR and globalisation issues. Micro issues are further discussed in numerous behavioural ethics studies that identify the following contextual issues as being of importance: internal management including interpersonal management and communication, diversity, multicultural management, discrimination and harassment (Grosser et al. 2017; McCord et al. 2018; Sintonen and Takala, 2002; Trevino et al. 2008) and organisational culture and leadership (Wildermuth, 2006; Trevino et al. 2008).

The key macro areas of interest are identified by Fontrodona et al. (2018) in a review of business strategy and ethics research. These focus on developing the firm's wider social and environmental impact and include relationships with stakeholders, supply

chain management, social and environmental issues, corporate social responsibility and globalisation. These broad business and management themes also form the background for the study of marketing ethics.

Marketing content

According to Loe and Ferrell (2001), marketing has explicitly recognised and discussed ethics from the 1920s, and Curtis (1931, cited in Loe and Ferrell, 2001) identified some early advertising and marketing texts addressing ethical issues. Despite this early work, the study of marketing ethics established itself in the 1960s. Ferrell and Keig (2013) and Murphy (2010) identify the key role of marketing in the development of business ethics education where key models have been developed, such as the Hunt Vitell (1986) model of ethical decision-making which came from the marketing discipline. Often critical issues identified as facing modern businesses are also considered marketing ethics issues (Murphy, 2010), such as supply chain integrity, social issues such as obesity, advertising claims, consumer protection and product quality.

Several significant studies have attempted to document the development of marketing ethics topics and literature content over the years. Rozensher and Everett-Fergenson (1994) have found that marketing and non-marketing faculty agreed environmental issues, Wall Street ethics and personal ethics were the most important current issues, superseding discrimination, which they identified as a key area of concern in the previous ten years. In reality, however, marketing educators concentrated most heavily on two topics: false advertising and relations with customers, suppliers and competitors, with coverage of other topics trailing far behind. These topics naturally fit into marketing courses but were considered by those same educators as the least important. Clearly marketing professors limited themselves to the confines of their subject areas and left other important issues to be delivered elsewhere.

Schlegelmilch and Öberseder (2010) and previously Nill and Schibrowsky (2007) identify content according to the functional areas of marketing (product, price, distribution and promotion), the sales function, corporate decision-making,

consumers (including vulnerable consumer groups), international marketing, marketing research, ethics and compliance programmes. Their findings also highlight the influence of more recent emerging aspects of marketing ethics, including green marketing, social marketing and ethical implications related to the Internet. Based on literature, they identify the development of marketing ethics topics from the 1960s, which focused on normative decision-making models, norms and codes, and advertising and market research, and the 70s, introducing education, product management and social marketing. Subsequently the 80s saw a focus on distribution, international marketing, sales and decision-making frameworks. Also of importance in the 80s was the beginnings of a behavioural focus, researching individual and contextual factors influencing decision-making (Trevino et al. 1986). The 90s saw new topics such as pricing, religion, green marketing and a new focus on consumers as opposed to just corporations. Moreover, ethics education research was identified by the development of decision-making models as educational tools (Ferrell and Gresham, 1985; Hunt and Vitell, 1986; Williams and Murphy, 1990). In the 21st century, these topics continue to be addressed with the newest areas of research and discourse focusing on consumer education, cross-cultural consumers, CSR and digital marketing.

Ferrell and Keig (2013) identify 6 types of ethics programme: philosophy focused, managerial, cross-cultural, stakeholder focused and society focused.

The philosophy focus uses theory to develop cognitive reasoning skills and facilitate normative ethical decision-making. This develops understanding of the moral duties that businesses owe to stakeholders and the differing ethical perspectives and their impacts on decision outcomes (Carroll and Buchholtz, 2012, Ferrell and Keig, 2013).

The managerial approach focuses on real-world applications of ethical concepts and current ethical issues likely to impact the marketing manager's decision-making. Here, recognition and awareness is a key element of the ethical decision-making process (Ferrell, et al. 1989). This includes both a normative and descriptive approach, facilitating decision-making through moral reasoning but also

understanding contextual factors influencing the complexity of organisational decision-making.

Stakeholder-focused delivery is a managerial approach which prioritises stakeholder analysis as key to ethical decision-making. It is a utilitarian approach which considers the effect of actions on all stakeholders. Stakeholder relationships are considered a priority in marketing and marketing strategy (Maignan et al. 2005) and are often included in sessions on social responsibility and strategy.

A cross-cultural focus develops sensitivity to differences in moral norms and ethical expectations between cultures, traditions and values that might be encountered in national and international settings. It, therefore, covers issues related to competition, consumer protection, product safety, bribery, professionalism and etiquette. It is often criticised for developing relativism and ignoring wider ethical issues.

Finally, Ferrell and Keig (2013) identify the marketing and society focus which is taught from a consumer and society viewpoint. This approach assesses the impact of marketing decisions on society and how responsible marketing practices can minimise harm and maximise benefits to society. This might include aspects such as sustainability, obesity, privacy, consumer protection legislation, marketing to children, discrimination, misleading advertising, deceptive sales practices, bribery, and more. Like the stakeholder focus, this takes a macro, strategic view of ethics.

This research investigates whether issues facing young practitioners match current topics covered in ethics courses? What micro issues do they face and in what circumstances do they face macro issues with societal impact?

2.5.3 Developing skills and competencies

Content, skills, techniques and delivery are often aligned with the general philosophy and purpose of the ethics programme to create a coherent teaching strategy. These skills and techniques are often combined as part of programmes to develop various competencies that will achieve the goals of the programme.

Moral reasoning: The development of the capacity for critical thinking and moral reasoning is the most cited competency suggested for ethics education (Kohlberg, 1971; Kant, 1785; Dunne and Pendlebury, 2003; Matchett, 2008; Jones, 2009). Students challenge their thinking by applying several ethical theories as per Emmet's (1979) metaphor of the prism which demonstrates how a spectrum of different theories illuminate different aspects of morality and different ways of seeing and understanding the world (Granitz and Loewy, 2007). Despite the more recent focus on affective and conative abilities, this cognitive stage continues to be central to ethics education in practice. This is evidenced by continued discussion and demonstration of cognitive reasoning to develop normative decision-making ability. More recently, cognitive thinking skills have been encouraged in conjunction with affective and conative abilities as part of the capacity to describe and analyse both intuitive, impulsive behaviour (Kahneman's (2011) System One thinking) and reasoned behaviour (System Two thinking) towards a full understanding of ethical decision-making behaviour (Prentice, 2014).

Moreover, counterfactual thinking is suggested by Celuch and Saxby (2013) as an extension of cognitive development, where students are encouraged to explore possible alternative realities to events. This encourages questioning as to "what might have happened with respect to a prior event and the consideration of the causal sequence of possible consequences of actions or inaction" (Kray et al. 2006:34). This is considered significant in steering students away from pre-existing attitudes and bias (Kray et al. 2006; Celuch and Saxby, 2013).

Character and values: The values-based approach emphasises the development and reflection of personal and moral values and the interconnectedness of personal values and business decisions. Murphy and Laczniak (1981) summarise the key values of importance for marketing managers as Honesty, Integrity, Fairness, Trust, Loyalty, Cooperation, Respect and Empathy, and suggest that understanding their application in both personal and business contexts will provide a possible road map for managers to consider ethical aspects in their decisions. Other examples of values competency development include the Moral Paradigm Test (Cooley, 2004:209), the use of honour codes (Kidwell 2001), exercises in practical wisdom centring on

personal experience to develop moral imagination (Roca, 2008) and, more recently, Gu and Neesham's (2014) moral identity-focused teaching procedure. Finally, Gentile's Giving Voice to Values curriculum is designed to enable students to understand their values and learn how to communicate them (Gentile, 2017).

Professionalism: Some emphasis is also placed on competencies and values that enable professional behaviour in the workplace. Murphy and Laczniak (1981) suggests that while this can be related to any discipline, it is an important part of the execution of character education and its training in habit. This is enabled through identification of professional behaviour through examples and through the establishment of a professional code of conduct in the classroom.

Emotional intelligence: The obligation of care for the other man (Levinas, 1969, cited in Brennan, 2016) and development of sensitivity to relationships Gilligan (1982), as based on care ethics, receives much current attention in the marketing ethics literature due to the relational aspect of marketing. Therefore, emphasis is placed on the development of character and virtues that are important to personal relations, such as compassion, sympathy, empathy and loyalty. To this end, Fischbach and Connor (2016) and Segon and Booth (2015) all advocate the development of emotional intelligence and interpersonal mentoring capacities, and Brennan et al. (2016) suggest developing sensitivity and introspection to understand relationships, emotions and experiences for a more transformational approach.

Personal reflection and self-knowledge: Much of the 21st century has championed personal reflection as a teaching tool across the university curriculum to enable the student to become a reflective practitioner. This is, however, not a new phenomenon and was proposed by early philosophers such as Aristotle and Confucius in their emphasis on self-knowledge and self-awareness as part of building character (Aristotle, c325 BC) and internalising social norms (Confucius, c470 BC, cited in Kim, 2003). For ethics education reflection motivates students to recognise the limitations of their own moral beliefs and to imagine the possibilities beyond them (Gu and Neesham, 2014:529). The idea of reflection is normally proposed in partnership with other techniques, such as reflection on values and character,

interpersonal relationships and behaviour and the development of emotional intelligence, and as part of experiential learning techniques “using their experiences and actions within a given context to learn, grow and develop in and through practice” (Jarvis, 1992, cited in Brennan, 2016). Furthermore, Gu and Neesham (2015:528) identify the use of personal reflection in developing moral identity “by engaging the emotions and personal experiences of learners through intuitive reflective rather than rule-based, analytical processes”.

2.5.4 Delivery methods and techniques

This section identifies the diverse practical techniques discussed and promoted by those delivering ethics in the classroom. Methods of delivery and teaching techniques are linked to the overall approach and purpose of the course and the competencies to be developed. Cognitive approaches often focus on the use of case studies and debates, affective approaches practise creative narratives, simulations and role play while conative approaches devote time to experiential learning

Experiential learning: There is much support for the integration of the business ethics class learning with students’ work and personal experiences to enable a more meaningful and relevant educational experience (Hartog and Frame, 2004; Kolb, 2005). Hands-on experience of ethical issues and decision-making as part of a short-term or long-term activity appears to be a preferred teaching strategy irrespective of the philosophical and psychological approach to moral education (Loe and Ferrell, 2001; Nill and Schibrowsky, 2005; Beggs, 2011). It is further endorsed for the opportunity it provides the student in developing competencies such as reflective thinking skills (Kolb and Kolb, 2005) and using personal experience to develop moral imagination (Roca, 2008) and moral identity (Gu and Neesham, 2014).

Games, simulations and role-play: These activities are encouraged as examples of experiential learner-centred activities involving live decision-making and action together with reflection on experiences to understand their implications (Wolfe and Fritzsche, 1998, Jagger et al. 2016). Properpio and Gioia (2007:70) describe a trend "from verbal to visual to virtual approaches to learning" and the value of online games (Collins et al. 2014) that offer an interactive environment that mirrors the real

world, where students can “experiment and experience the consequences of ethical choices” (Jagger et al. 2016:396).

Case studies: Murphy et al. (2016) suggest that case studies and news items are used in equal frequency to academic textbooks. The importance of the case method is emphasised for highlighting current ethical issues and moral conflicts (Brinkman and Ims, 2004) and developing cognitive problem-solving through using decision-making frameworks (Hunt and Laverie, 2004). These include live cases (McWilliams and Nahavandi, 2006) and cases developed by the students themselves (Laditka and Houck, 2006).

Storytelling: Narrative approaches such as fictional literature (Michaelson, 2016), film (O’Boyle and Sandona, 2013) and graphic novels produce desired behavioural, cognitive and affective responses in the reader (Fischbach and Conner, 2016). Graphic novels and film are considered useful to understand customers through verbal and nonverbal communication (Fischbach and Conner, 2016) and literature can nurture empathy for others (Michaelson, 2016).

These techniques can be further stimulated through debates, oral and written communications (Murphy, 2005; Begley and Stefkovich, 2007) and collaborative learning groups, all led by the teacher as facilitator and mentor to enable an open, democratic and reflective experience.

2.6 Ethics Education Practice: The Student Perspective

Student responses to ethics education have been investigated extensively with mixed and inconclusive results. The section will synthesise the findings of numerous studies that seek to measure impact and effectiveness on cognitive, affective and conative outcomes and understand attitudes towards ethics and ethics education.

2.6.1 Effectiveness and Impact

Many studies measure the short-term effectiveness of ethics and business and society courses using large student samples. These studies look at the overall impact on student ethical awareness, values, judgements and intentions during and after

teaching interventions. For example, several recent studies of undergraduate students (Luthar and Karri, 2005; Desplaces et al. 2007; Nguyen, 2008; Fletcher-Brown, 2012; Jonson et al. 2016) demonstrate the significant impact of ethics and business and society-type courses on student attitudes about companies' stakeholder responsibilities and ethical business practices. Luthar and Kari (2005) also identify how exposure to ethics education and training enables understanding of the link between ethical practices and business outcomes.

Numerous studies have used Rest's Defining Issues Test (1974; 2000) to assess the effectiveness of ethics instruction on moral reasoning (Waples, 2009; Christensen, 2016). Other more recent studies of students have looked beyond moral reasoning to a variety of different outcomes of ethics instruction. Burton et al. (1991) used a pre-test post-test study of a Principles of Marketing class and found that instruction influenced student attitudes towards various ethical situations. MacFarlane (2001), Yu and Donthu (2002) and Harris (2008) demonstrate how business ethics education positively influences ethical reflection and reasoning. Reynolds (2008) demonstrates how classroom ethical reflection can increase moral awareness and sensitivity and develop moral identity and moral judgement (Neesham and Gu, 2015). Burnet et al. (2003) identify changes in advertising students' ethical intentions following discussion of ethical issues but report that they are not always able to identify an ethical situation. Wu (2003) reports that a twenty-session course in business ethics delivered a significant improvement in students' individual values, but little change in their ethical decision-making behaviour. Moreover, Bodkin and Stevenson (2007) find a modest impact of face-to-face ethics instruction as opposed to distance learning. Finally, McWilliams and Nahavandi (2006) demonstrate a high level of engagement through the integration of live cases into ethics education.

Despite these positive findings, there is a large body of research that suggests a minimal overall effect of business ethics instruction: Weber (1990) concludes that business ethics courses result in only short-term improvements of students' ethical awareness and reasoning skills. Peppas and Diskin (2001) found no change in ethical perspectives between students that followed marketing ethics course and those that did not. Significantly, in a meta-analysis of 25 studies of business ethics programmes,

Waples et al. (2008) found the overall effect on perceptions, behaviour or awareness was minimal. Specifically, Dean and Beggs (2006) found little effect on students' ethical judgements and O'Fallon and Butterfield (2011) argued that ethics cannot be taught but are formulated early in life through family values and early-years education.

When assessing effectiveness, the influence of gender is significant. Several studies have found that female students are more ethically-minded than their male counterparts both before and after an ethics or business and society module (Luthar and Kari, 2005; Lamsa et al. 2008; Flynn and Buchan, 2016). This is attributed to women having a greater care orientation. These studies also found that the gap narrows through the ethics education process and with age, suggesting that men's ethical attitudes are learned more through ethics education and experience than women's (Luthar and Kari, 2005; and Lamsa et al. 2008; Wang and Calvano, 2015).

Lamsa et al. (2008) take these findings one step further, suggesting that these different values are still identifiable in the top jobs in business, where male attitudes prevail as women find it hard to find a place in top management.

It is important to note, however, that this body of work researching effectiveness focuses on students while at university and mainly looks at the impact on gender and the short-term effect of ethics instruction, often focusing on testing methods of instruction in a specific module to validate impact. Studies attempting to extrapolate the short-term impact of education on students to business executives' behaviour are questionable (Bampton and Maclagan, 2009). While some studies try to overcome this by interviewing MBA students who are studying whilst in full-time employment, they only gauge the short-term effect and are unable to assess the resulting ethical behaviour.

"Perhaps the full effects of the classroom experience do not take hold until students have spent time in their respective career positions." Peppas and Diskin (2001:350)

Despite these shortcomings, there are minimal attempts to obtain longitudinal data: Fletcher-Brown et al. (2012) identify positive effects of ethics instruction on students'

moral reasoning after the first year of a four-year university course, and Gale and Bunton (2006) studied the effect of university ethics instruction once in the workplace and found positive effects on awareness and the importance of ethics.

2.6.2 Student attitudes

Surveys of student attitudes towards ethics education demonstrate positive thinking about the importance of ethics education and its growth over time (Sleeper et al. 2006, Reynolds and Dang 2015). Kleinrichert (2013) and Pressley (2013) identify the importance to students of corporate conduct affecting social issues and corporate responsibility to multiple stakeholders. Moreover, research on millennials identifies favourable attitudes towards CSR and personal involvement in social projects (McGlone et al. 2014), and the Cone Communications (2015) study demonstrates that 61% of millennials believe they have a responsibility to make a difference and 69% would reject employment with a company that is not socially responsible.

Numerous studies assess the effectiveness of types of ethics instruction using student samples, however, few studies investigate student expectations of the content and delivery ethics education. Recently, Reynolds and Dang (2015) found that despite the perceived importance of business ethics and business and society courses, student uptake of ethics modules is low. Moreover, this study amongst others (Gruber and Schlegelmilch, 2013) identified a mismatch between student expectations and teacher aims, where students expect a more practical approach to problem-solving while teachers aim to increase awareness of ethical issues (Lau, 2010). These studies also found a preference for the integration of ethics into each subject area to enhance relevance.

In summary, this large volume of research on students reveals a mixed picture, with some evidence of the positive but short-term impact of ethics education on reasoning and awareness but little impact on decision-making. Research on millennials demonstrates a heightened sense of responsibility which affects their job search criteria. However, while students support the importance of ethics education, their perception is that it does not focus on relevant, practical problem-solving.

Literature Stream C: Ethics education and the marketing profession

2.7 Practitioner Perspectives

What of the voice of the marketing professional? Research identifies marked differences between students and professionals (Trevino et al. 2008; Wasieleski and Weber, 2009; Dean et al. 2005) and therefore drives consideration of the practitioner's view. This section first identifies contextual factors influencing professionals' ethical decision-making and discusses practitioner experience and attitudes to ethics in the workplace and ethics education. The literature assessing the impact and attitude towards workplace ethics programs and training is also discussed. Finally, key factors uncovered in the search, such as organisational culture, internal relations, trust and reputation are discussed.

For this stream of literature, the bibliographic search identified numerous authors, journals and vocabulary which differed from those reviewed in the previous two streams. This triggered the use of new search criteria to ensure a focus on practitioners' views and experiences. Key terms focused on research of marketing or business professionals/practitioners and workplace ethics, debating ethical decision-making, attitudes, views and experiences of ethics, ethics education and training, ethics programs, organisational codes and culture. See Appendix B p. 224 & 225 for more detailed search criteria.

2.7.1 Ethical decision-making

Differences in behaviour when confronted with ethical dilemmas can be attributed to differences in the way people perceive and interpret ethical issues (Sonenshein, 2007), or differences in their set of perceived alternatives (Hunt and Vitell, 1986). The most influential determinants are personal values (Ferrell and Gresham, 1985; Schwartz, 2005; 2012) and cognitive moral development (Hunt and Vitell, 1986). Ethical orientation (Vitell et al. 2003; 2011) has also received a lot of attention with two main approaches: relativist or idealist. Relativists are more likely to make

utilitarian decisions or relationship-based decisions according to context and outcome. Idealists are deontologists, they focus on duties and behaviour based on universal principles.

Personal demographic factors such as age, gender, culture and education are also given attention. Ananthram and Chan (2016) and Weaver and Agle (2002) find that perceptions of ethical decision-making interact with aspects of perception of self, in their case, religiousness. Several studies identify relationships between age and experience and moral values but do not always agree on the nature of that relationship (Wright, 1985; Nikoomaram et al. 2013). Further studies compare life stages and marital status and find differences but their findings are not always consistent with maturity or experience.

In the previous section female students were considered more ethically sensitive than males. Similarly, female professionals place greater value on corporate ethical, environmental, and societal responsibilities (Lamsa et al. 2008). This accords with Gilligan's (1982) identifying a tendency for women to make judgements based on relationships, caring and compassion while men are more likely to judge ethical dilemmas based on justice or rule-based reasoning processes. However, this difference reduces over time due to exposure to the social and ethical norms of society and the workplace (Lourenco et al. 2015)

Other studies concentrate on the relationship between job function and management level, identifying differences in perceptions of ethics between senior and lower-level employees. Carroll (1978) suggests that middle managers experience most pressure to be unethical while Trevino (2008) finds senior managers' perceptions of ethics in their organisations more positive than lower-level employees', suggesting these differences are a result of alignment with different social work groups and the intensity of the relationship with the organisation: the more intense the relationship with the organisation, the more positive their view. This supports Ferrell and Weaver (1978), where mid-level marketing managers report that they are more ethical than senior management. Amongst junior employees, Trevino (2008) and Ferrell and Weaver (1978) identify greater cynicism, less trust and the perception of greater distance from their employers. This supports

a study of Fortune 500 executives who claimed to have compromised their personal values when faced with performance pressures (Lincoln, 1982; Ricklees, 1983). This difference increases in relevance when one notes studies of Generation Y (millennials) (Deloitte, 2016; Stankiewicz and Lychmus 2017), who expect high levels of organisational social responsibility and have higher expectations of respect, transparency and integrity from their superiors. Furthermore, the 2018 Deloitte Study of Millennials reveals an increasing dissatisfaction with the ethics of their organisations internally and externally, and advocates diversity as a critical success factor. Trevino et al. (2008) conclude that these different perceptions of organisational ethics suggests a need for greater interaction between different levels to gain awareness of the ethical issues perceived. This will allow senior managers to put processes in place to reduce the level of cynicism and mistrust.

Wasieleski and Weber (2001) explain the influence of job function within an organisation where diverse tasks require different behaviours with relevant stakeholder groups. This results in the formation of subcultures and different experiences of the organisational context which then shape ethical behaviour. Furthermore, job characteristics and role description dictate the type and level of moral dilemma faced. Moreover, Trevino et al. (2006) identify additional individual factors, including moral courage, the ability to self-regulate behaviour and the ability to identify consequences of individual actions and those that require guidance from their managers or peers. These numerous personal variables do not always have significant relationships with ethical decision-making when considered alone. However, they do interact with situational variables to create a complex decision-making process for ethical issues (Trevino et al. 2008; Wasieleski and Weber, 2009).

Thus, Trevino et al. (2008), Wasieleski and Weber (2009) Dean et al. (2010) and Drumwright and Murphy (2004) highlight the overriding importance of the organisational context which “both stresses (introduces anxiety or pressure) and drives (compels some sort of solution) decision-making when they are considering ethical situations in the workplace” (Dean et al. 2010:55). Brinkman and Sims (2003) illustrate this with the extremely competitive organisational culture and closed system of acceptable behaviour which were instrumental in the fall of Enron. As part

of the culture and climate, codes of ethics are found to positively influence ethical decision-making (O'Fallon and Butterfield, 2005), but some codes are ambiguous and difficult to navigate when it is impossible to differentiate between the letter and spirit of the law (Dean et al. 2010). Moreover, the effect of tight compliance procedures can be negative, challenging those under pressure to find ways to get around them (Weber et al. 2003) or encouraging people to blindly follow the rules, develop an obedience to authority and avoid the need to exercise judgement.

Trevino's transactional model (1986; 2006) summarises much of this behavioural research by emphasising the mix of these personal and situational factors, such as selected peer groups, role models and social networks in the workplace and the organisational context as highly influential on ethical decision-making.

Which behavioural factors influence practitioners' definitions and experiences of ethics in the workplace?
How far are they aware of an ethical culture within the organisation, how far do they feel supported when facing ethical decisions and how important are personal factors when their values are challenged?

2.7.2 Attitudes towards ethics education

According to Sigurjonsson et al. (2012) there is little written material on professional views of business ethics education at university level. His study identifies views of managers in Iceland, which highlight their perception that graduates are not well-equipped to deal with ethical issues, due to low levels of awareness. Of the managers surveyed they identify only 15% as able to have a constructive dialogue on ethical matters, 13% with strong personal values, 11% with values awareness and 10% able to think critically. Furthermore, Rutherford et al. (2012) identify a lack of strong personal values and fundamental knowledge of ethics, with typical comments by managers interviewed such as: ''Graduates do not realize when they face ethical dilemmas, so they don't react,'' and ''When graduates join us they do not have in mind the ethical dimension of the business" (ibid:78). This is supported by previous

research with young advertising professionals where Drumwright and Murphy (2004) identify this lack of ethical awareness and critical thinking as “moral myopia”.

2.7.3 Practitioner experiences

Moberg (2006) identifies practitioners’ experiences as they enter organisations. He suggests that they are unprepared for the day-to-day issues faced. Dean et al. (2010) echo this in their research on entry and mid-level employees with MBAs, finding that the cases dealt with on their programme were mainly strategic and had little applicability for situations most regular managers face day-to-day. Thus, non-bottom-line issues are still viewed as secondary to the real aims of the business. They further identify key issues faced by low and mid-level practitioners as pressure to do something against the code of the organisation, bend the rules, ignore grey areas, stealing, misuse of time, privacy, and dishonesty. Many did not expect to meet these challenges and where they did expect to, this was because they experienced them in an internship but not on their university course.

Gale and Bunton (2005), in one of the only longer-term studies of the impact of ethics education, identify that graduates who studied ethics at university are more likely to be more ethically aware, value ethics highly, identify ethical issues and use their studies to help them. These graduates also view personal and professional ethics as indistinguishable. The issues faced were similarly micro issues such as truthfulness/deception, pressures by clients or superiors to do something contrary to their values or the values of the organisation, working for questionable clients and workplace practices such as discrimination, bullying and sexual harassment.

Finally, business-led surveys such as the National Business Ethics Survey of US Workforce, NBES, (2013) identify company-wide issues carried out by managers and senior managers which also reflect the many day-to-day challenges. Importantly, both the NBES study and the Institute of Business Ethics (IBE) 2015 and 2018 Ethics at Work surveys identify a reduction in reporting these incidents of misconduct for fear of the consequences, with 20% of those reporting an incident experiencing retaliation. This is matched by the concerns raised by the British Banking Standards

Board Survey (2017) that identifies a high level (30%) of fear of retaliation for reporting any misconduct alongside 20% as reported by the NBES (2013).

How do practitioners react to ethical situations?
Do they analyse the situation and consider alternatives or do they respond on impulse?
Do they speak up when uncomfortable about decisions or behaviour?

2.7.4 Organisational ethics programmes

Behavioural research regarding the importance of organisational culture also includes a body of research referring to the implementation and execution of ethics programmes. Majluf and Navarrete (2011:568) define ethics programmes as "the way companies make explicit their guidelines for ethical behaviour in terms of basic principles and values, strategies, and company policies, as well as in terms of well-defined norms and rules". Ruiz et al. (2015) and Kaptein (2015) identify several components at the heart of these programmes: codes of ethics, ethics training and communication, accountability policies, monitoring and auditing, investigation and correction policies, ethics officers, ethics report lines and incentive policies, such as performance appraisal. Kaptein (2015) suggests that the greater the number of elements in the programme, the more likely the impact on ethical behaviour, while Kirsten et al. (2017) argue that the quality of ethics initiatives determines the overall impact, and emphasise the role of training.

Many researchers highlight the role of ethics training, over and above other initiatives (Lloyd and Mey, 2010; Trevino and Nelson, 2014). Specifically, training drives the integration of ethics decision-making in the organisational culture (Trevino and Nelson, 2014), creates awareness (Mafunisa, 2008), develops skills for ethical analysis and reasoning to resolve dilemmas (Jones, 2009) and addresses the effects of unethical behaviour (Djurkovic and Maric, 2010). Valentine and Fleischman (2004) demonstrate that the efficacy of ethics training is enhanced when combined with a clearly communicated code of ethics.

Codes of ethics are found to have a positive impact in shaping and encouraging ethical behaviour and strengthening the ethical environment and culture of the organisation (Kaptein, 2011; Lloyd and Mey, 2010). Furthermore, monitoring and encouragement of ethical behaviour through support mechanisms, ethics officers, hotlines and rewards are emphasised by Kaptein (2015), Lloyd and Mey (2010) and Mafunisa (2008). Remisova et al. (2018) identify ethics officers as the weak point of ethics programme delivery and advocate the empowerment and formalisation of roles such as 'ethics director' or 'ethics officer' to drive organisational practice.

Steele et al. (2016) focus on evaluating ethics programmes as key to their success. They suggest that evaluation provides real-time feedback, prompts greater attention to training content if performance is linked to reward or is part of an appraisal, and allows a company to gauge its return on investment. In a meta-study of 243 evaluation studies Steele et al. (2016) find support for four evaluation criteria originally suggested by Kirkpatrick (1996, cited in Steele et al. 2016): Reaction, Learning, Behaviour and Organisational Outcome. Of these, much research focuses on positive employee reactions to ethics programmes, such as improving ethical intent (Ruiz et al. 2015) and awareness (Sitzmann et al. 2008). Learning is identified in many studies through moral reasoning (Jones, 2009) and decision-making (Bagdasarov et al. (2013), with many using Rest's Defining Issues Test (1997; 2000) to measure cognitive development (Izzo et al. 2006). However, only a small number of studies demonstrate impact on individual behaviour (Mayhew and Murphy, 2009; Warren et al. 2014) and the measurement of organisational outcome appears difficult to achieve (Shin et al. 2015).

Challenges to ethics training

While ethics training is considered the most influential component of ethics programmes, demonstrating the causal effect empirically is difficult and has mixed results. For example, empirical research by (Kaptein, 2011; O'Fallon and Butterfield, 2005) suggests some training elements have little effect on ethical outcomes, particularly over the long term. In direct contrast, Warren et al. (2014) and Mayhew and Murphy (2009) find evidence of a marked behavioural and culture change that can last for more than two years.

However, the real challenges to ethics programmes and training is the lack of a sustained approach that embeds ethics into the culture of the organisation, where leaders demonstrate their commitment to ethics which is then filtered throughout the organisation. Sekerka (2009) identifies that ethics training is mostly given at induction and then only to management positions. To this end, Sekerka (2009) suggests a 'train the trainer' process that is filtered throughout the organisation from top-down and bottom-up and fosters shared ownership of the initiative.

The nature of much ethics training also presents a challenge. Webley and Werner (2008), Sekerka (2009) and Remisova (2018) all challenge the deontological compliance-based approach to ethics training that is prevalent amongst many companies. Here, emphasis on the awareness of codes and rules ignores discussion of how to apply these codes and values and the need to develop competencies over time. Furthermore, Wildermuth (2006) criticises how this blind application of company policy ignores the fact that decisions are not black and white and compromises the ability to deal with complex grey situations.

Value-based competence training is, therefore, encouraged through the delivery of practical and cognitive skills training on interpersonal, negotiation and conflict-resolution skills (Lankard, 1991); assertiveness, empathetic-listening skills, principled negotiation, and evaluating risk (Miller and Cody, 1986) and reasoning skills (Jones, 2009) to resolve dilemmas, conflicts and aid decision-making. Moreover, Bevan and Sekerka (2012), Remisova (2018) and other 21st century academic studies bemoan the lack of emphasis on developing reflective skills and the opportunity to discuss ethical issues, as a key obstacle in developing ethical sensitivity and behaviour.

Finally, as online training increases for both ethics and compliance, Griffith (2001) champions the use of diverse online techniques to enable compliance training and engage users. However, Sekerka (2009) and Remisova (2018) criticise the lack of interaction and discussion and suggest that online training becomes a tick-box exercise demonstrating a lack of commitment of senior management towards meaningful ethics training.

The relationship between internal marketing, internal and external ethics

Further justification for ethics training comes from social identity theory, where Curtin et al. (2011) suggests that mentoring and training can enhance a sense of belonging and the maintenance of company norms and standards of professional behaviour (Peluchette and Jeanquart, 2000). Moreover, several studies find links between ethics training, an embedded ethics culture, job satisfaction and internal relations. Valentine and Fleishman (2004) find that business persons employed in organisations benefitting from formalised ethics training programmes have more positive perceptions of their companies' ethical context than do individuals employed in organisations that do not. Similarly, Bakar et al. (2016) and Koh and El'fred (2001) find ethical development through training drive identification, involvement and loyalty (Bulut and Culha, 2012), resulting in increased organisational commitment and job satisfaction. This is further supported by the demonstration of a link between marketing ethics and internal marketing (Petrulis and Sloka, 2015). In this scenario, management behaviour creates an internal climate where cooperation via communication based on trust contributes to steady relationships and a sense of community. This favourable working environment promotes ethical behaviour and responsibility (Bakar et al. 2016).

Furthermore, branding and public relations literature identify the link between brand reputation and the ethical behaviour of the brand (Jost, 2014; Syed Alwi et al. 2017). This is also given attention through the link between internal relations and brand reputation, where the role of employee satisfaction in building brand reputation is central (Conduit et al. 2014; Kaplan, 2017). They demonstrate that employees who trust in their management and believe in the credibility of their brand are more able to behave professionally, ethically and build trust with their business partners, therefore enhancing brand reputation. This relationship between internal marketing, internal ethics and external ethics receives limited attention in the marketing ethics education literature but is significant in behavioural ethics, emphasising the significant role of organisational culture.

This research explores the impact of organisational culture, internal marketing and ethics training on early-career practitioners' experience of ethics.

2.8 Summary and Critique of the Literature

In summary, there is extensive discourse of philosophical and psychological approaches to the study of ethics, the development of ethical behaviour and ethics education. The nature of this knowledge is not based on proven universal truths or facts that can be explained and modelled but on observation, discussion, experience, attitudes and beliefs, "*something that is inseparable from an individual's entire cultural attitude and predisposition*" (Chia, 2009). The result is "*practical knowledge*" (Chia, 2009), an attempt to understand ethics and education as part of dynamic human relationships, their context and how these relationships can be applied to the common good. Academics emphasise philosophical and educational approaches, debating how cognitive, affective and conative approaches to the study of ethics drive diverse content, techniques and delivery. Each academic tends to advocate the specific educational approach which drives his or her research and practice.

The result is a large and diverse volume of research investigating ethics education both through individual experiences and perspectives, and through the overall impact of approaches and delivery of ethics education on students. Research therefore reveals little consensus, and provides varied evidence on impact and effectiveness. There is more agreement that, to be effective, ethics education needs to be embedded throughout the curriculum and in addition delivered as a compulsory stand-alone module. Researchers also broadly agree that this is to be achieved through institutional leadership and behaviour.

The ethics education literature covers diverse methodologies such as case study descriptions of educational interventions, expert opinion pieces, meta-reviews of previous research regarding content, techniques and delivery, and empirical research assessing the effectiveness of particular approaches, techniques and content on students. Many of these pieces assessing impact focus on very specific interventions with one group of students or using one technique, with little comparison across techniques or across different student groups. Furthermore, notable research tends to assess impact according to short-term satisfaction or attitudinal change as opposed to behavioural change. Indeed, behavioural impact is barely measured,

with almost no longitudinal studies assessing the impact of university ethics education on graduates once they are in the workplace. Finally, little qualitative research has been undertaken to understand experience and perspectives of students. The methods used in that empirical research are predominantly positivist and quantitative, to evaluate impact.

Similarly, research investigating the experience of marketing and business professionals has also been quantitative. This has extensively investigated the personal and situational factors influencing ethical decision-making. Key findings demonstrate the importance of organisational culture, and level of seniority alongside numerous personal factors. The importance of organisational culture and leadership is also demonstrated in several studies identifying positive impacts of ethics programs, including continuous ethics training. A small body of qualitative research has also identified senior business and marketing professionals' attitudes to ethics and CSR and their attitudes to and suggestions for ethics education. Most notably, there appear to be few studies identifying views and experiences on ethical issues, and ethics education and training, of junior and mid-level professionals. Only the views of the most senior executives, academics and students while at university have been researched. While the business world calls for universities to deliver graduates with ethical awareness, there is little attempt to learn from workplace experience to benefit ethics education practice.

This literature review has identified unanswered questions regarding ethics education, ethical decision-making and the views and experiences of marketing professionals particularly at the junior level. My qualitative investigation endeavours to understand the experience of this under-researched group of young practitioners, their views on ethics, ethics education and training and to answer the research questions.

2.9 Research Questions for Analysis

The following research questions previously defined in the problem definition guide the research analysis. The literature review has prompted several questions and gaps in knowledge, these are again summarised in the following research questions with detailed sub-questions. They will act as a structural guide to the analysis ensuring that all questions raised by the literature are answered in the context of each of the research questions below.

RQ1. How do early-career practitioners define and understand ethics in the context of their marketing roles and the workplace?

- What do their experiences reveal about how they define and understand ethics?
- Do they interpret ethics in terms of values, duties or relationships?

RQ2. What experiences and concerns do early-career practitioners describe regarding ethics in their work?

- What is the nature of the issues experienced? How far do they match the current content of ethics education interventions at university?
- How far does legislation influence their experiences? How far are they able to distinguish between law and ethics?
- When facing a morally challenging situation, how far do they deliberate over these issues or do they respond on impulse?
- What do their experiences say about their levels of moral development as described by Kohlberg (1971)?

RQ3. How far are these practitioners aware of current and future moral issues in their marketing roles? How far are they encouraged to deal with them?

- Do practitioners demonstrate moral myopia and muteness as identified by Drumright and Murphy 2004?
- How reflective are they about ethical issues?
- Do they feel able to speak up when faced with challenging situations?

RQ4. What factors differentiate these practitioners when discussing their experiences and views?

- How important are organisational factors and personal factors?
- Do these millennials demonstrate a similar sense of responsibility and value-based decision-making to those in the millennial studies reviewed?
- Does the organisational culture support ethical behaviour?

RQ5. What are their attitudes to ethics education at university and ethics training in the workplace?

- What was their experience of ethics education at university and/or in the workplace?
- Do those who participated in ethics courses or workshops appear more ethically aware and more prepared for ethical challenges?
- To what extent have they benefitted from ethics training within the organisation?

RQ6. How can this research inform the debate regarding the educational approach and practical delivery of university ethics programmes and workplace training?

- Do these experiences suggest a cognitive approach through moral reasoning to facilitate decision-making, an affective approach reflecting on personal application of values and empathy or a conative approach to focus on action and behaviour?

RQ7. What are the implications for ethics education and training to enable competent and thoughtful decision-making and behaviour for marketing and workplace challenges?

- Chapter five discusses the research findings in the light of this literature and the research questions to understand the practical implications and develop recommendations for RQ7.

3 METHODOLOGY

This chapter explains the practical and theoretical considerations driving the research methodology. It is divided into three sections. Section 1 describes the research philosophy and methodological approach. Section 2 justifies the methods, techniques and sampling plan executed. Section 3 identifies the analysis techniques and intended outcomes. Finally, Section 4 considers the researcher reflexivity, ethical issues and limitations of this research.

The research is qualitative and exploratory in nature. It aims to explore and understand experience, attitudes and behaviour regarding ethical issues in the workplace. Primary research was based on 35 depth interviews with LSBU marketing alumni during their first 12 years in the workplace. This describes an interpretivist philosophy following a phenomenological qualitative approach, "intended for the exploration of behaviour, meaning and experience and as such to offer potential for gaining insights into motivations, values and behaviour" (Goulding, 1998:862).

3.1 From Research Philosophy to Research Problem

There is much definition and debate about research philosophy and its role in driving research methods and techniques. Many suggest that research philosophy is the driving force for all methodology and that approaches, methods, techniques and analysis must follow this philosophy. Others such as Holden and Lynch (2004) and Holloway and Todres (2003) discuss the tension between a more pragmatic approach, where a philosophy and research problem drives methodology and 'methodolatry', where you are committed to one method or approach rather than consistency and coherence across the research question, method and analysis.

"If all that matters is that scientists go about their business ... using methods appropriate to the problems they have to deal with, then philosophical worries about ontology and epistemology are an irrelevance ... There is certainly no reason to feel bound by stipulations about a unified method or a unified ontology for

science, for on these arguments no such creature exists." (Hughes and Sharrock, 1997, cited in Holden and Lynch, 2016)

Indeed, there appears to be much confusion in the use of terminology when discussing research philosophies and approaches, with different theorists using different vocabulary for the same or very similar ideas (Efinger et al. 2004; McLachlan and Garcia, 2015; Mkansi and Acheampong, 2012). This research is driven first and foremost by philosophical assumptions which inform both the nature of the problem and the methodological approach. A pragmatic approach then enables the nature of the research problem and the practicalities of the research to drive the methodological process.

3.1.1 Researching subjective realities

The research problem aims to uncover experience, attitudes and perceptions, driven by an interpretivist ontology, a world view where a single truth or reality does not always exist and where reality is personal, perceived differently depending on culture, context and individual differences. In its extreme form, it suggests that reality does not exist outside oneself, that "one's mind is one's world" and reality is all imagination (Morgan and Smircich, 1980). In line with these assumptions, "human nature is voluntaristic, humankind has freewill and is autonomous; humans are intentional beings, shaping the world within the realm of their own immediate experience" (Morgan and Smircich, 1980:494). While this extreme form of subjectivism is often rejected for its absolute relativism, this study adopts a more tempered view of "inter-subjectivism" that focuses not only on how the individual shapes the world but also on the wider environment and its impact on the individual (Holden and Lynch, 2004).

Marketing, business and education research often focuses on researching the complex nature of human subjects as individuals and as members of organisations and community. Therefore, this inter-subjectivist world view is most appropriate when seeking in-depth understanding of personal experience, attitude and behaviour and the role of the environment. Numerous marketing studies approach the world with an interpretivist and subjective ontology, looking at how different

attitudes and perceptions impact on consumer behaviour (Goulding, 2005; Mayer, 2015; Logie-MacIver et al. 2016). Moreover, Bombala (2014), Leitch et al. (2010), Hiekkataipale and Lamsa (2016) and others champion the application of this ontology to management sciences, especially those used for diagnosis of social and ethics problems. Education research and more specifically ethics education studies demonstrate growing support and usage of qualitative interpretivism, as demonstrated by Yüksel and Yıldırım (2015) and Watts et al. (2017), to grapple with "complex educational relationships … situational influences … and the impact of individuals and their research paradigms on the findings (reflexivity)" (Boyask, 2003:27). In reviews of ethics and ethics education studies, Lehnert et al. (2015; 2016) and Watts et al. (2017) respectively, call for more qualitative interpretivist research to enable more in-depth understanding of ethical decision-making, experience and behaviour and its application to ethics education.

For the purposes of this study, which intends to uncover individual experience through an assumption of multiple realities, positivist assumptions are not considered. This research does not look to synthesise and quantify these experiences in the quest to describe one reality or one truth, but to understand the nature of these differences. This study is not looking to determine causal laws to explain patterns of behaviour but to identify and encourage the development of individual stories and narratives from within diverse contexts. Moreover, the positivist assumption of distance between the researcher and those being researched is not supported in this research. I recognise that I, the researcher, may have inherent biases from my personal background and experience as a teacher of business ethics and need to consider this throughout the thesis.

3.1.2 Focusing on individual experience

The nature of knowledge for this research is constructed by individual experiences and perceptions through discussion and reflection. It is intuitive, interactional and reflective, suggesting a hermeneutic-phenomenological approach encouraging interpretation as opposed to mere description (Flood, 2010; Tuohy et al. 2013; Yüksel and Yıldırım, 2015).

“The interactive nature will allow participants and researchers to jointly explore the phenomenon” where “everything discussed is interpreted and reflected upon dynamically during the interview and sometimes because of the interview.” (McLachan. and Garcia, 2015:198). This encourages an epistemology that seeks knowledge produced by the interaction between those involved and their own subjective judgements and biases that is created during the research process (Lehnert et al. 2016).

Phenomenology allows the voice of the individual to describe lived experience of ethical situations in the workplace. Its in-depth, inductive approach encourages respondents to explain feelings, perceptions and emotions surrounding that experience to enable deep understanding. The study of ethics, attitudes, interpretations and ethical decision-making at its very core is very personal and part of an individual’s identity and individual struggle. Qualitative in-depth interviews are most appropriate in this situation to allow this personal and sensitive topic to be discussed privately, allowing time for description, recollection and reflection. This qualitative method allows problems and questions to emerge naturally to fit an inductive approach to the research, which is not guided by hypotheses nor executed by a deductive-quantitative method.

3.2 From Research Problem to Methods and Techniques

3.2.1 Qualitative vs. quantitative research

To uncover and describe experiences, priorities and concerns, 35 qualitative in-depth interviews provide “a narrative of individual stories, diverse perspectives and varied contexts” (Lehnert et al. 2016:500) which are difficult to capture by purely quantitative methods. While quantitative research would enable the production of hard data quantifying different types of experience and attitudes, this would not answer the research questions posed for this study. This research asks “why” questions, to uncover motivation and attitude. This enables in-depth understanding and interpretation of experience in complex situations and gain insights to enable theory-building and suggestions for education practice.

Other qualitative methods considered but rejected were ethnography, group discussion and self-completion diaries. While ethnography in the form of observation would be useful, it would not be practical for this study as the subjects would need to be observed over a time to study different experiences in the workplace. Confidentiality and privacy issues would be difficult to overcome when observing workplace activity. Group discussions could prove useful to exchange ideas, however, as the nature of this topic is sensitive, groups had to be rejected.

The literature also identified a lack of longitudinal research and two possibilities were explored and trialled: Diaries to be completed over time and an online platform to follow up on initial in-depth interviews. Online diaries were considered particularly appropriate for this research as they are personal, anonymous and respondents can describe ethical issues and incidents as they occur over time. Commercial online platforms are suitable as they also allow discussion between respondents and prompting by the moderator with specific questions to probe and draw out the detail, allowing interaction and reflection. To test this idea, I piloted four mini in-depth interviews with LSBU marketing graduates asking directly how they felt about this method. They all stated that they would not want to record their thoughts in writing, for two reasons: first, despite the promise of anonymity, they would not feel comfortable recording their thoughts in print, they all felt more comfortable talking directly to me who they knew and trusted; second, they felt they would not have the time to participate in a study that required continuous input.

I also considered and trialled a mixed method of in-depth interviews and follow-up online research. I created an online platform to allow respondents to write additional thoughts and experiences in the months following their interviews. However, despite an expression of willingness, only five responded, with three preferring to follow up face-to-face. I therefore, excluded this option and include this as part of my discussion of limitations and suggestions for longitudinal research.

Having considered all these options, in-depth-qualitative research was the technique most appropriate to uncover personal experiences and attitudes regarding ethics and ethics education.

3.2.2 The sampling plan

The sample population is based on 35 LSBU marketing alumni in the first 12 years of their marketing careers, who had graduated since the first BA Marketing cohort in 2014. This sample population and size ensures both homogeneity and diversity within the sample. Phenomenological research and Interpretative Phenomenological Analysis (IPA) requires a homogenous sample population of respondents with significant and meaningful experiences of the phenomenon being investigated (Cresswell et al. 2007). The 35 LSBU marketing graduates had all participated in the same marketing courses at LSBU and were therefore able to make suggestions for education by reflecting on that common experience. They also shared the experience of working in the marketing field in the early stages of their careers. Furthermore, diversity amongst this group was also achieved by ensuring a mix of graduates working in different areas of marketing, different company types and sizes, and different geographical locations. This ensured a greater representation of possible diverse experiences of ethics in marketing roles and the ability to compare between experiences. I considered that interviewing 30-35 graduates would achieve the required diversity, and that interviewing a larger sample would result in saturation, shedding little further light on the subject.

The respondents were self-selected following a request for participation from LSBU marketing alumni social media groups. The selection process followed a non-probability, purposive sample procedure to enable selection of the sample according to broad quotas that represent elements of diversity in the marketing field. Qualitative research cannot use probability sampling techniques as the small sample size does not allow for the sample to be statistically representative. Moreover, as there is no complete list of marketing alumni, all possible candidates are not available for selection. The marketing alumni network serves as the sample population and whilst large, it does not include all graduates but only those that wish to engage.

To ensure some diversity within the sample, respondents were selected according to the following criteria:

- LSBU marketing graduates since 2004
- Currently working in the marketing field
- A mix of 1-12 years of experience since graduation
- An equal mix of genders
- 8-10 to have studied ethics while at university
- A mix of levels of seniority
- Practitioners from a variety of marketing functions, such as market research, product and service management marketing communications, digital marketing, sales and not-for-profit marketing
- A range of practitioners based in the UK, Europe and overseas, from a variety of national backgrounds.

3.2.3 Executing the research

The in-depth interviews were carried out in two phases. Phase one took place in 2015/16 with 18 in-depth interviews. After reviewing the first 18 interviews, I further updated the literature and I reflected on the sample composition, knowledge gained, areas of research not adequately addressed and possible misunderstandings to identify additional questions and respondents. The timing of Phase Two in 2017/2018, was planned to allow the selection of respondents who previously studied the first stand-alone ethics module at LSBU but had had only started to graduate in 2015. I therefore modified the Topic Guide to include questions for those who previously participated in ethics education (See Appendix C and D: The Interview Topic Guides).

Phase One took place during the academic year 2015/2016:
18 in-depth interviews with a variety of practitioners in different roles and positions.

- Administered face-to-face using a guided open-ended (semi-structured) interview format to enable the in-depth probing and exploration of areas of mutual interest.

- Interviews focused on: Defining ethics, describing experiences of ethical issues and dilemmas, awareness of current and future ethical issues, organisational management and culture regarding ethical issues, ethics education in the university and ethics training in the workplace (see 3.2.4 Development of Topic Guide).

- Alumni were contacted on Facebook and LinkedIn requesting volunteers. This was enabled by an extensive alumni network previously established by myself and an LSBU colleague to enable mutual assistance between alumni and the university.

- Those responding positively received full information about the purpose of the interview and a guarantee of confidentiality and anonymity. If they wished to continue, a mutually convenient interview time was agreed. Respondents chose an interview venue, which could be at a physical venue or via Skype.

Phase Two took place in 2017/18 with:

17 in-depth interviews with practitioners as follows:

- 8 who participated in a stand-alone ethics module or workshop while at university.
  - These interviews followed a similar line of questioning as the previous interviews but also investigated attitudes towards the ethics education they received and how it helped them in the workplace.

- 9 in-depth interviews with practitioners as per the criteria in Phase One.
  - These interviews followed a similar line of questioning as the previous interviews with some enhancements following the initial analysis and reflection.

3.2.4 Development of topic guide

This section demonstrates how the topic guide was informed by the research problem and research questions of this study. Changes were made to the topic guide after reviewing the first phase of research. These changes are documented in Appendix C with the original and final versions of the topic guide in Appendix D.

RQ1. How do early-career practitioners define ethics in the context of their marketing roles and the workplace?

- Questions reveal how they define ethics, how their view of ethics is influenced by their experience and other influences on their approach to ethics.

RQ2. What experiences and concerns do early-career practitioners describe concerning ethics in their work?

- This is the key focus of the research and will provide much of the information for the other research questions. Questions explored individual experiences, challenging situations, and individual responses in terms of emotional intelligence, reflection and deliberation.

RQ3. How far are these marketing practitioners aware of current and future moral issues in their marketing roles? To what extent are they encouraged to deal with them?

- This question looks more deeply at levels of awareness and readiness to raise concerns and discuss ethical issues. Questions were asked to ascertain awareness of current issues in the workplace and their marketing roles and current and future industry-wide issues.

RQ4. What factors differentiate these practitioners when discussing their experiences and views?

- Here factors influencing experience and attitudes are identified through practitioner perceptions and by comparing factual respondent information. This provides situational and personal contextual factors, such as organisational culture, as discussed by Trevino et al. (2006).

RQ5. What are the attitudes towards ethics education at university and in the workplace?

- Questions focused on experiences and impacts of ethics education, attitudes towards delivery, the perceived usefulness of university ethics education or workplace training and recommendations regarding delivery and execution.

RQ6. How do the perceptions and experience of these practitioners inform the debate regarding the approach and delivery of university ethics programmes and workplace training?

- Responds were asked for their recommendations for effective ethics education at university and in the workplace

RQ7. What are the implications for business ethics training to enable competent and thoughtful decision-making and behaviour for marketing and workplace challenges?

- Research question seven was informed by answers to RQ1-RQ6, comparing the findings with the academic and practical literature on ethics education delivery to produce practical recommendations regarding ethics education.

3.3 From Data Collection to Analysis

"Data analysis is a systematic search for meaning. It is a way to process qualitative data so that what has been learned can be communicated to others. Analysis means organizing and interrogating data in ways that allow researchers to see patterns, identify themes, discover relationships, develop explanations, make interpretations, mount critiques, or generate theories. It often involves synthesis, evaluation, interpretation, categorization, hypothesizing, comparison, and pattern finding." (Hatch, 2002:148)

In practice, this describes a continuous cycle of organising, coding, writing, theorising and reading. The data was organised in such a way to facilitate thorough analysis, by

coding interesting experiences, attitudes and perceptions with descriptive comments and topic headings using a continuous process of writing, theorising and reading. (Tucket, 2005)

3.3.1 Identifying themes

There are several methods of qualitative analysis and much discussion as to which is most appropriate for which research approach and methodology. While some advocate the adoption of one specific approach, others suggest that the flexible nature of qualitative research requires a flexible and intuitive method of analysis where several techniques may be used (Holloway and Todres, 2003). For the purposes of this research, analysis techniques were driven by the research questions and the type of knowledge being sought. To develop robust recommendations for theory-building and ethics education practice, the analysis needed to identify significant individual experiences in the form of case examples and identify themes, patterns and exceptions across the data. Clarke and Braun (2017) suggest that thematic analysis can be used to identify patterns within and across data in relation to participants' lived experience, views and perspectives, and behaviour and practices. Thematic analysis provides accessible and systematic procedures for comparing pieces of data to generate a set of logical themes, subthemes and stories from the qualitative data (Clarke and Braun, 2017). This is an iterative process which starts by creating building blocks of interesting features of the data (codes) which are then grouped into larger patterns of meaning underpinned by a core idea. The process requires "ongoing developmental analysis" and reflection so that the themes produced in the early stages of analysis "become guides for further analysis of data". (Tuckett, 2005:76). These themes assist in providing a coherent framework for organising and reporting the research findings and the researcher's observations and reflections.

3.3.2 Interpretative phenomenological analysis

A technique of thematic analysis, interpretative phenomenological analysis, IPA, guided this analysis and provided a set of flexible guidelines which can be adapted to

the research aims, analysing interview cases both individually and across the data set. Originally devised as a method of analysing psychological research, IPA has also been successfully adapted to numerous qualitative business and marketing research studies and business ethics studies where in-depth study of individual consumers, employees or managers is key, such as Dias and Teixeira (2017), Malone (2011) and Brunk and Oberseder (2011), amongst others.

Smith (2004) describes the IPA process as idiographic, inductive and interrogative: IPA is idiographic, from the Greek word "idios" meaning private. This refers to study of the individual or individual cases, emphasising the unique personal experience of human nature. In terms of research this means a multi-phased approach where during the first phase, I studied each case individually and in depth, only moving to the next case when the previous analysis was complete. From the individual cases, I highlighted many different stories and experiences to produce in-depth, personal insights (Crowther, 2017). I then grouped these stories and comments together to identify key themes for each respondent. This enabled me to choose six practitioners to represent different but key insights and highlight their individual experiences. These six experiences focused on: Discussion of ethics as compliance and regulation, key values of honesty, trust and integrity, people management, disingenuous communication, data usage and reputation management and some key differentiating factors, such as company size and gender. On completing the analysis of the individual interviews, I identified general themes, patterns and exceptions across the different cases. IPA, therefore, enabled me to compare across cases through the understanding of individual experiences. As described by VanScoy and Evenstad (2017) and Smith (2017), this process starts from producing exploratory comments, to emergent themes to superordinate themes for each participant, then to master themes for the group.

IPA is inductive, allowing unexpected themes to emerge during analysis and not be restricted by hypotheses or strict a-priori themes developed by previous research. Thus, in the case of this study, broad topics facilitated my initial coding to develop themes drawn from the interview transcripts. I identified these topics from several texts discussing thematic analysis and IPA. They did not act as a structural guide but I considered them throughout the coding and description of findings.

Topics facilitating thematic coding:

- Language (Ryan and Bernard, 2003; Ho et al. 2007)
  Quotes and keywords referred to most frequently were identified to understand language used, and subthemes referred to most frequently
- Acts, Actions and Experiences (Loftland et al. 2006)
  Descriptions of individual experiences of ethical issues and behaviour formed the key component of the results
- Participation (Charmaz, 2006; Loftland et al. 2006)
  Personal responses to ethical situations and dilemmas were investigated, including level of involvement and responsibility
- Relationships/Interactions (Loftland et al. 2006)
  This considered two levels: the relationships and interactions when referring to the experiences discussed, and the interaction with the interviewer
- Context (Loftland et al. 2006)
  The results analyse the influence of contextual factors such as personality and organisational context
- Consequences (Mason, 2002)
  Understanding the consequences of the issues identified on the individual and the organisation
- Reflection (Mason, 2002)
  Respondent responses and engagement with ethics was demonstrated by their level of reflection; interviewer reflection also formed part of the analysis
- Meaning (Mason, 2002; Charmaz, 2006; Loftland et al. 2006)
  Investigating the respondents' understanding of ethics and its significance and the meaning of additional concepts discussed

In this research, NVIVO software enabled the organisation and coding of interviews and the creation of individual and master themes. I analysed the content using a qualitative in-depth scrutiny of the interview content. Qualitative analysis is often considered subjective and some studies try to rectify this by appointing two coders to identify themes independently and, thereby, avoid biased interpretation. I did not

have the funding to do this comprehensively, however I sought help from a colleague, a Market Research professional, who read eight (23%) of the interview transcripts. Her interpretation of the key themes were the same as those I had drawn from the interviews and therefore supported my findings. Moreover, I used the NVIVO quantitative coding query facility to enable a second layer of coding analysis. The coding query identifies the frequency of words, codes, themes and initial patterns and prompts further investigation. I used the quantitative coding with care and returned to the interview content to further investigate whether these quantitative patterns were supported by the qualitative nature and detail of the discussion. In addition, the inductive nature of the research through the absence of a-priori themes and use of broad criteria to assess the content, further reduced the potential bias of the research. For further clarification, see Section 5, Analysis and Discussion and Appendix E. Analysis Procedure.

Finally, I subjected the themes produced from the coding of the individual interviews and across cases to a final interpretive stage. Smith describes IPA as interrogative, suggesting different levels of analysis and interpretation moving from textual description to broader interpretation in the form of hermeneutic-phenomenological analysis (Yüksel and Yildirim, 2015; Ho et al. 2017; Crowther et al. 2017). The superordinate themes created from initial analysis of individual cases and the master themes from the subsequent comparison across cases produced descriptive findings. I analysed master themes by considering patterns according to personal and situational factors, such as gender, company size, level of seniority etc. and then discussed these findings in light of the key questions raised by the literature. This analysis extends the body of knowledge in moral and ethics education development. Finally, the interpretation attempted to include my observations and reflections as researcher, reflective participant and a business ethics educator. (Lien et al. 2014.)

3.4 Reflexivity of the Researcher

Attia and Edge (2017) identify reflexivity with two components, the effect of the researcher on the research process and the effect of the research process on the researcher through observation, reflection and interaction. This reflexivity is an

important component of qualitative research and interpretative phenomenological analysis enabling a process of stepping back from the research and being actively involved during the key research stages:

Identifying the research focus: My choice of subject area came from my personal search for purpose and meaning in my subject area. My subjective world view assumed the importance of business ethics and ethics education and what ethics meant to me. I was careful therefore not to make assumptions and to leave my research questions as open as possible to ensure that I could understand practitioner experiences from their own words.

Developing the literature review: As an academic and teacher of marketing ethics, my expertise developed from several years of researching and delivering ethics education. This prior experience enabled my understanding of the critical issues and of the search vocabulary to enable a more in-depth literature search. Uncovering new insights and practices particularly influenced my greater appreciation of behavioural ethics.

Selecting the sample and interview technique: My experience as teacher of ethics, enabled me to recognise the sensitivity of this topic and the need to collaborate with potential respondents to understand the optimum research technique and sample. My pilot study with graduates revealed the importance of trust between interviewer and respondent and in the research medium. They indicated their reticence to take part in on-line research, and record answers in writing, despite assurances of anonymity. They preferred face-to-face interviews with me, recognising the trust that had been generated over several years as students and as practitioners, contributing to the alumni network.

Gaining insight from in-depth interviews: In-depth interviews allow for collaboration and reflection on the part of the researcher and respondent. My experience as a qualitative researcher enabled me to probe each respondent according to their answers, uncover ethical issues that were not top of mind and avoid assumptions, leading questions and pre-judging the outcomes. Through my questioning and

probing the respondents became more reflective about ethics. The result was a collaboration between interviewer and respondent, both actively involved in the research and learning from each other. By splitting the interviews into two stages, I reflected on questions asked and results. This stepping back allowed me to adjust questions where misunderstandings or bias might have occurred.

Analysing the results: When interpreting the results, the challenge, was to avoid pre-judging the experiences I expected and to value their actual experience. I became aware that calling them graduates assumed a certain youth and inexperience that may have initially affected my judgement of their responses. By changing their title to practitioners, I reaffirmed that they were no longer my ex -students, but equals in the research process.

Reflexivity enabled me to contribute my own expertise in qualitative research and ethics education, collaborate with the respondents and take a step back. This enhanced my research methodology and analysis and enabled my development as a reflective researcher and practitioner.

3.5 Ethical Issues to be Considered

In any research study consideration of research ethics is fundamental. Nicholls (2012), Robertson (2014) and Saunders et al. (2015) all suggest that if research is poorly conducted it can have a negative impact on the discipline of research. Particularly, when carrying out primary research with human subjects there are “risks to the invasion of privacy, psychological trauma and stigmatization” (Nicholls, 2012:72).

This thesis was informed by ethical guidance from the following professional organisations: London South Bank University, ESRC Economic and Social Research Council and the UK Market Research Society. See Appendix F: Code of Ethics: Guidelines and Principles.

In particular, I considered the six principles of the ESRC (2018) as follows:

- Integrity and quality

  This refers to the integrity and quality of both the research topic and myself, the researcher. The research topic has been developed from an extensive review of the literature to develop questions that add to the body of knowledge on ethics education and, as such, will benefit the research community. I have a practical background in qualitative market research and the practical skills to carry out the research. I also have knowledge of research methodology from my role in the teaching of research methods and supervision of Master's dissertations.

- Fully inform researchers and participants

  I informed the participants of the research by electronic communication, explaining the purpose of the research, what participation means, how the data would be gathered and recorded, what the respondent needed to do and how to contact me and the supervisory team for further information. I asked participants to confirm that they understood the research, and stated I would provide further practical information upon consent.

- Confidentiality and anonymity

  During the in-depth interviews, no identifying information was requested. The respondents' names and contact details were only known to me and kept in a secure file on my computer. No names were used in the interview and any names of other individuals or companies mentioned in the interview remained confidential. No comments were ascribed to a respondent by name.

- Voluntary participation, free from coercion

  I know the members of the potential sample population. They are graduates of courses that I previously taught who have remained in contact with me via the marketing alumni network since graduation. They are independent adults

and I have no authority over them. I was conscious that some may have felt a sense of obligation and loyalty to me as their former teacher, or a need to position themselves in a positive light regarding ethical behaviour. To avoid this, I posted general messages on LinkedIn and Facebook asking for volunteers, and then explained the independent and non-judgemental nature of the research.

All written and verbal communication clearly stated that participation was voluntary and that respondents would be able to withdraw from the study at any point, even after the interview had taken place. By posting messages on Facebook and asking for volunteers I hoped that those responding positively did so free from coercion. This was emphasised in the information sheet and at the beginning of the interview.

- Avoiding harm

  I considered all sources of potential harm and risk to both myself and the respondent. This was not an experiment requiring physical activity, recording or testing of any body functions and there were no physical risks to the respondent. There were risks of emotional harm, where experiences discussed could cause distress or anxiety. I therefore, offered respondents the option of a de-briefing session with me and the opportunity to discuss any concerns with my supervisor at any time before or after the interview.

- Independence and impartiality of the researcher

  This research aims to inform the study of ethics in business and marketing and to improve practice in the field. I, therefore have no vested interest in a specific view or outcome. Despite my role as ethics educator and the importance I attach to ethics education, I was aware of potential conflicts of interest and used my research experience and reflexivity to look at the findings impartially. Furthermore, the use of IPA endorsed my attempt not to make any judgements or assumptions about the participants or the potential findings prior to the research.

In applying for approval of this research by the LSBU University Ethics Committee, I submitted a detailed account of the research procedure, addressing all the above-mentioned points and including all written communication with respondents (see Appendix G. Ethics application, communication forms and approval).

3.6 Research Limitations

With all research, practical issues often dictate and result in potential limitations to the effectiveness of the research design. In this research, the limitations mainly refer to the sample, interview techniques and analysis.

3.6.1 Sample size

The nature of qualitative research where an in-depth study of subjects is involved, requires a small sample. Therefore, a fully representative sample of the population cannot be achieved and results cannot be generalised across the population. However, conclusive generalisation is not the aim of this research. Phenomenological research using IPA uses small homogenous samples and studies them in greater depth to achieve understanding. However, to achieve a balance between understanding individual experience and comparison of master themes, I chose to recruit a larger qualitative sample that had a balance of homogenous and diverse elements. Only in this way did I feel that I could adequately represent the marketing practitioner sample and make practical recommendations.

3.6.2 Ensuring representative quotas

In qualitative research, ensuring a mix of respondents that represents different elements of the population is difficult to achieve. As previously suggested, a self-selection sample can cause bias and does not always allow you to meet your sample quotas. The sample therefore had inherent limitations:

- Only eight respondents who participated in ethics modules were included in the sample. Ideally the sample would include at least 50% of those who attended dedicated ethics classes while at university. Stand-alone marketing ethics was

introduced at LSBU Business School in 2012 and only offered as an elective, thus the number of these respondents was limited.

- Out of 35 respondents, 20 were female and 15 were male. A 50:50 split was intended but not achieved, resulting in a slightly skewed sample.
- A third of the sample worked overseas but no more than two were from the same country. Therefore, only general comments can be derived about national culture.
- The sample did not include practitioners from the public sector, and only one from the charity sector. While the not-for-profit sector was represented by two employees from educational institutions and two industry associations, this did not adequately represent the full range of institutions. The public sector is very large employing a sixth of the UK workforce, 5.44 million people and requires dedicated research.

3.6.3 Respondent bias and self-selection bias

The population from which the sample was selected only represents LSBU marketing graduates who have a connection with LSBU. Alumni remain connected to the university and their lecturers via social media and contribute as guest lecturers, advisors and student mentors and announce job opportunities. Therefore, I know them and previously taught them while at university. Normally alumni who remain in contact feel proud of their achievements and are willing to share their progress and experience with others, including their university. They, therefore, do not represent the whole population of alumni.

Moreover, asking for volunteers creates an element of self-selection bias. This manifests itself in the following ways: volunteers are usually people who are proactive and of a particular nature, they may volunteer because they are more interested and aware of ethical issues and more comfortable with the subject matter. They may have recently experienced an ethical issue that is still top-of-mind, that they wish to share. Alternatively, they may be less likely to volunteer if they feel uncomfortable with their own behaviour or their company's behaviour. I was

therefore mindful to avoid concluding that the experiences and views of this research represent all alumni.

3.6.4 In-depth interviews and inaccuracy of responses

The research topic is sensitive and strongly influenced by social norms and may be vulnerable to misrepresentation. When carrying out in-depth interviews, some interviewees may hold back and not give a comprehensive and/or accurate account of events. When researching experiences and views on ethics and ethics education, many respondents may not wish to admit to ethical transgressions, or to suggest that ethics and ethics education is not important. In the case of these graduates, they may well want to impress me, as their former lecturer, with their level of morality and sensitivity. It was, therefore, important in the in-depth interview to make the respondent feel comfortable and to constantly probe to help them open-up and, therefore, give valid responses. (Rubin and Rubin 2012.) Acknowledging this limitation is also part of the solution and I constantly reflected on this in the analysis.

3.6.5 Use of diary for complete anonymity and longitudinal research

I considered and trialled an online, self-completion diary as a technique to gather continuous, experiences and reflections over time. My inability to utilise this approach limits this research to cross-sectional data.

3.6.6 Respondent preparation prior to interview

The topic guide was sent out to respondents with the research information and consent form, prior to the interview. However, many did not read the questions before the interview and had not had time to think about their responses. While for spontaneous answers are important some research, for this research reading the topic guide in advance might have helped them to reflect prior to the interview and, therefore, enable them to recall experiences more readily.

3.6.7 The need for continuous research

This research was a cross-sectional study investigating individual experience at one point in time. As education has long-term effects, continuous research with the same sample over time would be invaluable to understand moral development and experience over time.

3.7 Summary of Methodology

In summary, through interpretative qualitative research with 35 in-depth interviews, I endeavoured to understand the experiences of ethics by practitioners working in marketing. Using interpretative phenomenological analysis, I described individual experiences and develop themes for each respondent. I described individual themes using quotations in the findings and in individual portraits. I then compared these individual themes across all respondent interviews to create meta-themes. Finally, I analysed the results for key differentiating factors and debated the findings to answer the key questions raised in the literature review. Throughout, a reflexive approach of reflection, observation, collaboration and interaction enabled both researcher and respondent to contribute to and learn from the research and make recommendations for the enhancement of ethics education practice.

4 DESCRIPTION OF FINDINGS

Thirty-five marketing practitioners in the first 12 years of their careers were interviewed from April 2016 to March 2018 (see Appendix H: Respondent Information). The results of this research generated descriptions of individual experiences of ethical issues encountered and views of ethics education. These individual experiences are described according to key emerging themes and in individual portraits. This is followed in Section 5 by a two-stage analysis: investigation of behavioural factors and a comparison of these findings with the key questions raised in the literature.

This chapter first presents a summary of how individual practitioners defined ethics both explicitly from their stated definitions and implicitly from their experiences. Discussion then identifies key themes relating to their experiences, followed by topics of current and future concern and the key consequences of ethical behaviour. The final section summarises respondent attitudes towards ethics education and training. The criteria identified for IPA in Section 3.3.2. are interwoven throughout the discussion.

The discussion uses quotes from specific individuals to highlight various experiences. Respondents are quoted anonymously and identified using descriptive factors: ID number, gender, job function, level of seniority and size of organisation and with more detailed information in Appendix H: Respondent Information. Quotes are also used to highlight the responses of six individuals that represent some of the key experiences and themes. These individual portraits feature in Appendix I: Practitioner Portraits and are referred to throughout the discussion.

4.1 Definitions and Interpretations of Ethics

Respondents defined ethics in a variety of ways. These definitions were expressed in terms of personal values, professional behaviour, compliance with the law or more specific personal and subject-specific experiences, using the following words:

Keywords and Subthemes: right and wrong, values, family, integrity, honesty, truthfulness, fairness, respect, compliance, codes of conduct, management, professionalism

For many, ethics were defined by personal values, such as honesty, integrity, transparency, fairness, equality and respect. These values were described as guiding behaviour and interpersonal relations. For the majority, these values came from their culture or their family upbringing and were equally important in their personal and professional lives.

"Like integrity, honesty, truthfulness, I think sincerity recently became a really big one." (22, male, education marketing, middle, medium)

"*It revolves around how you conduct yourself knowing what you think is right, what you think is wrong and it's just, kind of, your judgement towards that. I mean for me in recruitment, ethics would probably mean my level of transparency with a candidate, the level of confidentiality that I have with a client and with a candidate and respecting their barriers and wishes*." (19, female, recruitment, graduate, small)

"I have to have the highest level of integrity otherwise I would find it incredibly difficult to do my job and it would be incredibly difficult for people to trust me." (16, female, financial marketing, middle, multinational)

The notion of professional behaviour as part of ethical behaviour was mentioned by many respondents. For some, personal and professional values were inseparable and for others, some values assumed greater or lesser importance when specifically applied to the context of the workplace.

"*I am very aware of how I behave and of my personal brand and [company name]. I will not moan about stuff. I need to behave professionally in the workplace. I will then complain at home. So much is about personal PR in this industry. So, there is a professional way to behave*." (1, male, advertising, middle, multinational)

Compliance with the law or company code of conduct was often part of the definition, where these laws and codes guided their ethical thinking and behaviour and an end point as to where to draw the line.

"*As a person, as a marketer, as a company, how much can you stretch your ethical limits? How much can you see the person behind the number on the screen? But for me as long as I keep to the law by all the relevant bodies I do not think it is unethical. As long as I am in-line and not crossing the line*." (8, male, digital lotteries, middle, medium)

This was notable for large companies where rules and codes ensured that they knew how to behave correctly, as exemplified by Practitioner Portrait 14, Appendix J.

"*A set of principles or norms that dictate or surround the organisation or environment. So, for me it is playing by the book, to be fair to be compliant with the norms or rules of the institution. It is the principle of fairness and being legally compliant.*" (14, male, digital, middle, multinational)

Others defined ethics as being influenced by the culmination of personal experiences and specific work-related issues that had affected them. These experiences were related to internal communications and management and their perception of how they were treated at work.

"*Diversity and equal opportunities. Ethics when treating people in the hiring process and in the promotional process … It's about appropriate behaviour in terms of not allowing aggressive behaviour in the workplace, not letting you be bullied*." (15, female, financial communications, senior, large)

Finally, only those who worked for themselves and one working in the charity sector described ethics in terms of strategic issues or societal outcomes. These individuals were more aware of the wider effect of their business activities.

"*Ethics is about being aware that everything you do does affect the wider world and it's easier for me to see as part of a small business, but it is just as relevant in a larger organisation*." (10, male, product manufacture, director, small)

4.2 Experiences of Ethics

The following section describes the key experiences of ethical issues, in order of the saliency of key topics discussed across all those interviewed.

4.2.1 Regulation, codes of conduct and compliance

One of the key themes, with the highest number of references, was regulation and compliance (Appendix J. i). While only a few explicitly defined ethics according to regulation and compliance, when they discussed their experiences of ethical issues, most of those working for large companies attributed their ethical behaviour to rules and regulations, using keywords such as:

Keywords: rules, regulation, compliance, procedures, clarity, guidance, protected, restrictive, no-risk

Mid-level practitioners described the development of compliance over time, identifying how rules and regulations were constantly changing to guide behaviour and limit the opportunity for wrongdoing. The majority saw these rules as a positive influence on their performance, providing clarity and guidance and advocated in Practitioner Portrait 14, Appendix I.

However, while all understood the necessity of compliance and saw its positive outcome, a minority of respondents identified its restrictive and inhibiting nature and the necessity to find alternative means to get around the legislation.

"*This is very good: the client is fully protected and knows that I cannot mislead and I know no one is going to trick me. But on the other hand, it kills all the creativity of the agencies when they are so regulated. It restricts everything*." (15, female, financial marcomms, senior, large)

Positive associations with ethics and compliance were experienced by those working for large, international companies that set clear procedures guided by national and local regulation and a company code of conduct. Regulation and codes while often restrictive, provided clear decision-making criteria, promoted transparency and supported employees in feeling secure that unethical practice could not occur and the company was "squeaky clean".

"*that legal team are a bit like Marmite, they are loved and hated at the same time … because they are almost like the gatekeepers to stop us doing some things that sometimes we would like to do … of course, there's rationale behind that in that we have to protect our brand and our identity and of course we don't want to be doing wrong.*" (4, female, MR, middle, multinational)

However, for those working in smaller companies, their experience of compliance was a double-edged sword, important and necessary but presenting many obstacles to their growth. Smaller companies were cited by those in larger companies as being the most likely to circumvent industry codes and regulation and more likely to behave unethically. As identified in Portrait 17, small companies were faced with competition with large companies who could afford large compliance departments and with their small competitors who did not always comply with rules and industry codes.

"*for every new product there's so much compliance that we have to go through, there's so much paperwork that we need to provide to each of our customers to say that the product is safe, to say that the product is compliant … I mean I understand why we have to do it all, don't get me wrong but … the big boys have got compliance departments, they have got legal departments*." (17, female, product marketing, director, small)

The most prominent area of compliance discussed was around data usage. Those interviewed in 2016 identified some rules and regulations but were keenly aware of ethical challenges presented by data usage and the need for regulation.

"*Proliferation of cleverer and cleverer ways of reaching customers through advertising on different devices. I think there needs to be a code in place … there should be a limit as to what you can and can't do*." (10, male, product manufacture, director, small)

Those interviewed more recently constantly referred to the upcoming GDPR (General Data Protection Regulation) as their guide to ethical behaviour and the role of their legal teams, as advisors and internal regulators.

Respondents also referred to tight regulation around financial reporting, use of client budgets, gift giving and receiving, protection of market research respondents and external communication.

"*Yes, there are rules around how we should spend budgets in different markets. Different markets have different regulations*." (18, female, events management, middle, medium)

Much discussion related to regulation regarding equality of opportunity and workplace negative and positive discrimination. Across the range of respondents, this legislation was understood for its significance and the need for positive discrimination to address imbalances.

"*I think regulations and policies, things around equal work opportunities, all of that is interesting and very much welcomed*." (16, female, financial digital, middle, multinational)

In summary, all respondents working in large organisations described ethics as synonymous with and motivated by compliance with rules and regulations together with industry and company codes of conduct. They recognised the importance of

compliance to safeguard organisational reputation and guide individual practice. They also understood the severe consequences of non-compliance. Those working in smaller companies, while aware of regulation, were not always explicitly guided by it. However, only a few practitioners differentiated between ethics and compliance, identifying grey areas beyond the law and the need to identify the ethical line that they, personally, could not cross. The more senior respondents interviewed in 2016, were more aware of the grey areas pushing the boundaries of regulation and those likely to be subject to further control. Those interviewed recently, while aware of data usage issues, welcomed GDPR as the solution.

4.2.2 Internal relations

This section identifies three areas of experience relating to internal relations: people management, speaking up and diversity and discrimination.

People management

The largest proportion of respondents identified people management, internal communications, culture and leadership as key drivers of ethical experience. This is consistent with the coding query results in Appendix J i. Experiences in the early years of employment were first about how they were managed, where they talked about work pressure, bullying, receiving clear guidance and training, the importance of leadership and an open flexible organisational culture.

Keywords: management, leadership, management culture, behaviour, communication, nurturing, bullying, stress, openness, support

Many of the more senior practitioners were disappointed in their early years by an organisational culture that did not encourage openness and collaboration and paid little attention to nurturing and developing their young graduates. Women complained about cultures where managers were not bound by any HR process, resulting in management bullying, exerting unnecessary stress, high expectations to work around the clock and little respect for any work-life balance. Some expressed

this as being treated like a number rather than a person and fundamentally unethical and exploitative. (This view is keenly expressed in Portrait 11, Appendix I).

"*Work-life-balance, many companies don't get it right … I experienced this working from 8 to midnight. It is like modern-day slavery, using people on a corporate level*." (11, female, digital, middle, multinational)

"For me it's an ethical issue when the employers are chasing the money and not treating the employee as a person but more like a machine". (7, female, international marketing, middle, large)

However, several junior respondents identified positive experiences of management, describing supportive management and encouragement of individual growth. Those in lower and middle-management positions reflected similarly on the expectation for them to behave more responsibly, provide a positive environment, encourage collaboration and openness and to act as role models. Several commented on how expectations changed once they became a manager, commenting that workplace ethics were much more relevant for managers than for individual employees.

"*As client services lead … my bosses will say, 'You are the team leader and people around you will look to you for guidance and to be an example through your behaviour. You represent the business and the values and how we should behave as a business'. So, I have a moral obligation to the company. The way I behave with my staff, I try to impart the best bits of what we should be doing and all the bits that I feel frustrated about or don't agree with I internalise*." (1, male, advertising, middle, multinational)

"*My team lead was basically my hero, like he opened his mouth and I'm just like, 'Wow, whatever you say is just pure gold, I want to be like you'. So, I think once you get to that position, you try to reflect as much of that person as possible in a sense because that's the person you have learned from, in terms of the work environment*." (22, male, education marketing, middle, medium)

The narrative of both positive and negative experiences of junior practitioners was not just attributed to individual managers but was recognised as part of the management culture and leadership of the organisation. For those in the larger organisations, this culture was driven by written codes of conduct and training, clear processes and procedures and the encouragement of professional behaviour. In the smaller organisations, the culture was driven by the behaviour of the owner, chief executive and senior managers and was often enhanced by a flat structure and positive encouragement of openness.

"*I like that our CMO, who has a very strong opinion, is very clear on what is okay and what is not okay. So, we end up living and breathing it. He has a very clear idea and we are all senior and we all buy into his idea*." (2, female, digital, senior, small)

Issues and experiences of workplace behaviour between peers and employees at different hierarchical levels were described as an important part of ethics in the workplace by almost all respondents and summarised by two words: *professionalism* and *integrity*: *Professionalism*, where individual behaviour sets a standard to be emulated and *Integrity* where activity is consistent with values promoted and challenges perceived misbehaviour. This was described by one senior-level practitioner as having "*courageous integrity*" and by another as being "*perfect in your interactions with colleagues and be able to articulate and follow what you stand for*." (27, female, sales, senior, multinational)

Interestingly, both junior and mid-level practitioners demonstrated great awareness of the effect of poor management on productivity and the ability to do a good job. As a result, they identified people management issues and moral issues synonymously, understanding the moral responsibility of managers towards their employees and how this reflected on their responsibility to the reputation of the organisation.

Speaking up

Respondents reflecting on their junior years identified the difficulty of speaking up and voicing concerns irrespective of organisational structure.
Keywords and Subthemes: fear, power, openness, voice, job security, fraud, budget, whistle-blowing, mismanagement, turning a blind eye.

A minority felt able to voice concerns and attributed this ability to the corporate culture or their own forthright personality. The majority remembered that as juniors *"you feel like you don't have a voice. You have to hang on to a job*." (10, male, product manufacture, director, small)

Where anonymous processes were in place to voice concerns, no one engaged with this process, feeling uncomfortable talking to someone they did not know and not trusting the confidential nature of the process. The result was that practitioners who raised issues in their very early years attributed this to their forthright characters.

The type of scenarios challenging them to speak up ranged across unfair behaviour by managers, harassment, identification of fraudulent behaviour, abuse of corporate hospitality and entertainment budgets, abuse of data privacy, conflicts of interest, proactive identification of potential grey areas and of potential areas of ethical misconduct in less regulated or new business and marketing activity. However, five respondents described how when they spoke up about work pressure, harassment and abuse of budgets they were met with unsupportive comments.

Two cases of whistle-blowing because of fraudulent activity were reported and produced different outcomes. In one scenario, a junior manager identified that his senior manager was often diverting business to friends where he had a stake in the business and making payments to those companies for goods that were never received. The junior manager discussed this with some colleagues, but the colleagues were friendly with this manager and did not feel comfortable accusing him. He first confronted his manager who denied that there were any irregularities and when he

reported it to the senior management they investigated and found ongoing fraudulent activity. The respondent had no problem reporting this, but felt sure that if he had been a more junior employee he would have thought twice about it.

In another case, a mid-level manager working for an educational institution was put under pressure by the director of a client company to pay for trips and hospitality for the director and his wife. When she alerted her senior management to this, she was also put under pressure to grant this misuse of funds. When she refused to do this, no one in the senior management team supported her and they made it difficult for her to do her job. Eventually, the pressure exerted on her caused her resignation.

Further cases of speaking up due to discrimination and harassment are discussed in the next section.

In some cases, this inability to speak up related not only to ethical issues but operational and tactical issues, with some respondents not differentiating between the two. For example, some identified mis-targeting of customers as an ethical issue. Thus, many of the views about speaking up were general in nature, raising concern about moral issues of right or wrong, disagreeing with procedure or with tactical decisions without much differentiation.

"*I also strongly believe in being given an opportunity to speak or to tell what you really think but not to be scared of the consequences but to be honest, the reason I am still here is because I knew exactly where to shut my mouth and where I can talk*." (17, female, property sales, junior, large)

Respondents in management positions described how their confidence to speak up grew with experience and level of seniority. However, when it came to seeking guidance, younger employees could consult managers and refer problems to others, while as they became more senior in the organisational hierarchy, they felt less comfortable asking for guidance.

"*You just get to a certain level, you feel a bit stupid asking for guidance. You are supposed to come up with solutions and tell the boss what to do*." (16, female, financial digital, middle, multinational)

Interestingly those in more senior roles, while recognising the fear of speaking up that they experienced when they were juniors, maintained that their current organisations encouraged juniors to speak up. This view was supported by some currently in junior roles but not all.

Diversity and discrimination

Of considerable importance was the question of diversity and discrimination in recruitment, promotion and workplace behaviour with the following words frequently used:

Keywords and Subthemes: gender, age, race, nationality, multi-culturalism, culture, inclusive, sensitive, understanding, positive discrimination

Many of the respondents identified a diverse workforce and believed that marketing fostered an inclusive environment in terms of culture and nationality, particularly in London. However, they also identified episodes of gender, racial and age discrimination, and for the majority gender discrimination was a major concern.

The majority were very positive about diversity; they saw it as natural and important to generate creative thinking and to assist in multicultural understanding and sensitivity, which were essential for success. They were particularly mindful of the need to understand different cultures both within and across national boundaries, where perceptions, attitudes, rules and codes of conduct vary. This was discussed first and foremost as an ethical priority but also as important for business success.

"*Diverse environments make the most creative minds. If you put together people with the same mindset, the same background, similar education the output is linear not so creative*." (14, male, digital, middle, multinational)

Many also recognised the need for positive discrimination to further develop diversity. The majority appeared to understand the moral sensitivity of positive discrimination and supported it. However, some criticised this as discrimination, calling for job selection and promotion to be based on performance.

"Positive discrimination might be considered an ethical issue. In many businesses, you were considered for promotion quicker if you were a woman. It did not bother me because sometimes you need positive discrimination to counter the other side of it." (10, male, product manufacture, director, small)

This highlights the ambiguity in defining discrimination, which became clear as the discussion developed. For some joking amongst themselves and at each other as part of a team was harmless, but they understood that others might perceive this as insensitive.

Gender discrimination was recognised as most prevalent across the whole sample. While respondents saw women in equal roles at junior and middle-management level, they were concerned by the lower proportion of women at senior executive level. This was an issue mentioned unprompted by several male respondents and by most women. The female respondents also described some very personal experiences of discrimination.

"Yes, here 80 are male and all the executive team are male. It does not bother me because I am a bloke but I think we would benefit from more females in management. There don't seem to be a lot of women in senior positions and we do have a reputation of a boy's club. I see this with other clients where men rule the roost and there are just a few hard-nosed women." (1, male, advertising, middle, multinational)

This mention of hard-nosed women succeeding at the top concurred with another female senior manager who talked about her need to be "*absolutely perfect*" in all her dealings, but others identified the negative perception of women at the top having to be sharper and almost fearsome to succeed.

"Maybe because when you are a woman, you feel that you always have to be very professional to be as good as a guy … you feel that you have to be always on time, always perfect with your presentation, always perfect." (27, female, sales, senior, multinational)

A senior sales manager described how during her progression to management she was often not taken seriously, both because of her age and gender. Two women also described how once they achieved senior management positions they were often not treated equally in terms of pay or benefits. This sentiment of gender and age discrimination was expressed in another situation where a younger employee was told, *"for a woman of your age, don't you think you are already too well-paid."* (29, female, trade association, junior, medium)

A young female who set up her own company dealing with engineering products found it difficult to be taken seriously by clients and suppliers in what was a very male-dominated world. She experienced difficulties internally with job candidates thinking she was the secretary and asking to speak to the manager and with employees older than her not willing to accept her authority. Interestingly, age discrimination was not experienced by any of the male respondents.

Gender discrimination also appeared in relation to perceptions of appearance, which varied across cultures. One black junior manager described how she and her boss, a petite blonde, were taken less seriously than a brunette on their team, the blonde boss treated according to her traditional stereotype.

"My direct line boss has blonde hair and then our producer is a brunette and me, the black girl and my boss the blonde girl, we can talk until we are blue in the face and no one will take us seriously, but the moment the brunette talks she is respected." (18, female, events management, junior, medium)

Three women were particularly vocal about their experiences of direct discrimination: one described how she was made redundant while pregnant, and two how they were demoted after returning from maternity leave. Men and women

were very aware of the difficulty for women to progress after maternity leave and they all agreed that greater representation of women at the top of organisations was necessary.

The experience of sexual harassment was also mentioned as a tool of gender discrimination. Several female respondents experienced verbal sexual harassment, particularly when interacting with older men. These women often found distasteful situations where men made passes at them and joked crudely in their company, using sexual innuendo and banter. These women were not afraid to speak up, but often found the men unaware that their behaviour was offensive. Two women experienced instances of physical harassment that left them feeling vulnerable and afraid. One reported it to her manager and found that they were not dealt with in a satisfactory way, particularly when the punishment became her responsibility.

However, one female and two male respondents also described how gender issues can also be used to gain an unfair advantage. One described how he was side-lined for a promotion because of serious flirting by a female colleague, and another admitted to using her gender to try to gain advantage.

"*Well you can have crushes too … you know, if you have a crush on your boss … Well you can try and shape any … So, you find yourself behaving badly but not too bad because I always know where is the line and then sometimes you are like, you shouldn't be crossing the line*." (12, female, advertising, junior, large)

The existence of racial discrimination, while not mentioned by many, was considered important. While the majority felt that their workplaces were very diverse in terms of culture and nationality, when prompted they identified an under-representation of black employees. Interestingly, the black respondents did not mention racial discrimination unprompted, partly because they did not want to draw attention to themselves and partly because they resigned themselves to working harder because of their colour.

Of the four black and mixed-race interviewees, three had experienced instances of discrimination. One described it as a common occurrence throughout her career and that of her partner.

"*My first company, I was the only girl, and I was the only black girl. So, it was different, I just got on with it you know but what I did find and what I find within events especially now that I'm in a management position is that often when I get on site, it's not unusual for me to be mistaken as hotel staff, as opposed to being with the actual company*." (18, female, events management, junior, small)

"*My other half experienced it, he studied financial crime, got excellent grades but he never got a straight entry into it whereas all his class mates, everybody that was on the same course as him, they all walked into the jobs straightaway.*" (18, female, events management, junior, small)

Another junior practitioner was particularly scathing about a large multinational client that aligned themselves with diversity in their campaigns but did not follow this through in their employment practices.

"Everyone that worked there is white. I think there was two black people there but everyone in their campaigns was mixed race or black, so it's like they have in front where people can see it but really in the offices and in Germany their HQ or whatever I was the blackest person there and I'm mixed race." (28, female, digital, junior, small)

In summary, most respondents were concerned about gender discrimination and some women were equally concerned by age discrimination. However, awareness of racial discrimination was barely identified and only when prompted did they reflect on the very low representation of black employees in their organisations. There was much awareness of positive discrimination initiatives, which were mainly applauded

but in some cases were greeted with ambivalence. The feelings of those supporting positive discrimination were perhaps summarised by the following simile:

"If you think of gardening, you buy loads of flowers, some grow faster than the others and you do care about those that got overcrowded, you want to give them more space, put more nutrients on them, give them a bit more watering." (16, female, financial digital, middle, multinational)

4.2.3 External relationship management

Practitioners also identified ethical challenges in their external relationships. This section discusses relationships with suppliers, clients and customers.

Keywords: relationship, reputation, responsibility, saying no, integrity, honesty, trust, transparency

First, the notion of professionalism and integrity were explicitly applied to external relationships with a variety of stakeholders such as business-to-business (B2B) suppliers and clients and business-to-consumer (B2C) customers. Respondents identified conflicting responsibilities in these relationships that often challenged their behaviour and decision-making. They understood the need to develop a transparent and trustworthy relationship with these stakeholders, to develop their own personal reputation and to manage the company reputation.

"*Company guidelines are … expectations about my performance, how I represent the company, represent clients, it's about behaviour. The guidelines, therefore, become part of me every day … a personal moral code.*" (1, male, advertising, middle, multinational)

Relationships with suppliers

Beyond the need to behave with professionalism and integrity, the main ethical issues identified with suppliers were those regarding accepting gifts and hospitality, for example, in the case of events management:

"*A lot of venues will invite you to their show cases or invite you to dinners … for you to see the venue in its full glory, to see the different types of things they can do, to entice you with fantastic gifts … So, they will be top-of-mind when you have got an event or something that you are planning. I guess there's a really thin line as to where the Bribery Act comes in and that is a real grey area that we keep coming up against.*" (18, female, events management, junior, medium)

Several respondents described similar scenarios of being offered gifts by suppliers and were careful to follow company guidelines, or consult when unsure. However, junior practitioners were sceptical that senior colleagues adhered to those guidelines.

For those in manufacturing and managing product lines and managing their own businesses, the importance of audit extended beyond budget issues to the integrity of the supply chain.

"*I want my supply chain to be reliable and trustworthy. We make a lot of our stuff in the UK and we know where it is coming from. The stuff that is not made in the UK we make sure we know where it is coming from … I wish there was a way to force them to give more information but all I can do is visit the suppliers in person, see how things are made*." (10, male, product manufacturer, director, small)

Similarly, for the director of a small beauty products company, the ethical nature of the supply chain was imperative (Portrait 17, Appendix I). She insisted on certain standards with suppliers, emphasising the avoidance of child labour and exploitative wages and conditions. However, there was constant competition with organisations making similar claims with no evidence of maintaining those standards.

Relationship with clients

Practitioners working in agencies identified several budget-related issues such as hospitality and gift giving, and manipulation of budgets. These were similar to supplier relationships and, as in the previous examples, instances of gift giving were understood as a potential bribe to be avoided.

"*I had a situation where I had a direct client and he was young and so full of himself. He was a very high-profile client and he told me that if I could get him a good discount he would accommodate me. If you are caught then you are in trouble, so better not do it."* (13, female, property sales, junior, large)

Two other respondents discussed the distribution of props at the end of a photo shoot or campaign and whether they should be considered as gifts. One described how at middle-management level she felt quite strongly about the moral implications of receiving props, even with client consent.

"*If you are doing a photo shoot for watches, those watches can't be returned. They are then part and parcel of the budget for that shoot and at the end of a shoot people divvy up what is there, with the client, it's not, you know, under the table but somebody says, 'Oh, that suit will fit my husband and that watch looks like a good one' … I couldn't fathom how that would ever be okay. Of course, you can't take it … you have an obligation to declare that you are essentially receiving gifts or bribes*." (2, female, digital, senior, small)

Those on both the client and agency side experienced many grey areas regarding setting and spending budgets. Three junior employees witnessed budget abuse by senior management who stretched the company or client budget for their own benefit: "*I mean money being spent frivolously, not necessarily always on business by very senior people.*" (18, female, events management, junior, medium)

Awareness of the potential for budget misuse and misreporting resulted in close monitoring of how agencies spent their budgets and drove the responsibility to

ensure expenses were accounted for and transparent. For some, this was not so much an ethical issue but a serious legal issue, with severe regulatory implications, and for others a matter of efficient business practice.

"*Sometimes they would say, you know, 'If I don't spend this budget I am going to lose it but we are now on the last day of the quarter, so can you bill me for something that we did and then spend it next quarter,', it's not a terrible ethical quandary but basically the client is asking you to break the law.*" (2, female, digital, senior, small)

With regard to pricing, two agency practitioners reported a lack of transparency and honesty when quoting prices to clients that had no relation to the real cost of the job, while others saw it as legitimate business dealings where the clients are laughed at for paying such large retainers without scrutiny, so they are considered fair game.

"*I think one of the biggest things in agencies is when you get a brief and you have to do cost allocations and time allocations. You have to book the senior strategist in for 2 hours but he says, 'No, book me in for 6,' but meanwhile he only takes 10 minutes to look at the overall strategy, so the quote increases ten-fold. Meanwhile we could have done it for a lot cheaper."* (22, male, education marketing, middle, medium)

The agency practice of receiving double commission from both client and supplier was highlighted by two examples, one in the property sales industry and the other in advertising. This lack of transparency in the advertising industry, reveals how agencies receive payment from the client for their work and expenses but may often get additional commission from an external supplier who is involved in supplying inventory or executing part of the work. This leaves clients unaware of the true costs of the campaign and difficulty in internal accounting.

"*The complexity of the many in-house and external suppliers and media touchpoints involved in a campaign results in a lack of transparency in attributing campaign outcomes to specific activities and specific costs … people are not clear what they are paying for*." (2, female, digital client, senior, small)

Relationships with consumers

For those working in the business-to-consumer sector, the end consumer was identified as an important responsibility when it came to data usage, consumer targeting and honesty in sales and promotional claims. However, in most cases the consumers were not mentioned explicitly. Instead, it appeared that the consumer was mentioned implicitly as part of the need to maintain a positive brand reputation.

Explicit recognition of responsibility to consumers varied across types of companies and the level of exposure to individual consumers. For example, in Portrait 28 criticism is levelled at the large brands and their "false" interest in the end consumer.

"*With a brand that is that big, you have a duty of care for the people that you are selling to and for the people that are involved the whole way through your process … they should take it upon themselves to really know those people that they are selling to not just sell them.*" (28, female, digital, graduate, small) See Portrait 28.

Three respondents referred to previous student jobs where direct customer contact was more frequent. In these cases, they appeared to feel the greatest responsibility to their team and the company, considering the consumer as part of that responsibility to the company and its reputation.

Other functions with more direct exposure to consumers, such as market researchers with respondents, professional associations with members, recruitment and sales people with potential customers, identified them as their first responsibility.

Significantly, individual consumers were given the greatest consideration in terms of ethics by those working in industries perceived as more ethically questionable, such as gambling and tobacco. Two practitioners involved in gambling businesses appeared to be particularly conscious of the unethical perception of their business and the duty of care they had to their customers. It was important to view consumers as people, not numbers, and consider whether you are offering them something of value.

"*What I do in mobile marketing can be considered by some as gambling. It's a tricky issue. As a person, you can take the high road easily if you consider them as numbers in a database but they are people that you may offer them hope but actually with one hand you are offering hope and with the other you are putting their hand in their pocket and you are taking the money, it's tricky … I am just selling the hope, this is the thin line*." (8, male, mobile lotteries, middle, small)

This consideration of consumers was also top-of-mind for a junior practitioner working for a lottery company. In Portrait 32 he describes the ethical issues in this controversial business: the duty of care to prevent gambling addiction while providing a quality service. While this was driven by industry-wide regulation, the respondent emphasised this responsibility and how seriously the company engaged with it. Overall, these practitioners were the most thoughtful and reflective about the effect of their business on the individual.

Of all the topics discussed, the use of consumer data was recognised as the greatest area of concern both in the present and in the future. For many, there was a responsibility to the individual to preserve confidentiality and privacy: this was explicitly mentioned in relation to digital profiling and targeting of consumers, trade association members and the use of market research respondent footage, and to proactively anticipate grey areas not covered by regulation. Specific experiences and views on data usage are discussed in greater depth in Section 4.3 Ethical Topics of Concern.

4.2.4 Stakeholder relationships - conflicts of interest

In the main, respondents understood their responsibility towards the company they worked for but some expressed an awareness of responsibility towards more than one stakeholder.

Keywords: responsibility, loyalty, conflict of interest, confidentiality, transparency, disclosure, respect, competing loyalties

A young practitioner in her first year in recruitment identified the difficulty of responsibility to two different clients, the job candidate and the company looking for new employees, while representing the recruitment agency she was working for.

"I recently had a candidate asking me not to disclose their current salary and …I made sure that whatever discussion I had with a client on the candidate's behalf I didn't disclose that information. So, for me it's conducting myself in a way where I respect a candidate's wishes and at the same time I'm doing my job properly." (19, female, recruitment, graduate, small)

This young graduate explained how her choice of candidate, how she deals with the candidate, how the candidate views her as the recruiter, ensures that the candidate will reflect the work of the recruiter and maintain the client's trust in the brand.

"*Ultimately, your company and your values and the thoughts that people have of you as a company stem from the kind of candidates you speak to, the thoughts that a candidate would have of you and your company, and when that candidate goes to an interview they represent an element of me and my company as well."* (19, female, recruitment, graduate, small)

Two practitioners in market research spoke of split loyalties between client, agency and respondent that were unique to market research. One working in ethnographic research described the difficulty when clients or senior management in the agency request to use some of the research footage for publicity purposes.

"*It's difficult because clearly they [the client] are paying our salary so there's always that challenge but again it always comes back to the first responsibility for [the agency] as an organisation is with the respondent … they are the innocent people in this scenario*." (4, female, MR, middle, multinational)

However, in these cases, while described as an ethical issue, support from the agency's legal team demonstrates this as a matter of compliance with the industry code of conduct and preservation of the company reputation.

A recent graduate in a more senior role reflected on similar divided loyalties between company, potential partner and consumer, where the student is the consumer. When they approached a public charity to give them a list of disabled students that could apply for funding to their university, the charity requested a finder's fee, a fee when the student got their first internship and 15% of the student's annual salary, every year. Furious at this charity wanting to take advantage of these students and not wanting his organisation to be associated with this charity, he rejected their offer but later reflected on whether he had made the correct decision for those potential students.

"*At the end of the day, yes, I did the right ethical thing for my organisation that we didn't sign for that student but imagine the students that we could have taken, how their lives would have changed and no one asked them, would you mind giving 15% of your salary?"* (22, male, educational marketing, middle, medium)

Some situations created conflicts of interest between different employers in the same industry and others between family, personal and company loyalties. One senior-level sales manager expressed surprise at the prevalence of job switching within the computer industry and the lack of concern over the sharing of proprietary information when switching jobs between competitors.

"*We always see emails like, oh this person is coming from [Company Name], she was in charge of monitors and she was unhappy with the company so she is coming to us and she is going to work on monitors and she knows exactly what they are going to launch next year, how great is that – and this is really surprising to me.*" (27, female, sales, senior, multinational)

She avoided experiencing this conflict by transferring to a different industry when she switched companies. For her this personal moral choice that people face when moving to competitors is about safeguarding proprietary information and testing personal integrity over the wish to get to the top quickly.

Another practitioner's integrity was tested when he faced a conflict of interest between himself, his family and the new company he was joining. He described how after working for the family business, he interviewed for a competitor and when they offered him the job, he declared his conflict of interest and requested a special agreement to avoid any problems. He also described a more recent example with similar conflicting interests, where he worked for a competitor in the same industry as his two brothers and where his brother offered to help him with information.

"It was difficult because I felt as if I was cheating which was pulling me in one direction. The other thing was hang on I could make a real name for myself because I know what they are doing well I can employ it here and within my first six months of my probation I could have shown that I was doing really well. Some people in the company absolutely wanted me to pass on this. There was another senior manager who was very senior and very strong willed and he said look whatever you can get hold of just give it to me, I have no qualms in using this. But my line manager was not happy with me doing that." (9, male, services, middle, medium)

One digital marketing executive in the finance industry acknowledged that the reason for hiring people from the competition is to try to take advantage of their knowledge. In these cases, she identified the individual's responsibility to understand what general knowledge and experience could be shared, what was proprietary and what impact their behaviour would have on their personal reputation.

"*But I don't think if you do that, your current colleagues would rate you because it's a small world. People will be cautious what they tell you in case you leave us to go to someone else and I think it's kind of self-regulated.*" (16, female, financial digital, middle, multinational)

Conflicting value systems

Different views and behaviour were expressed regarding how to deal with conflicting value systems using the following keywords:

Keywords: personal values, company values, norms, compromise, professionalism, misrepresentation, honesty

For two managers, it was important to identify with company values and norms and ignore their personal values and prejudices. This was their interpretation of professionalism.

"It's just a work project so I think you need to abstract yourself and do it, you are not part of it, work is." (3, male, advertising, director, small group)

However, for many, personal values were universal and must not be undermined by the demands of your job or workplace.

"I think the main one is to not compromise your own morals in what you do in day-to-day life, it shouldn't be compromised just because I'm in an office or just because I'm working for a brand." (28, female, digital, junior, small)

A young Muslim described her religious values and when asked to misrepresent herself she politely refused, believing that honesty was not negotiable. In another situation, she was presented with a tactic that she viewed as a breach of confidentiality and similarly did not engage with this activity. In both cases, her view was accepted and she was not put under any pressure. Another practitioner working outside the UK found the tactic of industrial espionage something that was expected as part of her role and when she refused to get involved in this activity she was side-lined.

Value conflicts also occurred when four agency practitioners were allocated to client accounts where they had moral reservations. While their requests not to serve on a

specific account were considered, they were not always accepted. In three cases, they agreed to work on those accounts for a limited period and justified this by insisting that they would refuse if it were of greater importance to them. One described putting in a request not to work on a large multinational account and was told that it would be good for his prospects of promotion to work on a range of accounts, even ones he did not like.

"I told him that it would be hard to work on a business where I don't believe in the product. He said we need to move you up the ladder so you have to have a range of experience and clients. You can't always manage work that you like and you need to learn to do it in a professional way." (1, male, advertising, middle, multinational)

Career choice was also the subject of conflicting values. Some talked about not compromising their values to work for tobacco, or pay-day loan companies; others felt their choice of industry was not as important as how one behaved within that business. The two practitioners in the lottery business were aware of the negative moral perception of gambling. One emphasised that if one stuck to values of honesty and transparency, ethics were not compromised. Another suggested that carrying out his work according to the law was key to ensuring ethical practice and personal reputation.

"We know that what we are doing is not considered very ethical but we keep it legal, transparent and we are clean players. No under the table stuff and we have drawn some ethical lines. We say we go up to here, our competitors may go further than that … but even if the clients say we don't care we need the revenue this year so do what you want, we still put our internal limits." (8, male, lottery, middle, medium)

Six practitioners also talked about the important principle of encouraging sustainability within the workplace. These were business owners and employees of small companies, conscious of their societal obligation and duty to encourage cost efficiencies. Practitioner 17 describes the difficulty of reducing the environmental impact of packaging, the stated company value of environmental responsibility and the need to use packaging to successfully compete with premium products. Two

further business owners identified their attempts to encourage sustainable practices in the workplace as both good environmental and business practice. Finally, one graduate trainee described disappointment at colleagues not living the environmental values of the product they were marketing (Practitioner Portrait 33.)

Finally, while many practitioners focused on the process of executing marketing activities according to values, norms and rules, there were four who became quite reflective and questioned the ethics of marketing itself.

"Sometimes I do think as a business you put such high target on your staff … and then to achieve that target, people from various parts of the business have to come up with solutions. So, they lower the rates again, to ensure we are market leaders and then because you push the rate so low, your margin is lost and you have to push even more to break even and then by pushing it out more you are spending more marketing budget and promoting it to a targeted group of people … and then you lure them with this kind of nice glossy message about achieving your dream." (16, female, financial digital, middle, multinational)

"*Sometimes I'm like, 'Why am I doing this, why do I do this, what is my contribution? I'm in marketing should my efforts go to something good or even good in marketing rather than selling [Company Name] products, does the world need an [brand], does the world need that?'*" (12, female, advertising, junior, large)

Another respondent also justified the essence of marketing in terms of how the company's core offering (in this case trainers and sporting goods) promoted a healthy lifestyle. For him, this outcome confirmed the ethical nature of marketing.

One described tactics used in marketing as soulless to the point that he questioned the very nature of marketing and the tactics used. His multiple experiences of sexual and racial discrimination, misleading claims and lies to customers and potential customers, illicit and illegal behaviour led to him leaving the for-profit sector for the charity sector.

However, the majority did not question the essence of marketing itself as an ethical practice nor its contribution to society. Their priority was to behave according to values of honesty and integrity and according to the law.

4.3 Ethical Topics of Concern

This section presents views on the key areas of current and future ethical concern within the marketing function. This covers data usage and presentation and misrepresentation of information.

4.3.1 Data usage

The subject of data and information usage was the most talked-about area of concern within the marketing function.

Keywords and Subthemes: privacy, confidentiality, intrusion, email, sharing, contact, information, data protection, permission, consent, social media, grey area

All respondents were aware of the potential for intrusion and breach of privacy, however, genuine concern over unethical activity varied over time and according to level of seniority. Those interviewed in 2016, occupying more senior-level positions, demonstrated greater concern and saw data management as a grey area being exploited with little regard to privacy and data protection. Those interviewed in 2018 showed less concern, as regulation had recently been introduced and the new EU regulation was soon to be introduced.

"*Data, the experience in every company has been about data. Meaning emails, phone number and personal data and how you use it. My experience with big business is that it is a tool to make money out of with no consideration of the person behind it and the ethical issues."* (10, male, product manufacture, director, small)

Most practitioners reflected on both their experience as consumers and their need as professionals to use data as part of their business activity.

"*I thought about the person that worked on this and needed the information, well I am in their shoes and I would want that info. and need them [consumers] to tick that box and then I thought personally that I did not want to tick that box and share my details. I started to ask questions …. Everyone took a step back and quite a few people said, 'Do you want to open that Pandora's box?' It was quite a difficult discussion to have with the marketing team, we almost did not want to talk about it because it might restrict what we are doing*." (9, male, services, middle, medium)

Those working with sales teams questioned the way sales leads were identified, which they understood as prone to abuse. Concern was voiced by practitioners as consumers over the use of social media and its intrusion into people's private lives, with one creating the analogy of *The Truman Show*. The same respondents were also concerned over the use of digital and social media by companies to research specific individuals going for job interviews and others more generally over the ability to profile consumers by their shopping and browsing habits.

This practice of profiling and targeting consumers with promotional information was identified as the greatest ethical and business challenge, where marketing was constantly finding ways to engage with the consumer. There was great awareness as to how consumer profiling can identify those likely to be receptive to your messages through algorithms that make this targeting increasingly accurate. For some, this made their work easier and ensured they were only messaging people that wanted to engage with their activity, but others saw this as a more sinister intrusion of privacy, allowing companies to know too much about consumer groups. However, as highlighted in Portrait 11 the majority saw this as necessary to perform their job and were confident that they were following strict rules of engagement.

"we are not doing anything to annoy you, creep you out or use your data in the wrong way but we would hopefully find the time where you are receptive to our message and give you a message that was worthwhile. So, it's sports content, so we will show you the highlights of the games we think you will be interested in, as opposed to just annoying you." (2, female, digital, senior, small)

The conflict for those working in digital marketing agencies was how to deliver many prospects expressing interest in the client's product without being spammers. There was often a conflict between delivering qualified contacts who had indicated some interest and delivering many contacts, no matter who they were. One client was identified as not caring about targeting or spamming but just wanting to get their message out to as many people as possible. The practitioner on this account felt their approach smacked of unethical practice, as their overall aim was to get traffic to their site, using any tactic necessary. Another working in events management was unable to deliver the volume of candidates agreed upon with the sponsor. As a matter of survival, they opened the event to those not part of the target group, thus delivering the volume but not the audience requested.

Moreover, some recognised that consumers wanted conflicting benefits, privacy but also information that is tailored to their needs plus the ability to control the information given.

"There are going to be more problems with segmentation when people are going to feel attacked but at the same time people don't want a one solution fits all and people like personalised products … that's just two different trends, completely different." (12, female, advertising, junior, large)

One experienced marketer concluded that this attempt to understand and segment customer groups to such specific criteria was not only morally questionable but was producing decreasing returns. He recognised that business and ethical decisions could be mutually beneficial.

"I have seen at some point we are getting so much data on these campaigns that we start over-segmenting. When we go from targeting one to targeting 100 groups we realise that those 100 groups create more hassle than profit. We will then find a way that makes common sense and is not so intrusive." (8, male, digital lotteries, middle, medium)

Despite concern for the misuse of digital and social media for marketing purposes, for these practitioners, digital media offered numerous benefits and the solution to any ethical issue was connected to the law. Those interviewed in 2016 expressed the need for legislation to catch up with potentially intrusive practice. Those interviewed more recently identified the rules and regulations protecting data usage and saw the impending GDPR regulation as the solution to any potential ethical issue. One mid-level manager recognised that it was marketing itself pushing the ethical boundaries of information usage, with regulation constantly reacting to exploitation of those undefined boundaries.

"Sometimes the campaigns that are happening move faster that the legal admin and paperwork can catch up. So, this has been a pattern all the way through and marketing has always been evolving and sometimes moving at lightning speed and the rest of the business is struggling to catch up." (9, male, services, middle, medium)

Additional noteworthy experiences of conflicts over data usage were very specific to the marketing role and subject to legal restrictions. These were mentioned earlier when referring to conflicts of interest with stakeholders in the recruitment industry where details of a candidate are forwarded to a client without permission, in marketing research where respondent data is used for promotional purposes, to selling or passing on databases of customer or member information without express permission. Particularly interesting was the identification of methods of artificially raising one's Internet profile by buying link-banks.

Finally, the issue of intellectual property was mentioned by several practitioners across marketing functions. They demonstrated a high level of awareness of how to deal with published information and ownership rights over information and images. One described having to say no to her bosses who wanted to republish content without permission. Those working for membership-based organisations described many requests to share details of their members or to sell databases. Rules and regulations were very clear and no grey areas were identified, but they did have to push back against other internal departments and clients who were unaware that

their proposed activity would be in breach of intellectual property and data-sharing laws.

The above examples demonstrate an ambivalence towards data usage, where for a marketer data usage is essential but as consumers, intrusive and annoying.

4.3.2 Presenting information to internal stakeholders

Presenting information and reporting to various stakeholders internally and externally is a vital part of the marketing function, and misrepresentation was the subject of frequent experiences and connected to the following keywords:

Keywords and Subthemes: misreporting, misrepresentation, information, pressure from senior management, transparency

One junior-level practitioner working for a multinational manufacturer talked mostly about the demands of the headquarters when reporting information. He cited several cases where headquarters requested research to be carried out to assist in suggestions for new strategies and products. However, headquarters pressurised him to present information that supported the project they favoured and ignore alternative solutions. This happened at all levels, so that presenting evidence to support certain projects was a question of massaging information and telling headquarters what they wanted to hear.

"If your boss is telling you, 'I want this project to be approved, find a way,' then you will have to find a way and that is what my boss is doing …. But when they are telling you, 'Okay so use this model and just find a space for it,' you can't really invent this space but they are asking you to." (23, male, product planning, graduate, multinational)

Instances of massaging data are described in Portrait 11, while other respondents described the dilemma of how to deal with errors in the reporting of budgets between supplier. Identification of misreporting of campaign achievements was

however identified by an events coordinator when recording the target market reached for a sponsor. In the case of compliance, one product planner felt uneasy about the data on emissions targets presented internally and feared they were being misrepresented to meet with required emission targets.

"We want to show that we are not polluting, it's a huge thing for the company and sometimes I think it's really difficult even to know if [company name] is not even lying to us as product planners, because if you go above emissions targets, you will be fined millions of euros and right now I think that they are trying to find a way to bring down the grams but we don't know how and you want to trust them but I think we are not safe." (23, male, product planning, graduate, multinational)

Presenting information to external stakeholders

Those working in marketing communications and sales were very aware of the potential for misrepresentation in promotional claims.

Keywords and Subthemes: misleading claims, misrepresentation, exaggeration, honesty, pressure from client, transparency, consumers, credibility, trust, reputation

Very few had been involved in writing or voicing false or misleading promotional messages. Those working in large companies had all communication checked by legal teams. Moreover, three advertising executives expressed confidence that consumers were no longer vulnerable, and scrutinised claims carefully.

"In the 80s there was a lot of misleading advertising and consumers had less access to info. Consumers were naïve. We are in the information age, consumers are savvy and brands are savvy to consumers being savvy. Messages are more subject to the rigour of consumers." (1, male, advertising, middle, multinational)

However, small business owners found they were competing with a lot of misleading claims that put them at a disadvantage. Portrait 17 identifies the health and beauty

industry as particularly susceptible to this, where using multilevel marketing distribution chains, messages can become exaggerated along the chain.
For all respondents, the issue of misleading claims was about honesty as a key value. One person starting out in a junior sales role reflected on the need to use misleading words to sell the product: she decided to choose a company where she had confidence in the product.

"*When I first started, I was very honest … but I found that it didn't get a good response. So, then I found that whilst I wasn't being directly misleading, I was playing on words …. So, it's about recognising how this might affect your reputation and knowing how to behave moving forward."* (18, female, events management, junior, medium)

Another junior, in sales, was reflective about the difference between honesty and exaggeration, believing that we all tend to exaggerate the good things about our products and services just by focusing on the positive features; however, she differentiated dishonesty as a deliberate attempt to falsify or mislead.

In two cases, practitioners recalled incidents as juniors where they were asked to mislead, one by making false claims and the other by misrepresenting her identify to spy on the competition. In both cases, they refused to do this, but for different reasons. For one, any false information would come back to her and would reflect badly on her and the brand. For the other, it was against her moral and religious values to deceive. Another three respondents emphasised their disapproval of the use of ambiguous and false claims that they identified in their organisations because of the potential to damage the brand. The risk of damaging relationships with buyers and, therefore, the brand, was a view widely held amongst respondents as to why their companies were so careful to avoid misleading claims.

"*I tell them no. A lot of our clients are repeat buyers, so I just tell them that if you do this type of lie once then you lose the client forever*." (13, female, property sales, junior, large)

For others, misrepresentation was not just about product or service description but more complex. One respondent working in a digital agency was particularly concerned by the strong influence of celebrities who endorse products but do not declare openly that they are being paid. This disingenuous positioning created a dilemma for a junior PR practitioner who found it difficult to recommend certain experts and influencers for a PR campaign as they tended to amend their expertise according to who paid them.

"Initially when I got to know her she was all about kind of like healthy choices and convincing people that they should love their body for whatever kind of shape or size they are, no matter what, but eventually she was kind of like all about promoting that lifestyle of being super-ripped and toned and only like living off protein shakes." (21, female, PR, junior, multinational)

For this PR executive, this was both a moral and business dilemma where the credibility of a disingenuous influencer could affect the credibility of a PR campaign.

"*I'm not really confident, let's say, in recommending her to clients anymore. Yeah, that's probably it, because I just can't really recommend those kinds of influencers that are one person one day and might be another person the other day.*" (21, female, PR, junior, multinational)

She also recognised the dangers of highly skilled PR people drafting messages that mislead voters in political communications. She did not feel that this discredited PR and marketing communications as an unethical activity, because consumers were able to judge the truth of communication about products and services by trying them. She felt that political intention and activity was not so easy to judge and, therefore, more prone to abuse. Another junior (Portrait 28) was very sceptical of a client brand that associated itself with charitable causes and partnered with brands embodying diversity but did not engage with the cause or live the values of their partner brand.

"*That's how [Company Name) are staying relevant, all of their campaigns are diverse and all of that stuff but really the people behind it, it's like it doesn't go all the way through the brand, so it's kind of, people can see through it I think*." (28, female, digital PR, junior, small)

This view of CSR activities was perceived differently by three practitioners working on the client side. While one understood that their firm's CSR was initiated from senior management to enhance brand reputation, two others described how CSR activities in their company had started from the employee's own initiative. Furthermore, in Portrait 32, CSR is identified as a genuine attempt by the company to give back, whilst recognising the benefit for brand reputation.

Two sales people talked about the difficulty of balancing factually correct claims with conjecture when trying to promote a totally new product. In Portrait 33, a graduate working for a start-up developing a prototype for a sustainable technology, found it difficult not to make unsubstantiated claims when talking about what they believed the technology would be able to do in the future. She was often criticised by the engineers in her company for not telling the truth when part of the prototype failed to perform and they needed to redevelop it. She could not mention failed performance and needed to continue to publicise the future capabilities of the technology to keep potential investors interested.

"*So, you can imagine that the marketing is quite hard because you don't have a real concrete final product that is tried and tested*." (33, female, start-up, graduate, small)

The perception of three respondents, not in sales, identified how increasing sales targets could result in false claims and exaggeration. However, those working in sales identified false claims as a sales tactic of the previous generation where the aim was short-term sales volume as opposed to the current goal of long-term relationship building. Junior sales people selling face-to-face were most uncomfortable when they were pressurised to up-sell additional products not requested by the consumer or client. They felt this was intrusive and opportunistic and annoyed customers.

However, for those not engaging face-to-face but via digital media, up-selling was justified if presented in an engaging manner and of relevance to the consumer.

Overall, although instances of misrepresentation were identified, the majority were confident that their organisations were not involved in making misleading claims because of strong legal compliance and the negative consequences for the brand.

4.4 Consequences of Ethical/Unethical Behaviour

This final section identifies the experiences and perceptions of the consequences of ethical behaviour in three sections: reputational consequences, financial consequences and social consequences.

4.4.1 Developing trust and reputation

The key consequences of ethical and unethical behaviour amongst all respondents were unequivocally related to company brand and personal brand reputation.

Keywords and Subthemes: transparency, accountability, integrity, professionalism, honesty, credibility, disingenuous behaviour, long-term relationships, consequences

Practitioners all talked about ethical behaviour as a key factor in building long-term relationships and trust, with two indicating CSR activities within their companies as important ways to give back to society and mitigate any potential harm their business might cause. They were aware of how the ability to measure everything and share information drove accountability and transparency. They identified the negative impact on trust created by disingenuous behaviour where companies did not live their values through both internal management and external behaviour. Consequences to the brand and company reputation were the possibility of losing business where reputation was compromised.

Personal consequences of poor ethical standards were also considered. One respondent immediately after graduation found herself misrepresenting facts to

make sales. She realised that she did not want to be associated with this behaviour and left the company. Others were aware that unethical behaviour and breach of trust affected personal reputation and success. The importance of building trust in their relationships drove them to behave professionally in all their dealings.

"I*n the long run, it will damage reputation and it will make things difficult for you to do business if you can't be trusted.*" (29, female, trade association, junior, medium)

4.4.2 Financial and social consequences

Legislation and compliance made practitioners very aware of the financial consequences of unethical behaviour and suggested that this was a key motivation for corporate behaviour. Significant drivers for organisations were the threat of large monetary fines for improper or illegal behaviour.

Some expressed awareness of the potential negative social consequences of their work. Those working in gambling were aware of the issues of addiction, those working in health care research were aware of the responsibility to vulnerable respondents, and in higher education they were conscious of their responsibility for students' futures. Practitioners in small companies highlighted the impact of business on the environment but only a small number challenged the overall purpose of marketing.

One senior employee in the technology industry was aware of the effect of scaremongering and divisive messages on social cohesion. He was concerned to use marketing as a positive force, and he sought creative ways to promote inclusivity, by holding events and seminars to encourage women and different ethnic groups in the technology industry and further enhance the reputation of his company. His recent move into the charity sector represents this need to use marketing for social good.

"*I see great examples of marketing, I think it's beautiful and it's really effective and because I understand the power of it, I understand the depth of it as well. Because I have seen it used at its very worst but at its most effective I respect it as well. Now,*

I'm using marketing in the right way, reaching out to the unheard groups and for me that's great and I'm using it for something that is a bit more ethical." (35, male, not-for-profit, middle, medium)

4.5 Summary of Experiences and Concerns

Ethics was defined by values that enabled professionalism, integrity, honesty and respect and was frequently associated with compliance and rules. Three main areas of experience were identified: firstly, the role of compliance and regulation as a positive influence on ethical behaviour was described. Secondly, experiences in internal relationships were identified, including management and discrimination. Thirdly, challenges in external relationships were identified with clients, suppliers and consumers. Frequent issues of concern in the marketing function were data usage, misleading claims, disingenuous behaviour and transparency and management of budgets. Finally, the link between internal and external ethical behaviour was identified frequently as an important driver of trust, integrity and honesty to develop personal and brand reputation.

4.6 Ethics Education and Training

This section discusses practitioners' attitudes to ethics education at university and ethics training. It differentiates between those who participated in formal ethics education at university and those that did not.

4.6.1 University ethics education

Of the practitioners interviewed, the majority (26) did not participate in a specific ethics module while at university. Of these 26, some remembered discussions or speakers on environmental issues, social marketing or the study of different cultures or short discussions on ethics in advertising as part of a class. However, few identified specific issues or cases that were part of any formal sessions. Their views of ethics education were a result of their experiences in the workplace and in some

cases matched how they defined ethics as discussed at the start of this results section.

This section identifies the diverse range of ideas and suggestions for ethics education, suggested content and delivery. It also compares the views of those eight who previously participated in an ethics module or workshop and those that did not.

Value/purpose of university ethics education

Most practitioners felt that university ethics education was important and should be a formal part of the curriculum. This was emphasised more passionately by those eight respondents who had taken part in a formal ethics module. However, they differed in their views as to its value and purpose.

Keywords and Subthemes: preparation, expectations, behaviour, application of values, personal rights, saying no, being assertive, awareness, questioning

For the majority, ethics education was to prepare students as to what to expect of their managers and how to behave, conduct themselves professionally and apply the values of honesty, integrity and respect.

"*People don't actually know what they are allowed to do. They push those boundaries because their boundaries haven't really been put there. They are, kind of, expected to know what is morally right and what is morally wrong but not everyone does.*" (28, female, digital, junior, small)

Particularly strong feelings were expressed by those that had experienced difficult situations with management, who expressed ethics education as a defence and an education about one's rights.

"*It's important that you are exposed to it because then you can defend your rights … you should never trust the organisation … your career and your professional development is dependent only on you because there are organisations, there are*

redundancies, there is unethical behaviour, there is discrimination, there is harassment, there are so many issues that you can face and no one will come to save you." (15, female, financial marcomms, senior, medium)

Respondents suggested preparation with assertiveness skills, how to respectfully say no, how to set ethical limits to one's own behaviour and to the behaviour of the manager or client. Similarly, those who had previously studied ethics used more positive language to describe ethics education as a means of developing confidence to act according to values, to express those values and to support their behaviour.

"*I do think it would be good to have a class to teach people that they have to sometimes say NO, they have to respect people, to have borderlines, in order to protect your job and your client, because the next day if you do not protect him you will not have him*." (8, male, mobile lotteries, middle, medium)

Several respondents only identified ethical challenges related to the marketing function after considerable probing. Recognising their own lack of awareness, these respondents emphasised the importance of enabling students to identify ethical issues and raise awareness of the complexity of these challenges.

"*You had to ask me quite a few questions about specific issues. I wouldn't have thought they were ethical issues at the beginning of the interview and I'm realising, later on, yes there are a few more ethical issues*." (29, female, trade association, junior, small)

Those who were more aware of ethics in marketing activities, particularly those that previously studied ethics, identified the need to uncover and debate tricky grey areas not covered by law, where thought and judgement were called for. Moreover, those who had previously studied ethics emphasised training students to look at things from different viewpoints, to question things, not to accept the status quo and discuss how to deal with difficult situations.

"It's about learning to ask more questions not taking everything for face value and really digging deep and scratching under the surface of what is going on." (20, male, digital, graduate, small group)

However, not all respondents recognised the value of ethics education at university. Four respondents felt that by the time you reach university you should be aware of your moral values and the difference between right and wrong. They felt that moral values could not be taught in a short space of time in formal education but were part of your upbringing and learned experience over the years. One perceived ethics education as a condescending way to be taught right from wrong. Another felt that it could only be achieved through experience.

"My honest answer would be no because I don't think university or anything can prepare you for what you are going to face in the work space, that's just something you have to learn, be thrown into it and get bruised a few times, then you learn your lesson." (16, female, financial digital, middle, multinational)

Finally, one junior sales executive felt ethics education a waste of time and was cynical about its real importance to companies. For her, ethical behaviour and protecting the brand were obvious but the bottom line was really about sales performance.

"Oh, yes, all that bullshit, yes, all that timewasting. They say you have to be an ambassador of the brand, of course you do and how to talk etc. but at the end of the day they only care about your performance, and if you can sell. If you can't sell you can't survive. Doesn't matter how ethical you will be." (13, female, property sales, junior, large)

Suggested content of ethics education

Initial suggestions for the content of university ethics education focused on discussing practical issues and a preparation as to what to expect.

Keywords and Subthemes: developing competencies, professionalism, diversity, discrimination, multicultural understanding, reflection, questioning ethical limits and grey areas, debating, the law

As previously mentioned, many emphasised the importance of developing professional and responsible behaviour in the internal and external environment with colleagues, managers, clients and suppliers.

"If I had been taught ethics and how companies did not always behave by these rules, and it was your own personal responsibility to have your own ethical code, it might have been useful. Whether I would have listened is another problem." (10, male, product manufacture, director, small)

This focus on responsible behaviour also included the examination of broader issues such as human rights as it affects individuals in the workplace, racial and gender discrimination, sexual harassment and developing sensitivity and understanding of other cultures.

Others, however, emphasised a more reflective, personal approach to ethics, considering your personal values, how they are applied to your behaviour and to your role, where your ethical limits are and where you draw the line in different cases.

"*Yes, everyone has his own ethics. But someone sometimes has to put them in an order or to say your thoughts*." (8, male, mobile lotteries, middle, medium)

This meant the development of skills to assist students' ability to engage, such as personal reflection, debating, deep thinking and questioning to develop the individual's moral compass. These skills would be applied to marketing activities such as data protection, privacy, sustainability, protecting vulnerable consumers and conflicting responsibilities.

Some saw a benefit to understanding the law and its connection to ethics. For others, discussing the prickly grey areas not included in law were more important. This was particularly emphasised in relation to data and privacy issues, which were anticipated to occupy a prominent position in ethics and legislation in the coming years.

Those that benefitted from ethics education, while identifying the importance of similar micro issues, also suggested the importance of the relationship between ethics and law, ethical theory to underpin decision-making and macro issues of CSR.

Delivery

There was considerable emphasis on discussing practical micro issues that are integrated across the curriculum.

Keywords and Subthemes: realistic, practical, micro, integrated, relevance

In terms of delivery technique, practical case studies and live speakers were unanimously recommended.

"The likelihood that a junior in the first 10 years of their studies will be in the position of global director of branding is not great, so they will not face these decisions, so the cases need to be more down to earth … more micro and more practical." (14, male, digital, middle, multinational)

There was mixed opinion on whether these cases should demonstrate the positive or negative consequences of ethical decision making. The overall consensus highlighted

the importance of real situations delivered by practitioners with some emphasising the use of shock tactics for maximum impact.

"*I think highlighting cases where companies did not succeed because of misbehaviour would be useful so that students understand how ethical decisions can have bad consequences.*" (34, male, sports association, graduate, small)

For some, like in Portrait 28, the focus should be personal ethics where "*a programme about ethics could be about how that person should act … what they can do to be ethical themselves rather than making a company do it*" (28 female, digital PR, junior, small).

There were a variety of views as to where ethics should sit in the curriculum. Those who previously studied ethics saw positive value in a stand-alone ethics module to introduce the topic, to include ethical theory, management and macro issues. They proposed the integration of ethics across the curriculum to supplement the stand-alone module and allow greater coverage of issues relevant to different functions. Two emphasised the study of ethics from year one and throughout the programme.

"*The more prepared you are, the better you are armed and the better equipped you are for the job market. So, it can be applicable to certain modules within marketing but it deserves a stand-alone module as well. Because there is more to ethics than just data privacy."* (15, female, financial marcomms, senior, large)

Those who had not studied ethics identified the importance of practical real-world issues being discussed throughout the curriculum as part of different modules but could see little relevance for a stand-alone module.

"a stand-alone module on ethics, you think would be maybe a bit condescending but integrating it into each of the subject areas so that it can be relevant to those subject areas might be more useful." (22, male, education marketing, middle, medium)

The impact of an ethics module or workshop

While those who had previously studied ethics identified similar topics for instruction and had similar experiences to those not participating in formal ethics interventions, there were some marked differences which may be attributed to the impact of their studies.

Keywords: confidence, enjoyed, questioning, alternatives, ethics and law, CSR, environment, disingenuous behaviour.

What differentiated them was their passionate endorsement of ethics education and a greater awareness of ethical issues, which was expressed by their ability to identify ethical issues more readily, without probing. They were all particularly critical of organisations that did not act internally according to their publically stated values. Three criticised CSR campaigns that did not appear to be part of the culture of the organisation, and two criticised disingenuous associations with diversity and care for the environment. When discussing what they had learned, they talked about understanding the complexity of ethical decisions, learning to question and not accept things at face value. They enjoyed debates on issues between ethics and law that did not have a clear solution. Three specifically mentioned the confidence it had given them to question things and to consider alternatives, make decisions and understand the wider implications of those decisions.

"*It's got me to question a lot of the decisions that are made, so how for example does a decision to changing from straws plastic straws to biodegradable straws, it's a great idea but let's look at the big picture here. Is this going to affect a supplier, is it going to cause job cuts in a plastic straw making factory, is it going to be a transition which happens overnight or is it going to take a couple of months to phase out, these are the kind of questions which I've definitely taken away rather than thinking this is a lovely idea, how are we going to make this as ethically right as possible*?" (20, male, digital, graduate, small group)

As a result, when asked about the purpose of ethics education, it was notable that their language used was more positive than that of those who had not studied ethics. They talked about enabling confidence in decision-making and the ability to identify ethical issues in contrast to language that saw ethics education as a preparation and defence against poor management and problems that they might expect.

"If I hadn't studied the module I would have had some sort of an inkling that it was wrong but I wouldn't have anything to hold onto, but by studying the module I feel more confident to say, 'This is definitely wrong" … I use it as an anchor." (25, female, tourism, middle, medium)

4.6.2 Ethics training in the workplace

Practitioners in large organisations underwent formal training in many areas, either at the beginning of their employment or continuously. Those in small companies received training on an informal one-to-one basis, often from their direct manager, but with little focus on ethics or behaviour.

Keywords and Subthemes: compliance, regulations, standards, code of conduct, tick-box, induction, legalistic, online, behaviour, discussion

In addition to technical and operational training, which focused on skills necessary for the job, practitioners in large organisations experienced ethics training in the following areas: bribery training including, gifts, incentives and entertainment; prejudice and discrimination in the workplace; overall behaviour from politeness to harassment; dealing with government and legislation and data usage, particularly with the upcoming new EU GDPR regulations. Most of this training was considered part of compliance training, and although they understood its importance they often regarded it as a tick-box exercise.

"It's called BES which is Business Excellence Standards training and that's, we have dedicated people within our teams who look after that but it's like being a Fire

Marshall, it's not seen as a sexy kind of extracurricular thing to do. It's a tick-box exercise." (4, female, MR, middle, multinational)

Very few respondents mentioned specific training that looked beyond compliance to discuss the grey areas, or training that encouraged face-to-face discussion. Much training was delivered in a printed manual or executed online with little opportunity for discussion. Therefore, while it was considered valuable to know the rules, this was of little value in supporting challenges that had less clear-cut answers. Three respondents in large multinationals described how training and testing was carried out annually and evaluated as part of career progression.

"*The majority were digitally led, you usually have some content to read or digest and sometimes videos and then a test to pass, where they give you a situation and ask what you should do. It is quite strict and part of your career progression where you need to demonstrate that you have done this training every year.*" (14, male, digital, middle, multinational)

Several of those who experienced formal online training felt that face-to-face and more informal on-the-job training would be more valuable for ethical issues.
"I always think with ethics training it shouldn't be a training programme. I think it's something that you have based around a human conversation with your teams or individuals." (16, female, financial marketing, middle, multinational)

Only one practitioner participated in a formal face-to-face ethics training workshop when she reached management level. She described as very positive, the training run by an external trainer involving discussion of and reaction to several realistic scenarios contributed by fellow employees. At the end of the session, it was revealed that the scenarios discussed were live examples taken from a survey of issues experienced by others in the company.

In smaller companies, more informal on-the job training directly from their manager was often carried out as periodic catch-up sessions, or just conversations initiated by the employee when they had a query. Those working in smaller companies liked the

informal approach and could not really see the benefit of more formal ethics training, particularly where individual roles and problems were so diverse.

"What the company should then be doing is explaining their values to that individual and saying you understand how this ties in with your role. So that's why I'm saying formal training in ethics in a workplace may not work because everybody has got a different role." (18, female, events management, junior, medium)

Two mid-level managers felt that more formal ethics training was not necessary until you reached a stage where you were managing people or managing client accounts.

"*As soon as you get to a management level I think it's incredibly crucial in terms of saying this is how you handle yourself now, because you are not responsible for yourself, so if you screw up it's not just you that screws up, it is the organisation and everyone in your team*." (22, male, education marketing, middle, medium)

Overall, practitioners in more senior positions and who had been in the workplace longer appeared to appreciate the idea of ethics training, particularly, face-to-face workshops and manager-led discussions. The junior practitioners, particularly in the small organisations, saw ethics as very personal and not something that would benefit from formal training. Those that participated in ethics education while at university held similar views, welcoming manager-led informal discussion more than formal training. Finally, several respondents suggested that the best form of training came from a management culture that set the ethical tone of the organisation and developed ethical sensitivity by example.

"Maybe a company's culture should inform the ethics within the company, you know: obviously, everyone's in a structure where we have to abide by certain legal laws and regulations, however it's the company's culture which dictates our ethical behaviour." (32, male, lottery, junior, small)

4.7 Summary of Ethics Education and Training

This section has identified positive attitudes towards ethics education at university, emphasising two main approaches: firstly, preparation for what to expect in the workplace, how to behave and apply values of integrity, honesty and professionalism; secondly, the need for a practical problem-solving approach integrated across the curriculum and focused on micro issues that practitioners are likely to face in their early years.

A more ambivalent approach was expressed towards formal ethics training in the workplace. Employees preferred informal guidance and discussion one-to-one or in small groups on problems of specific relevance in their roles.

Practitioners who had studied ethics at university demonstrated heightened awareness of ethical issues in marketing and were more comfortable discussing ethics. They were also more passionately in favour of a dedicated ethics module and positively expressed the importance and purpose of ethics education.

5 ANALYSIS AND DISCUSSION

This section analyses the key differentiating factors involved in practitioner experiences, attitudes, behaviour and decision-making. These key influences are then discussed alongside the literature in Section 5.2.

5.1 Differentiating Factors

Personal and situational factors influencing ethical decision-making and behaviour were first identified in the literature. Some of these factors, gender, job description, and time since graduation, guided the setting of quotas to ensure a more representative sample. Additional influencing factors were then drawn from respondent perceptions of influencing factors and from their personal and situational details. The result was the identification of fourteen descriptive factors to be further investigated for possible patterns and relationships (see Appendix H). This took place in two stages: firstly, by summarising the key factors that revealed themselves through the reading and coding of each interview; secondly, by using NVIVO software to identify possible coding patterns (see Appendix J: Coding Queries); and thirdly, revisiting the qualitative content of the coded interview references to understand the relevance of these potential patterns. (See more detailed explanation of this analysis in Appendix F). Of these fourteen possible factors, seven appear to influence attitudes and experiences

5.1.1 Gender: women are more sensitive to ethical issues associated with internal management

The literature suggests that women are generally more sensitive to ethical issues than men (Lamsa¨ et al. 2008, Luthar and Kari 2005, Flynn and Buchan 2016). This is reflected in their views and experiences of internal management and communications and is consistent with the number of references identified in Appendix J.ii. These women described instances of bullying, work pressure, discrimination and divisive management in a defiant manner. Moreover, several women had experienced inappropriate behaviour or sexist banter, with two

describing situations of harassment that left them feeling scared and humiliated. None of the male practitioners described experiencing poor treatment or discrimination, but three identified inappropriate sexist behaviour by men. They expressed their support for greater diversity and were concerned by the lack of female representation in senior management. One male described the sexist behaviour by more senior men and the young women, who flirted with these men to gain advantage. When they identified challenging decisions or wrongdoing, they demonstrated greater confidence to report that behaviour than women. Finally, in accordance with the literature (Gilligan 1982), men were also more positive in their discussion of compliance and rules.

5.1.2 Level of seniority: senior employees experienced more ethical issues in marketing decisions, juniors were more focused on internal management issues

Those in more senior positions and with more experience identified more marketing-related ethical challenges than the junior employees (see Appendix J. iii). However, where they had been subject to discrimination or poor management in their early years, they continued to identify these as the most important ethical problems. The level of seniority factor was not only apparent from the description of experiences, but the recognition that those in senior positions had more power and more responsibility, and with responsibility come more ethical challenges. Another explained that with seniority came the expectation to solve problems independently and not devolve responsibility to others, while more junior respondents described how when faced with an ethical challenge, they would refer it to their manager or a different department. A junior sales person also described how she felt protected from ethical issues as her function was only to create leads and be the first point of contact but was never under pressure to close the deal. Finally, three junior respondents described issues related to pay and rewards, with resentment of the perceived pay gap between senior and junior employees. Others described the behaviour of senior executives, benefitting from hospitality for themselves and their families, as setting a poor example and alienating junior employees.

5.1.3 Age: age combined with level of seniority encouraged confidence to speak up

For some, age was more significant than level of seniority: development takes place over time and issues and decisions appear black and white but become "greyer and greyer with age".

Age was also referred to as a differentiating factor when it came to diversity and discrimination, with young practitioners identifying older people as out of touch with liberal thinking. Older men were regarded as being more sexist and more likely to be involved in inappropriate behaviour. Three sales people interviewed referred to "*old-school"* methods of mis-selling and misleading claims as no longer acceptable, while developing trust and reputation have become the key goals in the sales function.

Age and seniority combined was a factor in speaking up about dubious decisions, behaviour or wrongdoing. Younger employees stated that they found it hard to speak up for fear of losing their jobs. Those in more senior roles confirmed experiencing that fear when they were more junior and becoming more self-confident over time.

However, personality factors, values and cultural background moderated the effect of age and seniority. Three junior practitioners had no problem voicing concerns and being open, which they attributed to their own personality and self-confidence. One explained that her personality and how she projects herself means that no one would ask her to behave contrary to her values. Moreover, five respondents mentioned their religious values and cultural background as principles that guided their behaviour, their need to speak up and refusal to be involved in perceived wrongdoing. Appendix J. iii. demonstrates consistency with these observations.

5.1.4 Size of organisation: practitioners working for large organisations saw ethics in terms of compliance, with a risk-averse focus on reputation management

Age and seniority, however, were also moderated by the size of the company. One respondent who had just been promoted to a senior position in a small company explained that her experience and level of seniority allowed her to set very clear rules for what was acceptable according to her own values and principles. However, another manager in a very large organisation explained that her level of responsibility was moderated by the size of the company, and so despite her more senior role she had less overall responsibility and was subject to greater regulation.

Frequent reference was made to the difference between small and large companies. Those working in large organisations perceived their companies as more risk-averse, afraid of damaging their valuable reputations, while they perceived smaller companies as less exposed and able to get away with more. Three respondents had moved between small and large companies and highlighted the differences. They explained that in the larger companies, ethical behaviour was regulated by formal rules and regulations and formal hierarchies resulted in less interaction with management. In contrast, those working for smaller organisations were driven less by organisational codes and more by the example and informal instruction of management. Employees of smaller organisations did not refer to ethics in terms of rules and regulations but frequently mentioned ethical issues in relation to data usage, advertising and promotional issues and societal impact. This is consistent with the number of people making those references as identified in Appendix J.iv. Employees of smaller organisations appeared to be more reflective about ethical issues and more able to identify grey areas than those in the large organisations. The internal relationships were also less formal and described by two respondents as less professional, where more banter and cruder language was used between colleagues in the smaller organisations.

The two small business owners identified the difficulty of competing with large organisations which had the resources to set up compliance departments on the one side, and on the other side with other smaller organisations who did not always

abide by the rules and used more questionable tactics. All respondents managing small business demonstrated much greater awareness of a range of micro-ethical issues, including relationships with suppliers, clients and customers, data and information management and presentation and misrepresentation, plus macro issues involving environmental and social impacts of their business as indicated in Appendix J iii and iv.

Interestingly, regardless of company size, many respondents pointed the finger at other companies, never their own, as those involved in wrongdoing. There were exceptions to this: practitioners working for small start-ups identified rather dubious techniques employed by their company to raise interest in their products or services as a means for survival.

Regarding workplace training, all those working in large organisations were the recipients of formal training which was often referred to as ethics training but when described appeared to be compliance training. This is recorded in H. Respondent Information. Conversely, practitioners in small companies received very little formal ethics or compliance training.

5.1.5 Organisational culture: junior employees, in particular, appreciated an open culture, with leaders that lead by example, behave ethically, invest in training and promote good management

Without exception, corporate culture was perceived as the guiding factor for enabling ethical behaviour, and for some was a substitute for formal training. Employees expected their managers to act as role models they could learn from and follow.

Many current junior employees were very positive about their immediate work environment, enjoying an atmosphere of openness and the ability to discuss anything with their managers. However, more senior practitioners recalled past experiences where they felt unable to raise issues of concern and felt exploited by management. This might suggest the development of better management over time,

or that respondents only really acknowledge these negative experiences later in their careers when they have more responsibility and power. The more open organisational culture was appreciated in the smaller organisations, while in larger organisations, employees appreciated the openness within their team, but felt removed from senior management and their decisions. The number of references made concerning organisational culture and speaking up by junior employees and by those in smaller organisations identified in Appendix J. iii and iv are also consistent with the above qualitative observations.

Concern was raised in some cultures where over-ambitious deadlines and pressure of targets resulted in cutting corners in reporting and an atmosphere of winning at all costs. One complained that this impetus to succeed and progress resulted in the promotion of people to roles that they were not ready for, resulting in poor management and poor execution of their roles. She felt very strongly that the culture generating this need to promote and get promoted quickly was unethical, and that a greater focus on training was a necessary moral duty of the company. The importance of organisational culture and training is represented by Practitioner Portrait 11.

5.1.6 National culture: experiences of ethics were similar across EU countries but markedly different outside Europe

Amongst the sample of 35, 21 were working in the UK, of whom 13 were British graduates and 8 of EU and International origins. In addition, 8 were working in the EU and 6 overseas. The sample of respondents based outside the UK is not considered representative, with only 1 or 2 in each country, however, the findings are interesting and worth noting.

There was a marked difference between those living and working in the UK, whether British or not, and those living abroad. For those working in the UK, legislation and organisational codes of conduct were top-of-mind and appeared to guide their behaviour. In the non-EU countries represented in the sample, rules and regulations

were barely mentioned and did not appear to dictate behaviour or understanding of ethics (see Appendix J. v). In these diverse countries, cultural norms resulted in very different experiences of ethical situations and different definitions. For one respondent, the key ethical dilemma was the expectation to carry out industrial espionage. For another, the key issue was corruption, where nothing could be achieved without bribing government officials. One practitioner working across two countries spoke little of regulation of his industry: for him of overriding importance was understanding and working with different cultures and being sensitive to difference. This is perhaps because of the two multicultural worlds he lived and worked in.

Others working in various EU countries (France, Germany, Luxembourg, Greece and the Netherlands) experienced similar ethical issues to those in the UK but did not actively associate ethics with regulation. They all described similar internal management experiences as a key part of their interpretation of ethics. They were also very thoughtful about perceived ethical marketing challenges referring to disingenuous positioning of companies and misrepresentation of environmental claims, data usage and internal reporting. Their scant reference to legislation suggests perhaps that they were more able to differentiate between ethics and law; however, it could also be explained by the fact that the majority worked for small companies, which it was previously noted were less conscious of regulation and formal codes.

5.1.7 Education and training: those who had participated in university ethics education were more aware of marketing-related ethical issues and were more passionate about ethics education

As previously mentioned, those who participated in ethics classes while at university appeared more aware of ethical issues and recalled some of the key topics discussed in the classroom. They also seemed more aware of ethical issues and marketing challenges as opposed to management issues. Finally, they felt strongly about the importance of a dedicated module to emphasise ethical challenges and to give time and space for discussion.

Those who had taken part in formal compliance training believed it enabled them to behave ethically and professionally, protecting the company reputation. However, many felt that ethics training was more role-specific and would be more effective if delivered more informally in small groups or face-to-face. This raises the question of the impact of law on ethical behaviour, which is discussed in the following section.

5.2 Discussion: Findings in Light of the Academic Literature

In this section, the key findings of this study are discussed in light of the previous research and questions arising from the literature. Furthermore, while practitioners make recommendations based on their personal experiences, it is important to try to interpret not only what they say about their experiences but also what they do not say. This discussion, therefore, integrates interpretation and analysis provided by the researcher. This triangulated analysis enables the contribution of new perspectives to the body of knowledge and identification of further areas for research.

5.2.1 RQ1. How do early-career practitioners define ethics in the context of their marketing roles and the workplace?

- What do their experiences reveal about how they define and understand ethics?
- Do they interpret ethics in terms of values, duties or relationships?

When asked about ethics, many respondents referred to behaving according to personal values, and how these are applied to the workplace. Reference to these values came from family, religion and culture, suggesting a virtue ethics approach where positive values and behaviour become habitual by following the example and teaching of their parents as role models (Aristotle c325). Amongst those values, honesty, fairness, respect and integrity to develop professionalism were most frequently mentioned, also described by Murphy (2004) as guiding behaviour and the assessment of right and wrong.

Associations made with ethics were closest to Alasdair MacIntyre's (1981) Communitarian approach where morality is generated from a historical and cultural perspective and where the individual inherits and develops their value system as part of a community. Practitioner experiences endorsed the view that the context of the organisation is an important variable and that moral norms and codes vary across different cultures and contexts. The challenge was to align their values with the norms and behaviour of that industry and organisation.

Where ethics was described interchangeably with compliance and regulation, they referred to ethical behaviour as part of a duty to follow rules. Only five respondents talked about the challenge of setting personal or group boundaries through conscious questioning and deliberation of ethical challenges. When considering how deontology fits into their approach to ethics, very few described ethics in terms of Kant (1785) and Kohlberg's (1971) rational thinking and cognitive choice to act out of duty or the "power of the mind over emotions" Spinoza (1665:499). Neither were they at a senior enough level to be involved in developing norms as part of a collective group (Habermas 1990). Thus, they rarely found themselves involved in debates regarding ethical norms and solutions.

Reference to care ethics (Gilligan 1982) was made in terms of internal and external relationships and as a key function of marketing. Three main issues were identified: people management, sensitivity to others and developing trust. For several female respondents, their first references to ethics related to their expectation of being the personal recipient of care and empathy from their fellow employees and managers in a nurturing and open management culture. Furthermore, values involving respect and sensitivity to difference in their relationships with internal colleagues and external stakeholders were expressed across the sample. This virtue, supporting diversity, was a reality they had grown up with and had become part of their habitual behaviour. Therefore, an understanding of different cultures, rules and norms in both business and communication guided the emphasis on relationships and was considered both ethical and good business practice. Finally, the emphasis on integrity and trust in relationships was consistently emphasised as part of this ethic of care.

A utilitarian approach to ethics suggests the deliberate consideration and prioritisation of multiple stakeholders. However, despite the stated aims of marketing to champion this stakeholder approach, there was only modest consideration of the outcomes of ethical behaviour (teleology) where serving the greatest good amongst stakeholders was limited to those they dealt with directly. Only those running smaller businesses working with numerous stakeholders considered the broader ethical outcomes of their business activities. Practitioners dealing with conflicting responsibilities aligned their actions with the values of the brand alongside their personal values. Thus, for the majority, their first responsibility was to enhance their personal integrity and professionalism and protect brand reputation.

Overall, ethics were defined in a multiplicity of ways, with personal values, regulation and codes of conduct and internal relationships being dominant.

5.2.2 RQ2. What experiences and concerns do early-career practitioners describe regarding ethics in their work?

- What is the nature of the issues experienced? How far do they match the key issues discussed in the literature?
- How far does legislation influence practitioner experiences? How far are they able to distinguish between law and ethics?
- When facing a morally challenging situation do they analyse the situation and consider alternatives? Do they consult with others? Or do they respond on impulse?
- What do their experiences say about their levels of moral development as described by Kohlberg (1971)?

The importance of internal relations and brand reputation

Practitioners described ethics as normative decisions of right and wrong and as applied to their places of work in two ways: internal relationships guiding personal behaviour and external relationships guiding marketing activity and decisions. For

many, their first descriptions of ethics were about the workplace, how they should behave as professionals and how they should be treated. This was closely aligned with the values and behaviour that they needed to display in their external relationships. Thus, they applied their values and behaviour both internally and externally for a complementary purpose, simultaneous promotion of the company brand and their personal brand.

They viewed negatively organisations (including their own) that did not live according to their values and only promoted them disingenuously. Therefore, developing trust and credibility were consistently mentioned as the driving force behind their professional and ethical behaviour. This is consistent with the research undertaken on millennials (McGlone et al. 2014; Deloitte, 2015; 2018), who attribute importance to organisational social responsibility and brand credibility and who consider the internal reputation of the organisation when considering employment.

The importance practitioners attribute to organisational culture and internal marketing ethics reflects the partnership suggested by Kaplan (2017) and Conduit et al. (2014) between internal and external ethics. Their views, endorse a broader view of ethics where internal marketing drives employee satisfaction and ethical behaviour, which develops trust and enhances brand reputation (Syed Alwi et al. 2017).

Focus on micro-marketing issues

Ethical experiences described in marketing activities focus on micro concerns (Hunt, 1976) such as data usage, information misrepresentation, issues of bribery and gift giving, and conflicting stakeholder responsibilities. The literature suggests that marketing follows a stakeholder as opposed to a shareholder approach (Maignon, Ferrell and Ferrell, 2005), which often suggests macro decision-making. However, while instances of conflicting stakeholder responsibilities did challenge several respondents, these were limited to those that they had a direct relationship with, particularly in market research, recruitment, trade associations, educational institutions and charities. This suggests a mismatch between current ethics

education, which often has a macro or managerial focus, and the recommendations by students and practitioners to deliver practical issues that prepare them for the early years of work.

Furthermore, we must question what drives educational content. Should this research respond to the ethical issues recognised as part of practitioners' experiences or to those issues they are unaware of and, therefore, need to be developed? Should education be driven by the expert view of the teacher or by the perceived and more immediate needs of the student?

The issue here is perhaps more fundamental and questions the purpose of education. If the purpose of education is to prepare students for the immediate problems of the workplace, a micro focus is justified. However, if the aim is to prepare students for managerial positions then a broader focus is required that looks beyond the micro day-to-day issues and prepares students to think critically and reflectively for a wider purpose.

Influence of law and role of interpretation

When discussing the role of regulation and compliance, practitioners in the large companies felt secure and protected from wrongdoing and, therefore, better able to carry out their work effectively. To them, compliance with rules and company codes of conduct promoted professionalism, integrity and honesty and guided them in applying these values. Their view is suggested by Aristotle (c325 BC) and Honore (1874), that "Lawgivers make citizens good by training them in habits of right" (Aristotle, c325 BC) and that ethics codes can be effective in increasing awareness of ethical principles and a useful management tool to foster an ethical climate (Beeri et al. 2013). However, Jensen et al. (2009) disagree and suggest that while law can aid in ethical decision-making it needs interpretation and leadership to be applied in different situations. In this research, reliance on regulation certainly appeared to discourage reflection on the grey areas beyond the law and create a smoke screen that discourages discussion, interpretation or challenge to these rules (Weber, 1990) and a lack of responsibility and empowerment (O'Fallon and Butterfield, 2005).

It is possible, however, that practitioners' focus on rules and their perception of lack of power results in them underestimating how much ethical decision-making they are really involved in. As stated previously, with every rule there is an element of interpretation as to how to apply that rule. This suggests a more unconscious reflection or deliberation where interpretation and action are almost automatic, possibly related to ingrained cultural or family values, and akin to Kahneman's System One thinking (2011), rather than deliberately weighing up facts and alternatives. Therefore, understanding this unconscious interpretation and how it affects ethical behaviour supports behavioural ethics education. This will enable reflection and discussion of the grey areas beyond the law that challenge ethical decisions and behaviour.

Role of cognitive thinking and Kohlberg's stages of development

Kohlberg's much-supported stages of development also come under scrutiny here. These stages suggest sequential linear moral development which focuses first on personal motivations, then behaviour prompted by regulation and finally rational System Two thinking on reaching adulthood. Certainly, some elements of Kohlberg's early stages were apparent in the experiences of those interviewed. They focused first on themselves, their personal needs of care and their personal motivations for behaviour and career development. Furthermore, the majority referred to regulation as guiding and supporting their moral behaviour, akin to Kohlberg's stage two.

In the final stage, Kohlberg (1971) and Habermas (1990) suggest moral reasoning to develop norms collaboratively where students participate in establishing rules and norms and take responsibility for their enforcement. This does not appear to happen in institutions where rules are set down by authority. One might expect that in ethically sensitive situations where practitioners have no previous experience, System Two thinking would be triggered. However, the rules and codes initially negate the need for junior practitioners to use their moral reasoning skills until experience and level of seniority present complex ethical decision-making that requires conscious discussion and moral reasoning.

This research suggests that junior practitioners in the early stages of their careers may revert to an earlier stage of moral development as they learn how to engage with totally new environments. Therefore, the notion of linear moral development in sequential stages can be challenged by the experiences of these practitioners. For every new context, one reverts to earlier stages of moral development and the mature stages are only reached once the cycle has been repeated. After each cycle, experience of these new situations assists in navigating the ethical challenges in another context. This might suggest that moral development follows a cycle, repeating patterns on a continuum, like a spiral evolving over time.

If this is the case, then for every new experience perhaps educational interventions need to be relevant to that stage in the cycle?

5.2.3 RQ3. How far are marketing practitioners aware of moral issues in their marketing roles? To what extent are they encouraged to deal with them?

- Do they demonstrate moral myopia and muteness as identified by Drumright and Murphy 2004?
- How reflective are they regarding ethical issues?
- Do they feel able to speak up when faced with certain decisions on behaviour?

Levels of awareness and consciousness

Drumwright and Murphy's (2004) identification of moral myopia and moral muteness when interviewing advertising professionals was reflected by some practitioners. When first questioned, several struggled to identify moral challenges related to their marketing roles and referred to internal issues of concern or to the moral security provided by regulation. In some cases, they found it easier to identify their awareness of potential current and future ethical issues that apply to their industry or to the competition but not to the companies that they worked for. However, during the interview, respondents became more thoughtful about their experiences, which enabled them to identify ethical issues of importance. Here the differentiation between awareness and consciousness is important. They were

knowledgeable and aware of these various issues but were not always conscious of them in their immediate environment until prompted. This suggested a level of moral myopia, where practitioners were so focused on performing their own tasks efficiently and with personal integrity that they were less conscious of the means or the outcome of activities within their company. Where there was heightened awareness and consciousness was in their discussion of data usage. As both personal consumers and commercial users of digital and social media, they understood the contradictory needs of both sides. However, in many cases they put their career and company needs first, and despite understanding that data usage was a current and future ethical concern, in many cases they chose to avoid confrontation and relied on EU regulation in the form of the GDPR.

The role of reflection

Much of the literature identifies the need to be reflective and able to think both rationally and emotionally about ethical decision-making (Gu and Neesham, 2016; Brennan et al. 2016). However, many did not describe marketing situations where they were faced with dilemmas and had to decide right from wrong, or situations where they saw wrongdoing and wrestled with how to report it. Many followed the rules and guidelines set by the organisation, whilst others followed their personal values. Where their personal values were challenged, they tried (not always successfully) to adhere to those values by requesting not to be included in that activity. Out of 35 interviewees, 6 readily identified grey areas where rules and guidelines were too stringent or too relaxed and tried to engage in discussion to highlight their concerns. However, with constant probing during the interviews, the respondents appeared to become more aware of ethical issues and reflective about their roles and experiences. This suggests that awareness and reflection is latent, buried beneath the task of getting the job done, and that discussion can bring those reflections to the surface and enable a greater level of consciousness.

Speaking up

Moral muteness occurred for junior employees unable to raise issues of concern, or to complain about treatment by managers, for fear of losing their jobs, or recrimination. Whilst those working in smaller organisations felt the informal, open management culture and proximity to senior management encouraged them to speak honestly, many in larger organisations described this fear of speaking up. This is an issue supported by extensive quantitative workplace research carried out by industry bodies such as the British Banking Board (2017) and the Institute of Business Ethics (2015). Empowering employees to challenge ethical concerns (Mary Gentile, 2010; Christensen et al. 2016) therefore, requires not only awareness and consciousness but also a conative action-based response.

Moral myopia refers, therefore, to a lack of consciousness where ethics is not top-of-mind. This results in moral muteness where discussion and reflection of issues does not take place and where concerns are not raised.

5.2.4 RQ4. What factors differentiate these practitioners when discussing their experiences and views?

- What personal and organisational factors influence their experience and attitudes?
- Do these millennials demonstrate a similar sense of responsibility and value-based decision-making to those in the millennial studies reviewed?
- What of the organisational culture and internal marketing? Does it support ethical behaviour?

Personal Factors

According to Trevino (2008), the diverse perceptions and experiences of ethics are influenced by differences in personal and situational factors. Analysis of influential factors in this research reveals findings that confirm Trevino's (2008) model, identifying gender, seniority and age as key personal variables, with several respondents emphasising the importance of their own personal values developed

from family, culture and religion. Moreover, the research revealed different perceptions and experiences of ethical issues at different levels of seniority, as reported by Trevino and Weaver (2006).

Education is also a factor discussed by some researchers and key to Kohlberg's (1971) moral development theory. However, there is little evidence of research to assess the long-term effects of ethics education. This research demonstrates a positive effect of attendance of ethics workshops and classes, as discussed in Section 5.2.5.

Millennials

The findings also confirm some of the research describing characteristics of members of Generation Y (Cone Study, 2008; McGlone et al. 2016; Stankiewicz and Lychmus, 2016). The practitioners in this study had high expectations of respect, transparency and integrity from their superiors, but also demonstrated a cynicism associated with Generation Y towards their organisations and senior managers and those who do not adhere to those standards. As Trevino (2008) suggests, greater interaction between levels of seniority will aid in understanding the issues faced at different levels and encourage processes to be established to deal with mistrust. These high standards of responsibility were also noted in their views towards the companies they worked for. Where the organisational culture was positive, they identified a high level of responsibility to their organisation and its values and tried to align their personal values with the values of the organisation.

Organisational Factors

Furthermore, the findings demonstrate different experiences according to organisational context and culture, where company size, the role of leadership and organisational culture is paramount in guiding ethical behaviour, encouraging openness, discussion of ethical issues and training (Wasieleski and Weber, 2000; Drumwright and Murphy, 2004; Trevino et al. 2006; Dean et al. 2010). For some, the importance of organisational culture and leadership to create moral exemplars (De Ruyter, 2003; Brennan, 2016) was the best form of workplace training.

These perceptions and experiences, however, are not static and evolve over time. Many junior practitioners identified open and informal work environments, while those more senior did not recall such openness when they were in junior roles. Does this suggest a trend towards more a more open and informal management? Moreover, those interviewed in 2016 had more concerns over data usage than practitioners interviewed in 2018, possibly because of the new GDPR rules. This suggests that changes in the regulatory climate also affect perceptions of ethical issues.

Overall Trevino's transactional model (2008) emphasises a mix of personal and situational factors as highly influential in decision-making, and similar factors are also influential in these practitioners' experiences and perceptions of ethics.

5.2.5 RQ5. What are their attitudes to ethics education at university and ethics training in the workplace?

RQ6. How can this research inform the debate regarding the approach and delivery of university ethics education and workplace training?

- What was their experience of ethics education at university and/or in the workplace?
- Do those who participated in ethics courses or workshops appear more ethically aware and more prepared for ethical challenges?
- To what extent have these practitioners benefitted from ethics training within the organisation?
- What suggestions do they make for the delivery of ethics education?
- Do these experiences suggest a cognitive approach through moral reasoning to facilitate decision-making, an affective approach reflecting on personal application of values and empathy or a conative approach to focus on action and behaviour?

University education

Practitioner attitudes to ethics education were generally positive. They agreed that the main purpose of ethics education was to prepare students to deal with the

practical challenges of ethical behaviour in the workplace and in marketing activities. For some, the emphasis of this education was to help them apply the notion of professionalism to the workplace, and for others, ethics education was to enable students to assert themselves, speak up and know their rights. A small number, particularly those who had previously participated in ethics education at university, identified ethical dilemmas, awareness of the law and more proactive engagement with the grey areas beyond the law.

The eight respondents who had previously attended ethics classes demonstrated more immediate consciousness of ethical marketing issues and found it easier to describe ethical challenges with little probing. They were strongly in favour of ethics education and remembered certain elements of their ethics classes, claiming to refer to certain elements of their learning when faced with a problem.

Hunt's (1976) distinction between micro and macro issues is supported by this research. As previously mentioned, experiences identified by this research refer to micro-ethical issues whereas the literature identifying content predominantly focused on macro-societal issues. This mismatch is further highlighted by the issues of discrimination and diversity that the literature suggests are no longer relevant; a view that is not shared by the experience of practitioners.

In their discussions of ethics education and training, practitioners concur with previous studies in which student views and attitudes (Gruber and Schlegelmilch, 2013; Reynolds and Dang, 2015) advocate a practical problem-solving approach dealing with workplace behaviour and micro-marketing decisions including stakeholder relationships. Some also identified a skills-based, action-oriented approach, learning to apply their values to the workplace and how to act when their values are challenged. This endorses the research on developing competencies such as reflective practice (Gu and Neesham, 2015), emotional intelligence (Fischbach and Goleman, 1998; Segon and Booth, 2015) and voicing values (Gentile, 2017).

Specific suggestions for delivery techniques were diverse and included real-world cases, talks from practitioners who had faced certain dilemmas, understanding of the

consequences of ethical or unethical practice and the need to highlight positive examples and role models of ethical leaders and their actions. The emphasis on solutions to practical problems and dilemmas concurs with research into senior and junior-level management views (Gale and Bunton, 2005; Dean et al. 2010; Moberg, 2006) and student views towards ethics education (Reynolds and Dang, 2015). However, those who had experienced ethics education also recommended inclusion of ethical philosophy and decision-making frameworks as a useful 'anchor' to guide decisions and behaviour.

With regard to the place of ethics within the curriculum, practitioners' emphasis on practical relevance supported academic views that promote integration across the curriculum so that ethical issues could be understood in the context of the subject area. However, those who had previously experienced ethics education advocated a dedicated module in addition to integration across modules to emphasise key issues, bring together all the relevant strands of ethics education and assert the importance of ethics.

The importance that practitioners attach to organisational culture, mentioned earlier, can also be extended to the culture of the educational institution. Currently, ethical values are included in university mission statements but not explicitly demonstrated in their behaviour. Furthermore, curricula announce the importance of ethics in the curriculum but universities are still not committing serious energy to ethics and business education (AASCB, 2012; IBE, 2015). The goal of profit without consideration of the social and environmental impact (Ghoshal, 2005; Wong and Kopp, 2012; Rasche et al. 2016) continues to be viewed as part of the problem. Integration of ethics across the institution (Matchett, 2008; Brennan et al. 2016) and across the curriculum, underpinned by aligning ethical decision-making criteria with business criteria, will signal a clear commitment to ethics education.

Workplace Training

As for ethics training in the workplace, there was little understanding of the relevance of formal ethics training, as each respondent worked in a specialised area. Their experience of training was mainly online training for compliance, which they

found very dull and influenced their assessment of the value of training. They found it difficult to imagine how ethics education could be successfully delivered. For them the best way to consider ethical issues was through face-to-face discussion. This accorded with much of the literature that promoted interactive workshops either face-to-face or using creative interactive on-line programmes (Sekerka, 2009; Remisova, 2018). However, four respondents did emphasise the importance of consistent training as a moral duty of the organisation and several identified the potential benefits for employee satisfaction if training is carried out sincerely, face-to-face and interactively (Valentine and Fleischman, 2004) and not just as a compliance tick-box exercise. Finally, in accordance with Sekerka (2009) and Trevino (2014), the role of leadership and organisational culture was identified as essential to ethical behaviour and training. A culture that leads by example, internalises its stated values and encourages responsibility for ethical behaviour will form an important part of in-house ethics training and will endorse that culture through continuous discussion and ethics training.

Educational approaches

Much of the ethics education research can be divided into different approaches, where academics take a stand regarding a cognitive, affective or conative approach. Practitioners unanimously called for an action-oriented approach to ethics education which prepares them with competencies as to how to behave. This suggests a behavioural ethics approach where students study and reflect on the factors influencing their actions to enable future ethical behaviour. They emphasised the importance of understanding difference and promoting diversity, which suggests an affective approach. They also called for assistance with practical problem-solving, which suggests a cognitive approach to develop alternative solutions. Furthermore, this research reveals a moral myopia, a lack of consciousness of ethical issues within their organisation. The reliance on regulation appears to discourage continuous reflection and discussion to keep ethical criteria top-of-mind. Therefore, an approach to ethics education that combines cognitive, affective and conative approaches across the curriculum is recommended and supports the model of transformation learning as suggested by Tello and Swanson (2013) and the integration of normative

and behavioural approaches which are “dumb and blind alone,” as advocated by Weaver, Prentice and Hasnas, in Reyes et al. (2017). The integration of these approaches will provide an “ethical destination” and “means of transportation” (Hasnas, in Reyes et al. 2017:323) through a stand-alone module and integration of ethical criteria and principles throughout the curriculum.

5.2.6 How do these findings add to the body of knowledge on ethics education in marketing?

This research adds to the body of knowledge by gathering previously under-researched information, comparing it to previous research and raising further questions. It provides another piece for an incomplete puzzle that will enable ethics education and training to impact decision-making and behaviour.

This research has successfully unpicked attitudes and experiences of marketing practitioners in the first 12 years of their careers regarding ethics in marketing roles and in the workplace. These findings are qualitative and deliver more in-depth understanding of individual experience where there has been little previous research.

Key experiences described related internal management and relationships. Internal management culture, including relationships, influences employee satisfaction and internal ethical behaviour. This is reflected by increased external ethical behaviour and brand reputation. This research significantly emphasises the importance of the relationship between internal marketing, internal ethics and brand reputation.

The numerous references to ethics as compliance with the law suggests an important role for compliance in guiding ethical behaviour. However, the scant recognition of the difference between ethics and law and need for constant interpretation of rules in different situations suggests little discussion, awareness and consideration of ethical issues in the workplace and, therefore, this is an important role for education.

Workplace training presents an important opportunity to further differentiate between ethics and law and create purposeful ethics training that engages employees at all levels to keep ethical issues top-of-mind and discuss them openly.

The research endorses the perceived importance of ethics education at university and supports the integration of ethics into the marketing curriculum so that ethical outcomes can be treated as criteria for decision-making and not just an additional topic of interest. Also noted is the positive impact of formal ethics classes on consciousness of ethical issues.

This research questions the applicability of Kohlberg's stage development model to adults in different career stages and suggests a career stage approach for the study of ethics education for adults.

Furthermore, regarding the delivery of ethics education, there appears to be a mismatch between the content of ethics education proposed by academics and experiences of junior employees. The marketing practitioner views suggest a need to focus on practical micro issues of relevance to prepare students for behaviour in the workplace. However, many academics look beyond the immediate needs of the student and young graduate and focus on their future requirements as managers, involving the need for cognitive and reflective thinking to exercise moral judgement and moral imagination for broader decision-making. This raises fundamental questions as to who makes decisions about education and the purpose of education itself.

Is university education a practical preparation for the workplace or an opportunity for higher and deeper learning to prepare students to think deeply and imaginatively, to question, debate and to find alternative solutions? Does it have a social purpose to teach wisdom? The following conclusions and implication for education bring together these differing views and respond to both the short and longer term development needs of the student and practitioner.

6 CONCLUSIONS AND CONTRIBUTIONS

6.1 Ethics: Meaning and Experience

Practitioners thought of ethics first and foremost in terms of adhering to values of integrity, honesty, fairness and respect

When applying these values to the workplace, their initial thoughts concerned their own professional conduct and the conduct of their management. Moreover, they looked to apply these values across both their internal and external stakeholders. Key applications of these values referred to how to behave professionally, being transparent, accountable and trustworthy. Many particularly emphasised respect, meaning sensitivity towards others, respecting difference and understanding how to behave with people of different cultural backgrounds.

When talking about ethics they consistently referred to compliance with national regulation and company codes of conduct

Although many appeared to understand the difference in definition between ethics and compliance, they often spoke about ethical behaviour in terms of adhering to the rules of the organisation or industry. Many felt that regulation guided them to behave ethically and safeguarded the company from wrongdoing. As a result, in the large companies where regulation and training were in place, they felt that their organisations avoided risk and managed their external behaviour with integrity. The result was little active deliberation on ethical issues or of how to interpret rules for their own decision-making.

First and foremost, experiences of ethical issues were personal, focused on internal management and communications

Issues of management and internal communication were referred to first and most frequently. Many of them referred to the importance of leadership and management

to guide their behaviour and act as a moral exemplar, and several were particularly disappointed and sometimes angry at poor management practices, such as exploiting junior colleagues with work pressure and expectation to work all hours, minimal skills training and divisive behaviour. These junior practitioners felt powerless, unable to speak up when they had a concern and were met with unsupportive management when they did. Experiences of discrimination and harassment were also top-of-mind, with awareness of lack of gender diversity in senior management by both men and women.

Ethical issues as part of the marketing function were mentioned by many as secondary to personal and internal issues

Junior-level practitioners often had fewer responsibilities for decision-making and appeared less likely to encounter ethical challenges that are more externally focused. Therefore, while some discussed external marketing-related experiences first, others did so only after some probing and reflection. Key experiences discussed were micro issues related to the company and its tactical operations: data usage, information presentation and misrepresentation, disingenuous promotion of values, sensitivity to the diversity of the target market, bribery and gift giving, and conflicting stakeholder responsibilities. Concerns for the future related to data usage issues; the conflict between consumer privacy and the benefit to the company. Ethical issues in marketing appeared top-of-mind where respondents worked for companies perceived to be involved in less ethical exploits or where they managed their own small businesses. These small business managers experienced a wider range of ethical issues, including more strategic macro issues regarding their environmental and societal impact.

The importance of ethical behaviour internally and externally was unanimously understood to promote trust and integrity in the company brand as well as their personal brand reputation

Practitioners continuously aligned their ethical behaviour with personal reputation and company reputation through behaviour that promotes trust and integrity. They

particularly valued positive internal behaviour and corporate behaviour that genuinely lives the values that are promoted by the brand. They were therefore keenly conscious of the link between internal and external ethical behaviour. For them, professional and ethical behaviour internally and externally are synonymous and drive their personal and company brand reputation in parallel.

6.2 Differentiating Factors

Key factors influencing views of ethics and experiences were gender, level of seniority, age, personality, size of company, organisational culture and national culture

Most women complained of internal management and communications issues, with personal experience of discrimination and harassment. Men generally had a more positive view of their experiences and focused on the importance of regulation and professional behaviour.

Level of seniority determined the type of ethical decisions faced and the ability to speak up when faced with internal management challenges. However, proactive discussion of ethical issues and assertiveness appeared to be moderated by personality. Junior practitioners often saw older people as out of touch, and some in management roles suggested that ethical decision-making and responsibility only occurred for those in management roles. Therefore, junior practitioners felt divorced from decision-making and wider responsibility, particularly in large organisations.

Larger companies were perceived as more compliant with regulation and company codes and, therefore more ethical in their marketing operations, while small companies struggled with the challenge of compliance and ethical behaviour because of limited resources and heightened competition. Larger companies generally had more formal communications between hierarchical levels, but generally promoted open communication within teams and departments. Smaller companies had a more informal structure where respondents felt more empowered and found it easier to challenge and raise issues.

Organisational culture that genuinely delivered its values in an open, caring environment was considered of ultimate importance. Here positive role models generated ethical behaviour and practitioners were more able to align their personal values with company values.

Finally, there appeared to be different experiences of ethics in different areas of the world, with those working in the UK more frequently associating ethics with internal management issues and compliance with regulation and internal codes of conduct.

6.3 Perceptions of Ethics Education

Most practitioners had little or no exposure to ethics education at university

The majority only recalled fleeting references to ethical issues, but no dedicated sessions. This was particularly true for the older practitioners. Some junior respondents recalled short discussions in certain modules, but few could describe what they learnt. The eight respondents who took part in formal ethics education appeared more aware of marketing-related ethical issues and recalled different aspects of the module. Moreover, they claimed to have referred to some of those topics when faced with situations at work. They were more passionate about the importance of ethics education both as a dedicated module and integrated throughout the curriculum.

Ethics training was often mentioned as part of compliance training and often perceived as a tick-box exercise. Those working for large organisations participated in compliance training on a regular basis in areas such as bribery, gift giving, diversity, financial compliance and data sharing. For many, ethics and compliance training were synonymous. However, much of it was delivered online or via a manual, with minimal face-to-face training or opportunity for discussion. Those working in smaller companies mostly declared that they received no formal ethics training but felt able to approach managers with specific concerns.

The majority recommended a practical approach to ethics education, particularly at university

A small number of respondents felt that ethics education at university was too late and should be emphasised in earlier years. However, the majority saw it as an important part of the marketing curriculum. They emphasised the need to focus on practical problem-solving to prepare students for some of the micro and tactical issues they might face. These micro issues concerned internal behaviour to understand what is expected of them, how to assert themselves and behave professionally. Equally they required guidance in applying their professional values to their external relationships and tactical marketing problems.

The majority suggested that case studies and industry speakers be integrated across the curriculum in each subject area to create practical relevance.

Views on the value of ethics training in the workplace were very diverse, but all believed that more face-to-face discussion should be facilitated

There were different views about the usefulness of ethics training in the workplace. For many, their perception of training was somewhat negative, as it was delivered impersonally, online or in training manuals. Those that saw a place for ethics training felt it needed to be tailored to the needs of departments, as discussions in small groups to facilitate sharing of ideas and experiences. Others felt that ethical issues were so personal and job-specific that it would be better to be able to discuss such issues one-to-one with their manager as part of more informal on-the-job training. Finally, organisational culture and leadership was considered a key driver for ethical training by example.

6.4 Key Academic Contributions of this Study

Building on the extensive and long-standing literature on ethics and ethics education, the research in this thesis has led me to the following contributions to academic knowledge.

Firstly, I highlight the new and important insight offered by early-career practitioners to the ethics education debate and to its practice.

Secondly, I demonstrate that university ethics education develops ethical consciousness which persists thereafter in early-career employment, and my findings thus support the importance of ethics education as a preparation for the workplace.

Thirdly, to date the literature identifies proponents of three distinct approaches to ethics education: cognitive, affective and conative. The evidence provided by this research suggests that the three educational approaches cannot work alone, and must be combined across the curriculum to have a lasting impact on ethical attitudes and behaviour.

Finally, the research identifies the important role of internal relations and job satisfaction in developing ethical behaviour, trust and reputation. While this reinforces the established findings of the importance of organisational culture in decision making, this research emphasises the need to engage young practitioners in that culture throughout the organisation with relevant ethics programs and training from the outset.

7 EFFECTING CHANGE: IMPLICATIONS AND RECOMMENDATIONS

The recommendations below are applicable first and foremost to university ethics education and, also, to ethics training in the workplace, they provide guidance for Ethics Education Strategy, Practice and Research.

7.1 Ethics Education Strategy

Organisational culture not just from the top

Evidence from both the literature and the primary research demonstrates the importance of the institutional leadership and a commitment to ethics education, training and practice.

The practitioners' desire for inclusive and open management that empowers responsibility at all levels demonstrates the importance of organisational culture. This can be achieved not just by compliance training but by the involvement of all employees in workshops and discussion groups where current and potential issues and concerns are scrutinised according to both economic and ethical criteria and their impact on a variety of stakeholders. This will promote an organisational culture where ethics permeates internal and external performance and decision-making, not just at the top but at every level of the organisation.

Similarly, university culture needs to demonstrate its commitment to ethics education, through leadership and a mind-set focused on the inclusion of ethical criteria in its management and across the curriculum.

Ensuring continuous ethics education

Ethics education is not provided by a one-stop shop at a designated time but through continuous development. University curricula and organisational ethics training can be coordinated, where ethical awareness, an ethical mind-set and ethical competencies are developed throughout the degree programme. This is then

extended through practical problem-solving of job-related issues through face-to-face discussion and workshops in the workplace and encouragement of continuous questioning of practice. This requires dialogue between educational institutions to commit to and coordinate ethics education and training.

Integrating educational approaches and avoiding polarisation

Much of the ethics education discourse champions one education approach over the other. Evidence from this research and from the more recent literature suggest the development of curricula that support the integration of cognitive, affective and conative approaches to ethics education. This integration will encourage the development of moral reasoning to enable cognitive decision making, reflective and creative techniques to develop empathy and understanding of the other and personal reflection and understanding of barrier to action to promote ethical behaviour.

7.2 Ethics Education Practice

Aligning ethical decision-making with marketing decisions at every level

A fundamental change in emphasis for university marketing education is recommended, where in every subject studied, the decision-making criteria for any action, tactic or strategy will involve the application of social, environmental and economic considerations, to achieve company goals. This enables the students to develop a level of consciousness where ethical issues are consistently considered and do not go un-noticed.

Their experiences and suggestions result in several key content areas: internal marketing, speaking up, the application of values such as professionalism and integrity, external communication and presentation of information, data usage and privacy, bribery and gift giving, stakeholder relationships and conflicts of interest and responsibility.

Furthermore, their understanding of the centrality of the relationship between internal and external ethical behaviour, trust and reputation underpins this alignment with marketing education.

Integrating ethics education across the university curriculum

Respondents emphasised the need to make ethics education practical and relevant to the subjects they were studying. In line with the literature, they called for integration across the curriculum, with some suggesting that its importance be emphasised from the first year of studies. If ethics is to be taken seriously and not just treated by universities as a tick-box exercise, ethics interventions must take place from the outset and, as mentioned previously, aligned with micro and macro-marketing decisions discussed in the curriculum. A stand-alone module can act as a focus that complements this integration at the beginning or end of their studies. This requires a change in approach to proactively consider social and environmental issues as an essential part of the students' decision-making tool kit, emphasising competencies such as reflective and critical thinking to develop these decision-making skills.

Empowering junior practitioners to speak up

Young practitioners' feeling of powerlessness and exploitation needs to be dealt with by competence and action-based solutions. Reflecting on their own values and how to apply those values and stand up for them will empower young graduates to challenge behaviour that they feel uncomfortable with. This confidence to express concerns can then be taken forward as they move into management, where they can enable an organisational culture that encourages openness to discuss and challenge tactical, strategic and ethical decisions.

The need to differentiate between law and ethics

Many respondents associated ethics with law and company codes of conduct and rarely differentiated between them. Few defined ethics with regard to decisions and

behaviour that extend beyond the law. Deliberation is required to ensure ethical interpretation of the law in different situations, and to consider situations not covered by law but raising ethical problems of right and wrong.

Therefore, it is necessary to ensure that practitioners are aware of not only the law but the potential grey areas not covered by the law. They need to engage in interpretation and problem-solving to proactively consider situations that are not always black and white and not covered by regulation. This will enable skill development in both reasoning, sensitivity and reflection to discuss and consider alternative solutions.

This differentiation critically applies to ethics programmes in companies that currently treat ethics and compliance with the law almost synonymously. Ethics programmes need to be separated physically and conceptually from compliance and regulation, to enable ethical issues to be properly understood.

Emphasising the link between internal and external behaviour, trust and reputation

Building brand trust and reputation is an essential part of marketing studies. How internal and external behaviour drives trust and therefore reputation should be the foundation of studies of marketing and branding. In particular, the importance of internal relations and communications can be emphasised as a key element in the study of marketing and branding, and not solely the remit of human resource management.

This also has implications for business ethics training, where internal relations can be understood as a key element in ethics and management training.

Providing opportunity for face-to-face discussion of relevant ethical issues at different levels of seniority

In accordance with perceptions of formal training as a tick-box exercise and the literature identifying the positive impact of small group face-to-face interventions,

companies need to prioritise continuous ethics training at all levels. This means not only behaving according to the law but proactively identifying and grappling with problems that go beyond the law. Furthermore, since regulation can be interpreted and applied in different ways, these discussions need to assist employees to understand why regulations are being applied in a certain way and how to reflect on their own interpretations to guide behaviour.

Encouraging junior-level employees to be involved in discussing issues and solving problems in their marketing roles may also enable their contribution to the company code of conduct. Engagement with these discussions will give them a sense of empowerment, disengage their silo mentality and help them feel the significance of their role, particularly in larger organisations.

7.3 Further Research and Study Extensions

This study is one of the only recent studies to try to understand the experience of ethics of junior and mid-level marketing practitioners. Two elements of this research contribute to the body of knowledge: the focus on practitioners in the first twelve years in the workplace, and the study of the personal experience of ethics through qualitative phenomenological research. Several practical and research-based extensions to this study can be considered to further contribute to the body of knowledge.

7.3.1 Practical teaching materials

The findings generated recommendations for ethics education and training and can be extended to produce the following outcomes for use in the classroom:

- Case studies of some of the experiences described in the interviews to be used for classroom discussion
- Dilemmas and topics for discussion and role-play taken from the experiences described in the interviews

- The creation of personas that describe typical characteristics and experiences of those interviewed to be used for role-play and understanding of behavioural factors

7.3.2 Areas for further research

Further qualitative research will complement this study in the following ways:

Sample variation

Similar research could be carried out with some variations to the sample:

- An equal split between those having participated in an ethics module and those without the experience of a dedicated module or workshop
- Graduates from a range of universities
- An equal split of practitioners from different countries to allow more in-depth comparison of experiences in different national cultures
- Practitioners working in different functions of the not-for-profit sector, to include the public sector and charity sector

Experience in other fields and professions

Similar research could also be extended to understand experience in other fields of business, such as finance, HR and accounting, or in other professions: all would have a similar aim to inform ethics education.

Longitudinal research

There is an obvious gap in longitudinal research regarding ethics and ethics education. Continuous research over 5-10 years could study the following:

- The changing experiences of a small sample of marketing practitioners, with interviews carried out annually

- The impact of ethics education and/or ethics training on attitudes, sensitivity, experience and behaviour, with interviews carried out during and immediately after the period of study and at regular intervals over 5-10 years after the studies

Relationship between internal management and marketing, ethical behaviour and brand reputation

This research emphasises the importance of this relationship and recognises the need to further understand it as it relates to marketing and marketing ethics. Therefore, qualitative and quantitative studies are suggested.

Impact of ethics workplace training

While there is much quantitative research assessing the impact of ethics workplace training, there is little qualitative research on this topic. Therefore, to understand better the impact of training on attitudes and experience of ethics, a dedicated study could focus on practitioners who have participated in different types of workplace training.

In-depth study of key factors

As size of organisation and level of seniority appeared to be key factors in understanding the experience of ethics, separate pieces of research could also focus on these specific behavioural variables.

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9 APPENDICES

A. Reflective Statement

This thesis is motivated by the key influences in my life and my continuous struggle between the right and left side of my brain, or Kahneman's (2011) System One and System Two thinking. From an early age, I developed a strong sense of social and emotional responsibility, always moderated by a need to be logical and practical and to achieve academically. On the one side there was my mother, the survivor of Auschwitz, the sculptor, with her positive and generous nature, who told me her story openly when I was very young and gave me the responsibility to tell it when I was older. She generated a pride in who I was as a Jew, as a woman and as a moral being. This together with my involvement with a Jewish Socialist Youth Group developed my sense of community, my social conscience, my emphasis on relationships and, as a youth leader, my ability to facilitate educational discussion. On the rational side was my father, emotional at heart but always striving to ensure our economic wellbeing and give us the best education. He pushed me to focus on myself, to achieve academically and to aspire to a career that would give me financial stability and independence.

Throughout this struggle, one passion has remained constant: my enjoyment of engaging with people and teaching. From the age of 15, I became a youth leader and continued to teach and facilitate youth groups until I completed university at the age of 22. During my mid-20s, while living in the US, I taught at a Jewish Sunday School, whilst working full-time in market research. In my early 30s I became a mother, which is the ultimate role in education. Throughout this time, however, I worked full-time in marketing and then in market research: it was interesting, sometimes enjoyable, but I never saw it as my career of choice but as a career of necessity. Finally, in my mid-30s, I took courage and started my career in education. My knowledge and experience in marketing opened the door for me to teach in higher education and I finally found myself in a role that consistently inspired me to achieve. My experience as a youth leader in my early years was invaluable and

enabled me to develop my own style of student-centred, interactive and experiential learning that was not predominant in business education at that time.

When I first started teaching in higher education, I saw this as a departure from what I had done before, something new and innovative. However, I soon realised that I must have always been looking for a way back to the type of education and teaching that I started in my earlier years. This return to education took me some of the way towards resolving the struggle between the logical career orientation and the more personal relationship-based orientation. Over the next few years I defined myself as a teacher first, but found little passion in my subject area (marketing, market research) and more in the cognitive and emotional development of my students. In particular, I felt uneasy about the unbalanced focus on achieving economic goals of business without much thought to the social impact of the marketing function. I started challenging the students to consider ethical issues in their decision-making and to consider whether marketing could be a force for good, but was often disappointed by their cynical view and their sense of powerlessness and acceptance of their perceived unethical world.

Throughout this time, I never forgot my responsibility to tell my mother's story, and as the years passed, a sense of urgency developed to fulfil that responsibility. I started to carry out in-depth interviews with my mother and research the background to her life. Over the next few years, I dipped in and out of writing her story but was constantly drawn to devote time to my teaching and was unable to focus on my writing. My emotional responsibility was telling me to focus on writing my mother's story and my career-minded responsibility looked for ways to progress in my field. I saw the Professional Doctorate in Education for Sustainability and Social Justice as a means to develop my career in education and my expertise into a field that I felt more passionate about: social justice and education against racism.

The introductory module on the EdD gave me the answer as to how to combine my current focus on marketing and aspirational focus on social justice. The module "What is Education For?" introduced me to the discourse on the purpose and philosophy of education, which I found particularly inspiring. How many times do we

stop and look at the deeper purpose of what we are doing in our everyday lives? I questioned whether the role of higher education as a tool to develop performativity and produce human capital for the workplace or to develop critical analysis and a love of learning were worthy goals, but I found them both wanting. With further research, I found my answers with the work of the Wisdom Group.

The Wisdom Group is a loose collaboration of academics who criticise the academic world and, in particular, the world of science for pursing knowledge for its own sake without regard for societal wellbeing. They advocate that universities must become the moral thought and action leaders of society to proactively lead the development of a wiser and more sustainable society. What followed was the discovery of ethical philosophy and its application to moral education, and a commitment to devoting the remainder of my years in higher education to apply ethics education to marketing. I began this through the development and delivery of ethics modules and workshops and writing a book chapter and presenting papers at conference, as described in the personal introduction to this thesis. Throughout the rest of the EdD, my focus remained on moral education and on developing my understanding of the research methods used and research undertaken in moral education and its application to marketing and business. The result was the development of this thesis, focusing on marketing ethics education and training. However, before I could give my thesis full attention, I had unfinished business to complete.

In 2002, I had spent several hours recording my mother's testimony and that of her sister and close friends. In 2004 I starting a writing class and in 2006 I visited Auschwitz, the camp in which my mother had been selected to live while her family were selected to go to the gas chambers. Over the next few years, I continued to dip in and out of the writing and research in the summer months only, partly due to work commitments and partly due to a lack of confidence in my writing. I also gave some talks about her life to church and youth groups and became increasingly passionate about Holocaust education. Finally, in 2012, with funds from the National Teaching Fellowship Award, I bought myself out of some of my teaching and redoubled my efforts to complete the story in time for my mother's 90th birthday in 2014. I launched the book at an exhibition of my mother's sculpture in April 2014,

where I gave a memorable talk about her life story. The sense of achievement that I felt from finishing this book cannot be compared to anything else that I have done. However, following two additional talks, I realised that this was not the end of my passion and responsibility to tell my mother's story but just the beginning. I became further committed to delivering talks about the Holocaust and against racism, and yet again questioned how to manage the ethics education career path with the Holocaust and anti-racism path.

For a long time, I felt that these two paths were at odds with each other. I constantly felt that one prevented me from fulfilling the other. However, today I realise that this struggle was probably beneficial to both endeavours. Having finished writing my mother's story, I have continued my activities in Holocaust education and devoted the past two years to my thesis, and I am confident that I can achieve in both areas.

So, what next? Completing my thesis is another milestone. I have learnt how to work more independently and to listen and interpret information in a non-judgemental way. I have also learnt that education is a long-term activity that requires doing and reflecting. I could perhaps have completed this thesis some years ago, but I would not have learned as much. Moreover, I feel that the thesis is not complete and that I have only scratched the surface. I need to research more, reflect more and continue teaching. I believe that we need to invest more effort in facilitating an ethical mind-set throughout a young person's educational journey. However, this must consider not only the educators' interpretation of ethics, but that of the student or trainee as well. This needs to be applied to both university education and workplace training. I can contribute by continuing my work in university ethics education, not just delivering content but in working towards change in its perception as an add-on. Furthermore, there appears to be a gap in the workplace training needs of young graduates. They are the future managers and can benefit from ethics training not just at managerial level but from the beginning of their career journey. I therefore intend to explore the opportunities in delivering ethics training for businesses.

My doctoral reading introduced me to the work of Darden University Professor, Mary Gentile, whose business ethics teaching empowers people to act upon and voice

their values. Her educational programmes are becoming very influential in both university education and executive training. I intend to participate in her online course so that I can apply this reflective action-based approach to workplace training. I am also interested by her involvement in Holocaust education, where she uses the conduct of executives and managers in Nazi-occupied Europe and the inability to speak up as a way to reflect on ethics in business and leadership today. This is part of a unique US programme, "Fellowships at Auschwitz for the Study of Professional Ethics (FASPE)" where students in each programme learn about the roles played by people in their professions in Nazi Germany and explore the ethical issues facing those professions today. This has led me to research papers on racism and business ethics, (Sintonen and Takala, 2002; Singer, 2018) and papers linking Holocaust, genocide and business ethics (McCall, 2001; Dillard, 2003; Rosenblum and Althaus, 2010; Harris and Ebrahimpur, 2015), which I am now reading with great interest.

These initiatives continue to inspire my efforts to use my thesis to enable me to forge new links, develop my contribution to ethics education and training, continue my involvement in education against racism and my mother's legacy and further develop synergies between the two.

B. Researching the Literature: Journey and Process

This literature review is the result of seven years of study from the beginning of the EdD. I started with guided readings for the assignments and then began to read more broadly as I started to read the background and philosophy of my area of interest, ethics education. As I became more familiar with the topic and focused most of my later essays and my research proposal in this field, I started to focus in again on more specific topics relating to the delivery of ethics education and the views of the various stakeholders. Realising the sheer quantity of literature in the field of business and marketing ethics and ethics education. I realised that I needed to develop a systematic strategy. This is described below as part of several phases:

Phase One: Philosophical and Social Foundations

During the EdD, I started with focused readings provided by tutors on the philosophy of education and background reading from two key textbooks and a range of articles:

Focused Readings

- Aristotle (2008) Nichomachean Ethics, in: Cottingham, J. (ed.) *Western philosophy: an anthology.* 2nd ed. Oxford: Blackwell Publishing, pp. 492-495.
- Bailin, S. and Siegel. H (2005) Critical thinking, in: Blake et al. (eds.) *The Blackwell guide to the philosophy of education.* Oxford: Blackwell Publishing, pp. 181-193.
- De Ruyter, D.J. (2003) The importance of ideals in education, *Journal of Philosophy of Education, 37 (3), pp. 467-481.*
- Hogan, P. and Smith, R. (2005) The activity of philosophy and the practice of education, in: Blake et al. (eds.) *The Blackwell guide to the philosophy of education.* Oxford. Blackwell Publishing, pp. 165-180.
- Hogan, P. (2003) Teaching and learning as a way of life, *Journal of Philosophy of Education.* Society of Great Britain, 37(2), pp. 207-223
- Locke et al. (2000) The self and consciousness, in: J. Cottingham (ed.) *Western philosophy: an anthology.* 2nd ed. Oxford: Blackwell Publishing, pp.275-279.
- Kim, H.K. (2003) Critical thinking, learning and Confucius: a positive assessment, *Journal of Philosophy of Education,* 37 (1), pp. 71-87.

- MacIntryre, A. (1981) After Virtue, in: J. Cottingham (ed.) *Western philosophy: an anthology*. 2nd ed. Oxford: Blackwell Publishing, pp. 540-546.

Background reading

- Cottingham, J. (ed.) (2008) *Western philosophy, an anthology,* 2nd ed. Oxford: Blackwell Publishing.
- Blake et al. (eds.) (2003) *The Blackwell guide to the philosophy of education:* Oxford. Blackwell Publishing

The background reading introduced me to key writers and thinkers on moral philosophy and moral education. In particular, *The Blackwell Guide to the Philosophy of Education* had three articles related to key issues regarding moral education and the university:

- Barnett, R. and Standish, P. (2003) Higher education and the university, in: Blake et al. (eds.) *The Blackwell guide to the philosophy of education*. Oxford: Blackwell Publishing, pp.215-233.
- Hogan, P. and Smith, R. (2005) The activity of philosophy and the practice of education, in: Blake et al. (eds.) *The Blackwell guide to the philosophy of education.* Oxford. Blackwell Publishing, pp. 165-180.
- Noddings, N. and Slote, M. (2003) Changing notions of moral education, in: Blake et al. (ed.) *The Blackwell guide to the philosophy of education*. Oxford: Blackwell Publishing, pp. 342-354.

These motivated me to delve further into moral philosophy in Cottingham (2008) focusing on Section VIII, Morality and the good life. Here, key excerpts from the major philosophers, (Plato, c380BC; Aristotle, 325BC; Spinoza, 1665; Kant, 1785; Mill, 1861; Rawls, 1972; McIntyre, 1981) included a short explanation and informed my understanding of ethics and motivated me to consider how these philosophies can be applied to ethics education.

Additional background texts consulted for the EdD the literature review, were:

Books:

- Barnett, R. (1990) *The idea of higher education.* Buckingham: The Society for Research into Higher Education & Open University Press
- Dewey, J. (2007) *Democracy and Education.* Middlesex: Echo Library
- Friere, P. (1970) *Pedagogy of the oppressed*. London: Penguin Books
- Friere, P. (1998) *Pedagogy of freedom*. Maryland, USA: Rowman & Littlefield Publishers.

Articles concerning the psychology of moral development

- Kohlberg, I. and Turiel, E. (1971) *Moral development and moral education*. Accessed from: http://tigger.uic.edu/Inucci/MoralEd/overviewtext.html [Accessed 20 January 2009].

Articles by members of The Wisdom Group

- Lloyd, B. (2008) Power, responsibility & wisdom: exploring the issues at the core of ethical decision making and leadership, *Integral Leadership Review*, VIII (5) pp. 1-7.
- Maxwell, N. (2007) *From knowledge to wisdom: the need for an academic revolution.* London Review of Education, 5 (2), pp. 97-115.

Articles on citizenship and environmental education

- Osler, A. and Starkey, H, (2006) Education for democratic citizenship: a review of research, policy and practice 1995-200, *Research Papers in Education*, 21 (4) pp. 433-466.

Phase Two: Moral Education

Exploration of key topics to discuss critical issues in moral education. During this second phase, I devoted more time to further exploration of the critical issues in moral education. At this point, keyword search terms were quite general, as follows:

- Moral Education
- Ethics Education
- Business Ethics Education

This produced a very large amount of literature, ranging across instructional approaches, specific methods of delivery, discussion of integration into the curriculum, the role of the institution, impact and effectiveness.

The very diverse range of authors were writing for a very large number of journals in many different subject areas. However, at this point very few references were from business or marketing journals. The result was the need for an approach focusing on business and marketing.

Phase Three: Marketing Ethics Education

When given the opportunity to write a textbook chapter on ethics, my first port of call was textbooks in business ethics and marketing ethics. I also discovered key organisations researching and promoting the practical execution of business ethics. From these sources and from the previous business and marketing ethics education searches I identified who the key experts were in business and marketing ethics and the key journals in the field.

Textbooks initially consulted were:

- Arnold C. (2009) *Ethical marketing and the new consumer, marketing in the new ethical economy*. Chichester: John Wiley.
- Baker, M. (2009) *Marketing responsibly – addressing the ethical challenges.* London: Institute of Business Ethics (IBE).
- Blowfield, M. and Murray, A. (2008) *Corporate responsibility: a critical introduction.* Oxford: Oxford University Press.
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- Grant, J. (2007) *The green marketing manifesto.* Chichester: John Wiley.
- Habert, T. and Ingulli, E. (2009) *Law and ethics in the business environment.* 6th ed. Centage Learning.

- Murphy, P.E. and Laczniak, G.R. (2006) *Marketing ethics cases and readings*. New Jersey: Pearson.
- Shaw, L. (ed.) (2011) *Sage brief guide to marketing ethics*. London: Sage Publications.
- Stear, R. (2009) Ethicability. *How to decide what's right and find the courage to do it*. London: Roger Steare Consulting

Key industry organisations

To benefit from a more practical understanding of current issues in business ethics practice, I also signed up for publications from the following organisations:

- Institute of Business Ethics
- EBEN
- Ethical Corporation.

Key authors in marketing ethics:

I discovered that there were very few text books on marketing ethics and quite a number on business ethics, and the key industry organisations focused more generally on business ethics. I continued searching the literature referring to both fields and following the tradition of several meta-reviews of the literature (Lehnert, 2016; Medieros et al. 2017), to identify key authors and journals.

Marketing	Business and Management

• O.C. Ferrell
• Linda Ferrell
• John Fraedrich
• Shelby Hunt
• Gene Lazniack
• Terry Loe
• Isabel Maignon
• Patrick Murphy
• Scott Vitell
	• Jaques Nantel
	• Katherine Nelson
	• Boe Schlegelmilch
	• Linda Trevino
	• William Weeks
	• Authors of the Wisdom Group:
	  ○ Nicolas Maxwell
	  ○ Bruce Lloyd
	  ○ Robert Sternberg
	  ○ Ron Barnett

Key journals:

Ethics and Moral Education Journals	Marketing, Business Journals
• Journal of Business Ethics • Business Ethics Quarterly • Business Ethics a European Review • Teaching Ethics • Ethics and Behaviour • Journal of Moral Education • Journal of Higher Education	• Academy of Management Learning and Education • Marketing Education Review • Journal of Marketing Education • Journal of Management • Journal of Management Education • Journal of Education for Business • Journal of International Marketing • Journal of Marketing • Journal of Marketing Science • International Marketing Review • European Journal of Marketing

These authors and journals informed my literature review search. Further publications and authors were subjected to the inclusion criteria identified in phase four.

The reading carried out to this point enabled me to develop the following bibliographic review criteria for this subject area (Hart 2018): Key databases to use, most cited books and journals, most influential authors, chronological development of the topic area and identification of words and phrases to use for the keywords searches.

Phase Four:

This phase covered the final development of the problem definition and the literature review and required a more systematic approach. The purpose was to update the literature searches already undertaken and to drill down into the detail of ethics education approaches, practice and evaluation, and student and practitioner perspectives on ethics and ethics education. I therefore identified articles of interest using the following tools:

- Defining combinations of keywords as search terms (see table below)
    - Keywords were developed from previous reading as part of the bibliographic review, developing mind-maps of connecting words and by searching synonyms
- Defining inclusion and exclusion criteria for publications and articles (see table below.)
    - I developed the key inclusion and exclusion criteria with guidance from Oliver, 2012 and Hart, 2018, my previously developed expertise, the bibliographic criteria and the defined scope of this study. The scope of the study identified the focus on post-compulsory education (higher education and workplace training), marketing, business and management studies and specifically excluded, studies on compulsory education, ethics and culture and causal studies regarding ethical behaviour.
- Identifying articles by authors of note and in journals (previously noted)
- Using citations from those selected articles to conduct further searches

The result was the following cyclical process:

1. Identification of keywords
2. Generation of articles for review
3. Reading of abstracts to apply inclusion and exclusion criteria
    a. Identification of articles by key authors, in key journals
    b. Identification of additional articles of interest
4. Reading full texts for development of further references
5. Searching for new ideas and alternative views, experiences & practice
6. Deciding on saturation point, where no new material
7. Identification of more focused keywords
8. Generation of further articles for review using “and” searches
9. Repeating steps 3-6
10. Repeat the cycle until all keywords used and saturation of information reached.

Inclusion and Exclusion Criteria for Literature Review Search

Publication	Inclusion	Exclusion
Sources	Journal articles, books, conference papers, expert blogs, institutions	Personal blogs or websites by individuals, or by authors without academic or business credentials
Reputation	All from key university academic data bases with published quality criteria: ERIC, EBSCO, Sage, Emerald, or cited by this literature.	
Geographic origin	No preference but majority in Europe and Nth America	
Language	English	
Journal Subject Area	Ethics, Education, Ethics Education, Ethics Training, Moral Education, Moral Development, Teaching Ethics, Business and Management Ethics, Marketing Ethics, Marketing, Marketing Communications, Advertising, Public Relations	Compulsory Education, Finance, Accounting, IT, Non-business/marketing/management education, unless specifically cited by notable author. Cross Cultural Ethics. Causal Research into Ethical Behaviour of Organisations

Article Type	**Inclusion**	**Exclusion**
General Topic Areas	Post Compulsory Education Ethics Education Ethics and Moral Education Ethics and Moral Development Business and Marketing Ethics Business, Management, Marketing, Advertising, Public Relations Education Ethical Experience and Decision Making, Workplace/Professional Ethics Training, Business Ethics Training, Marketing Ethics Training	Compulsory Education Finance, Accounting, IT, HR, Non-business/marketing/management education Cross Cultural Ethics Causal Research into Ethical Behaviour of Organisations
Date	2000+ unless specifically cited in other papers, or by noted author in the field	
Language	English language only	
Type of study	Empirical research, discussion papers, application of theory, descriptions of current teaching methods, descriptions of history and trends in ethics education	Studies with no references to other academic research and no empirical evidence, delivered as a personal or professional opinion
Location of research	No preference, but majority based in Europe and Nth America	
Methodology	All methods, qualitative/quantitative, lit review, case study	
Research population	Academics, teachers, students, professionals/practitioners	
Author reputation	3+ papers/citations in business, management, marketing education or ethics education field	
Saturation	Offering alternative insight and perspectives according to key topic areas in key word search.	When views, evidence and insight reaches saturation and no new perspectives or findings presented.

Keywords generated for literature review search

	and, or	and	and	by and about
Literature stream 1 Philosophical and Educational Foundations	Ethics definitions Ethics education Moral education Moral development Citizenship education Social education University ethics education Education for Wisdom Teacher role Business ethics Marketing ethics Business ethics education Marketing ethics education	Philosophical, psychological, educational, historical approaches	Normative ethics: ethical decision-making models Utilitarian approaches Kantian ethics: cognitive approaches, moral reasoning Character/values education Care ethics: affective approaches, empathy, emotional intelligence Descriptive/behavioural ethics: conative approaches Social contract theory	Ethical Philosophers Academics Teachers Educational Psychologists Marketing and Business Educators Business People

	and, or	and	and	By and about
Literature stream 2 Ethics Education Practice	Ethics Corporate Social Responsibility (CSR) Social Responsibility Business and Society Business Ethics Education Marketing Ethics Education Advertising Ethics Education Marketing Communications Ethics Education Sales Ethics Education Ethics Instruction	Approaches Practice Content Curriculum Delivery Techniques Methods Impact Effectiveness Outcomes Values Attitudes Experiences Reflections Behaviour	Cognitive, affective, conative Reasoning, decision making, character/values Empathy, emotion, reflection Behaviour/action/speaking-up Macro ethical issues Micro ethical issues Stand alone Integrated/embedded Cross curricula Online/interactive/face-to-face/experiential learning	Business and Marketing Academics Teachers Students Millennials Generation Y

	and, or	and	and	and
Literature Stream 3 Ethics education and the marketing profession	Workplace ethics Professional ethics Business ethics and Marketing ethics: Brand, Marketing Communications, Advertising, PR, Market Research, Sales, Digital Marketing. Ethics Education Ethics Training, ethics programs,	Values Attitudes Decision-making Experience Behaviour Law Organisational culture Management Leadership Internal relations Internal communications Effectiveness Impact Consequences Drivers Outcomes	Trust, integrity, responsibility Moral Myopia Moral Muteness Moral Imagination Compliance Role models Speak-up culture Awareness, motivation, empathy, respect, trust, ethical behaviour, reputation, speaking up Ethics programs, codes of ethics, online vs face-to-face training	Business and Marketing Practitioners/ Professionals Graduates Millennials Generation Y

Phase Five: Synthesis of materials

Using RefWorks, I allocated all articles into folders according to these topic areas, with many articles allocated to more than one folder. On reading each article in depth, where I found significant reference to another topic area, the article was further allocated to these folders. This process of organisation enabled me to organise the numerous articles, identify the overlapping and interconnecting themes. I saw how the literature developed from the philosophical foundations to inform the key educational approaches to ethics which further drove content, delivery and techniques to enable that educational approach. Many of the articles discussing ethics education practice referred to a specific education and philosophical approach and therefore confirmed the importance of the emphasis on philosophy and education as an integral part of the literature review. Few linkages were made in the literature between university ethics education and practitioner experiences. A separate section was therefore created to review the practitioner experience of ethics, ethics education and ethics training. This further emphasised the gap in knowledge regarding young practitioners and further supported an opportunity for research to learn from these practitioners to develop ethics education.

C. Inter-stage Review of Topic Guide

Interviews were carried out in two stages, in 2016 and 2018 for the following purpose:

1. To further review the literature for additional issues and lines of questioning

- *Speaking Up*

  There were many studies written over the period of 2015-2017, however, I noticed that the issue of speaking-up received greater attention. Although research consistently gathered information on Organisational Culture and openness, the speak up culture became more predominant during the years following the financial crisis and the fall of major firms such as Enron, for illegal and unethical dealings. In the US, The Voicing Values Program, created by Prof. Mary Gentile was increasingly discussed and evaluated in several articles in 2016-2017. The IBE Survey of the Workplace measured the ethical climate in organisations according to the increase in reporting and The Bank Standards Authority survey in 2017 caused quite a stir in the UK, identifying reporting as a key issue. Although some respondents had discussed this in their interviews I felt it important to give this additional prominence in the discussion guide, with some additional questions and probes.

- *Millennial Values*

  Studies about millennials and their values identified the importance of social responsibility to a variety of stakeholders. I recognised that this was missing from much of the respondents' discussion and identified the question of practitioner views on responsibility as an important addition

2. **To assess the information gathered so far and identify additional areas of questioning or areas that need further probing.**

- *Responsibility/Loyalty*

  Key issues identified by respondents were internal marketing, the role of legislation, external relationships and the responsibility respondents felt to themselves and to their company to enhance their personal brand and the company brand through professional behaviour. However, only two talked about conflicting responsibilities to other stakeholders. I therefore decided to create a group of questions looking in to responsibility and stakeholders to understand how they dealt with any conflicting responsibilities.

- *Ethics in marketing activities vs in the workplace*

  The emphasis by respondents' experiences of internal management and internal relations was particularly surprising. I had expected them to focus on ethical issues in their marketing activities but they identified very few instances of ethical challenges. I wondered whether the words "Ethics in the Workplace" lead them to discuss internal issues before marketing-related decisions. I decided to change the question wording and ask them about ethics in their marketing roles, as opposed to just using the term workplace.

- *Discussion of ethics education and training.*

  The interviews delivered a great deal of information but a lack of time resulted in rather rushed questions on education and ethics training. As education and training was a key purpose of this thesis, I decide to spend more time on these questions and where appropriate include them earlier in the discussion.

  Furthermore, as the aim was to interview graduates who had taken part in specific ethics modules and workshops, it was important to devise appropriate set of questions for them. This enabled the execution of point 3 below.

3. **To enable the interview of graduates who had participated in the LSBU marketing ethics module and graduated from 2015 onwards.**

   The first stand-alone marketing ethics module was delivered in 2012/13 to very small groups of students. The first cohort that had been offered this elective graduated in 2015. I, therefore, had a better change of recruiting graduates who had studied in an ethics module if I waited until they were established in their work. I therefore decided to focus on this cohort in stage two.

4. **To assess the composition of the sample of respondents to-date and identify specific sample elements to target.**

   The sample plan identifies quotas of different elements of the population. I therefore checked to see whether I was achieving those quotas. The initial sample was skewed towards graduates who had graduated 5+ years ago and who were in middle and senior-level roles. While they had much to say about their early-career experiences, it was important to get a range of younger and less experienced graduates in my sample.

   I also identified the need recruit more respondents from the following fields:

   - Not-for-profit marketing
   - Sales and recruitment
   - Product or service management
   - Market Research

The two versions of the topic guides can be seen in the following pages, Appendix D, and the respondent information for both stages of research in Appendix H.

D. Interview Topic Guides

Early-Career Marketing Practitioner Experiences of Ethics:
Implications for Ethics Education
Topic/Discussion Guide for Graduates - 2016

Definition of Ethics. What does it mean to you? Your values and attitudes**.** Where do they come from? Importance to you/to the organisation.

Ethical issues encountered in the work place. Have you encountered any ethical situations in the workplace? How did you deal with them? Did you get any support? Do you feel the support is important? What positive and negative experiences have you had? What additional support or training do you require to assist you in these situations?

Awareness of ethical codes of conduct within organisation. Does the organisation you work for have a clear ethical code of conduct? How well does it help guide you in your professional practise and to deal with any issues arising. How important is this ethical code, to you, to your organisation? What are the key ethical issues that impact your organisation/industry. Views of ethical issues to be aware of in the future?

Experience of ethics education during degree program. Do you recall any teaching of ethics and moral issues during your degree program? If so what do you remember? How were they delivered? What do you remember being useful? How well prepared do you think you were to deal with ethical issues and dilemmas?

Importance of teaching ethics within the university curriculum or in the workplace. How important do you think it is to teach ethics as part of a Business, Marketing Course? Is there value in making students aware of the issues and discussing potential dilemmas and situations. What about ethics training in the workplace, how might it assist you?

Identification of key issues, skills to prepare students to deal with ethical issues in the workplace. What key ethical issues would be useful to help students prepare for the workplace? Is it a case of creating awareness, or giving students tools to analyse different situations? Suggestions for approaches to ethics education at university?

What about your experience of workplace training? Have you been offered specific ethics training? What was delivered and how? How useful was it? What recommendations would you make for its improvement?

Respondent information

Job title, level of seniority, marketing function, size of company, cultural background.

Early-Career Marketing Practitioner Experiences of Ethics:

Implications for Ethics Education

Topic/Discussion Guide for Graduates 2018

Definition of ethics. What does Ethics mean to you? What are your values and attitudes**?** How do you apply them to the workplace? Where do they come from? Importance to you/to the organisation?

Ethical Issues encountered in the work place. Have you encountered any ethical situations in the workplace? Probe for examples. What about specific occasions where you felt under pressure to do something against your values/ where you saw someone doing something that challenged your values? Probe for examples. What did you feel? How did you deal with them? Probe for examples. Did you discuss concerns with anyone? Did you feel you could speak-up? Did you get any support? Probe for examples. Do you feel the support is important? What positive and negative experiences have you had? What additional support or training would assist you in these situations? Is there a process for speaking-up?

Responsibility/loyalty. To whom do you feel responsible? What about the different stakeholders? Do you feel conflicting responsibility/loyalty? How do you deal with that?

Key Issues in organisation/industry and in marketing? What are the key ethical issues that impact your organisation/industry? What are the ethical issues facing your industry or the marketing function that, today or in the future?

Awareness of ethical codes of conduct within organisation. Does your organisation have a clear ethical code of conduct? How well does it guide you in your practice and to deal with any issues arising? How important is this ethical code, to you, to your organisation?

Experience of teaching of ethics during degree program. What do you remember about the ethics module that you studied at university? What key issues do you recall

learning? What did you find most engaging? Do you ever refer back to topics we discussed when faced with a particular challenge? Did any elements of the module help you since starting your career?

Thinking about your other classes: Do you recall any modules/ workshops or discussions on ethics and moral issues during your degree program? If so what do you remember? How were they delivered? What do you remember being interesting/useful? Why? How well prepared do you think you were to deal with ethical issues and dilemmas? What would have better prepared you?

Importance of teaching ethics within the university curriculum or in the workplace. How important do you think it is to teach ethics as part of a Business, Marketing Course? Is there value in making students aware of the issues and discussing potential dilemmas and situations? Why? What would the aim of such a class be? Is it a case of creating awareness, or giving students tools to analyse different situations? Suggestions for purpose/approaches to ethics education.

Identification of key issues, skills to prepare students to deal with ethical issues in the workplace. What would ethics education at university look like? What should be included in an ethics class/workshop? How should it be delivered? In a stand-alone module, across the curriculum? At what level? What key ethical issues would be useful to help students prepare for the workplace? What type of techniques, to be used?

Ethics training in the workplace? Have you received any ethics training? When? What did it include? How was it delivered, face-to face or on line? Was it helpful? Would additional training be useful? What about the culture of the organisation, does it facilitate discussion? Can you discuss ethical concerns with your manager/colleagues? Are there formal procedures in place to speak up confidentially? Have you ever used them? Would you use them?

Respondent information

Job title, level of seniority, marketing function, size of company, cultural background.

E. Analysis Procedure

The IPA procedure for qualitative analysis was described in the methodology. This appendix describes the use of NVIVO as part of the analysis procedure.

To enable the analysis of the transcripts for their qualitative content, I used NVIVO software to organise the transcripts and to identify codes and themes more easily. I also used its counting ability to support the importance of the themes and factors identified. However, it is important to note that NVIVO is not a quantitative analysis tool and I did not use it to generate conclusive hard data but merely to add an extra dimension and support for the qualitative analysis.

A. Reading and coding of individual transcripts

I read each of the 35 interviews several times and coded them using NVIVO software, as follows:

- from the experiences described by each individual (not by pre-designed codes)
- according to their discussion of personal and organisational factors and the fourteen factors identified in Appendix H. Respondent Information
- using the broad criteria identified in the methodology: language, actions and experiences, participation, relationships, context, consequences, reflection, meaning.

The result was 35 interviews individually coded and a short summary of the key themes and experiences for each interview.

B. Generating master themes

While generating the themes and summarising each respondent interview, many of the respondents identified similar, or closely related, themes. Using NVIVO I grouped the individually coded themes according to key master themes that compared similar issues and experiences. This enabled the identification of the

most important ethical issues experienced and guided the structure of Chapter 4, Description of Findings.

C. Identification of differentiating factors

Following the creation of master themes, I identified the key differentiating factors in a three-step process:

1. I used the individual coding and the experiences described to identify the key differentiating factors across the sample.

2. I further scrutinised these factors for significance by using the NVIVO coding comparison tool to identify the themes discussed most frequently according to different personal and organisational factors. The result was supporting evidence for the key factors and the issues most important to them. See Appendix J. Coding Comparisons

3. However, these numbers alone were not robust and needed clarification. I, therefore, checked the significance of these frequencies against:
   - the no. of respondents in the sample population for each factor identified
   - the number of respondents discussing the specified theme
   - the qualitative nature of the discussion of that theme (e.g. positive or negative)

The outcome of this process was the identification of seven key factors that appeared to influence the experience of ethical issues faced by the practitioners interviewed. This is discussed in Chapter 5.

F. Code of Ethics: Guidelines and Principles

The LSBU Code of Research Ethics (London South Bank University Ethics Committee)

"Autonomy – every individual has the right to think independently and act freely to decide to participate, continue or withdraw from a research study without hindrance. This includes researchers ensuring that participants are fully informed prior to their giving consent to participate, maintaining confidentiality and respecting their decisions.

Beneficence – research must have value to individuals, groups, communities or to add to the knowledge base. It is unethical to conduct research that cannot be demonstrated to be of benefit or have a purpose.

Non-Maleficence – participants and researchers should be protected at all times. Associated risks and how these will be minimised must be considered and articulated.

Justice – all research is conducted fairly and with respect for the human rights of all involved."

G. Ethics Approval and Communication Forms

London South Bank University has strict procedures for ethical approval of research. An application for ethical approval was submitted in March 2013 and finally approved in October 2013. This included examples of all written communications, invitations to participate, information sheet, consent forms and question topic guides. A further request was submitted for approval of the pilot of the online questionnaire in October 2017. The new departmental ethics committee requested a full review of all documentation previously submitted. Thus, all elements of the research have been fully approved by both the University Ethics Committee and by the School of Arts and Creative Industries Ethics Committee. The research, therefore, carefully followed the approved process. This appendix includes the following:

- Confirmation of Approval of Ethics Application
- Face-to-face interview participation request
- Face-to-face participant information sheet
- Face-to-face participant consent form
- Follow-up online study participation request and information sheet

Direct line: 020 781 5469
E-mail:lssethics@lsbu.ac.uk
Ref: LSSEP172

Anita Peleg

Friday 10th November 2017

Dear Anita,

RE: LSSEP172 - How can the perspectives and experiences of junior graduates in the workplace inform ethics education in marketing? A study of LSBU marketing graduates

Thank you for submitting this proposal for light touch review.

I am pleased to inform you that full Chair's Approval has been given by Dr. Shaminder Takhar, on behalf of the School of Law and Social Sciences.

I wish you every success with your research.

Yours sincerely,

Dr. Shaminder Takhar
Associate Professor in Sociology
Chair, School Ethics Panel
School of Law and Social Sciences
London South Bank University
103 Borough Road
London
SE1A 0A

Title of Proposal: How can the perspectives and experiences of junior graduates in the workplace inform ethics education in marketing? A study of LSBU marketing graduates

Application Number: LSSEP172

Applicant(s): Anita Peleg

School or UEP review*: School Review

Summary of points to address.

*Please indicate your response to each point and specify where changes have been made. Please track **changes or highlight the text** to help identify where changes have been made.*

Point number	**Point to respond to**	**Response**	**Location of change (document, page, para)**
Application Form:			
Proposal:			
As to the population under study:			
Methods Issues:			
Within Information Sheet:			
Within the Consent Form:			
Other things to consider (do not need a reply):	I wonder if there may be potential for participants to be upset if discussing ethical challenges they have faced in the workplace, or where they may not have felt well equipped to deal with the issue that arose? Although people are given the option not to respond if they don't want to what about people who may respond and find themselves upset? I'm sure it is unlikely, however, just wondering if adding a link to Student Support Services might mitigate against any risk here, however, unlikely?		

Face-to-face interview participant request (via email, Facebook and LinkedIn)

Request for participants for a research study on marketing ethics education

Early-Career Marketing Practitioner Experiences of Ethics:
Implications for Ethics Education

Dear Marketing Alumni

I am currently doing research into the teaching of ethics in marketing.

I would be interested in discussing your experience of ethics in your marketing role and in the workplace and to understand your attitudes to ethics education. Your contribution to this research will be of great value to the development of our marketing courses.

The interview will last 30-40 minutes and will take place at a place of mutual convenience.

The interview will be held in the strictest of confidence and your contribution will be anonymous. The interview is voluntary and you can of course cancel your participation at any time.

If you are interested and willing to take part in this research please reply to this facebook message or contact me via email at pelega@lsbu.ac.uk I will then give you more information and arrange an interview time.

I look forward to hearing from you and meeting you again.

Anita Peleg

Email: pelega@lsbu.ac.uk

Supervisor name and contact details:
Professor Steven Lerman lermans@lsbu.ac.uk

Face-to-face participant information sheet

Early-Career Marketing Practitioner Experiences of Ethics:

Implications for Ethics Education

A study of LSBU marketing graduates

Graduate Information Sheet

Dear ……,

Thank you for your interest in participating in my research. The aim of the research is to understand the experiences of graduates in their early years of marketing employment and how this might inform ethics education at University.

Objectives:

1. To understand how early-career practitioners define ethics in their marketing roles and in the workplace.
2. To explore ethical experiences encountered and topics of concern to current marketing practitioners during the first twelve years of their careers.
3. To understand the experience and attitude of marketing practitioners to ethics education and training at university level and in the workplace
4. To make recommendations for the integration of ethics into marketing education and training.

The interview will take place face to face or via skype, in a location convenient to you and will last between 30-40 minutes. Your participation is voluntary and confidential. You can withdraw from the interview whenever you wish and if you wish for any specific information to be excluded you can request this at any time after the interview.

The information you provide will be analysed and summarised with information gathered from other students and you will, therefore, not be personally identified in the study.

With your permission I will record the interview and then transcribe it into written format. If, however, you prefer not to have your voice recorded I will take written notes. All recordings, notes and transcripts will be kept in a locked drawer in my office and I will be the only one with access to this data.

If you have any questions or concerns please do not hesitate to email me. There will also be time for questions at the beginning of the interview and then you will be asked to sign a consent form (see attached). If there are any concerns that I am unable to answer satisfactorily you are also invited to contact my supervisor Prof. Steven Lerman.

If you are happy to take part, please contact me to show that you have understood the information and to arrange an interview time.

Sincerely

Anita Peleg
Email: pelega@lsbu.ac.uk

Supervisor Name & Contact Details
Prof. Steven Lerman lermans@lsbu.ac.uk

Face-to-face interview consent form

Early-Career Marketing Practitioner Experiences of Ethics:
Implications for Ethics Education
A study of LSBU marketing graduates

Graduate Respondent Consent Form

I……. confirm that I am happy to take part in the above mentioned interview.

I understand that the information I provide will be confidential and my name will not be disclosed.

I am happy for a digital voice recording to be used to capture the interview

Yes No

I would prefer the interview to be recorded in writing only.

Yes No

I have read all the information provided and all my questions have been answered. I understand that I can withdraw from the interview at any time.

Signed

……

Date

……

Follow-up online study participation request form

Date: January 2018
To:
From: Anita Peleg
Re: My doctoral study

Early-career Marketing Practitioner Experiences of Ethics: Implications for Ethics Education
A study of LSBU marketing graduates

Dear

Last year, as part of my doctoral research, I interviewed you about your experience of ethics in the workplace and your attitudes to ethics education. At the end of the interview I mentioned that I would be doing a short follow up to the interview to see whether you have any further thoughts or experiences to report one year on. These additional comments may be very useful for my study.

I have now set up an on-line platform that invites you to contribute any further comments, experiences and thoughts. The platform is an anonymous survey site that allows you to write comments freely without you being identified. These questions have been reviewed and approved by my supervisory team. The questions are open questions and are all optional and you are free to withdraw from the study at any time.

It would be great if you could find the time to enter your comments here so that I can capture additional scenarios and issues experienced since our interview. If you are happy to do this please click on the link below where you will find additional information and access to the questions:

https://lsbu.onlinesurveys.ac.uk/how-can-the-perspectives-and-experiences-of-junior-graduat

If, however, you prefer to relate these experiences and comments face to face or via phone or skype, please let me know and we can arrange a time to talk.

As with the previous interview, participation is voluntary and all your responses will be treated with the upmost confidentiality. The responses will be discussed in a general summary of responses across 30 marketing graduates and you will not be identified. They will form part of the results of my doctoral thesis which will be submitted in August 2018.

If after having participated you wish to withdraw your comments then please don't hesitate to contact me. If you have any further questions, please contact me at this email address pelega2@lsbu.ac.uk or feel free to contact my supervisor, Prof. Steve Lerman lermans@lsbu.ac.uk

Thank you for your contribution

Sincerely

Anita Peleg

H. Respondent Information

Summary of Respondent Information (for detailed information of each respondent see following page)

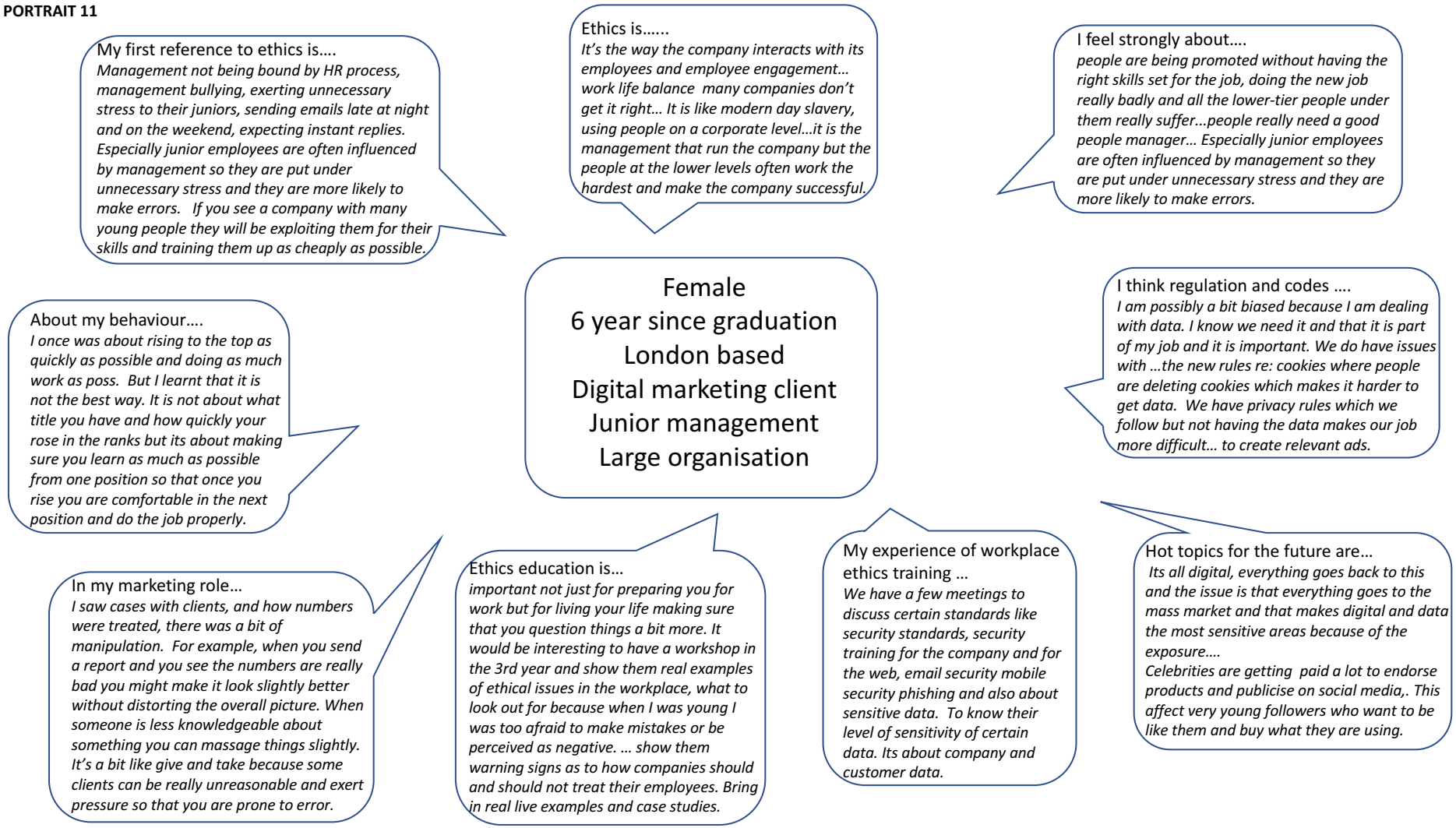
Date of Interview	Role/company	B2B/B2C	Company Size	Company Location	Training Compliance/ Ethics	Ethics Module	National Origin	Gender	Years since graduation	Seniority	Ethnicity	Age
18 in 2016	8 digital & marcomms agencies	17 B2B	8 multinational	21 UK	14 Compliance	8 Yes	13 British	15 Male	13: 1-4	7 graduate	25 White	5 = 20-25
17 in 2018	4 marcomms client	14 B2C	7 large	8 EU	2 Ethics	27 No	14 other EU	20 Female	7: 5-7	7 junior mgmt	5 Asian	9 = 25-30
	5 digital services client	4 B2C/B2B	7 medium	6 oversees	19 None		8 Overseas		9: 8-10	11 middle	2 Black	11 = 30-35
	6 not for profit marketing client		9 small						6: 10+ years	5 senior	3 Mixed	10 = 35-40
	6 product/service management		2 small (group)							5 directors		
	4 sales & recruitment		2 independent									
	2 market research											

Respondent Information Detail

ID	Date of Interview	Role/company	B2B/B2C	Company Size	Company Location	Training Compliance/ Ethics	Ethics Module	National Origin	Gender	Years since graduation	Level of Seniority	Ethnicity	Age
1	13-Apr-16	Digital Advertising Agency	B2B	Multinational	UK	C	No	British	M	9	Middle	W	30-35
2	14-Apr-16	Digital Client	B2C	Small	UK	C & E	No	British	F	11	Senior	W	35-40
3	22-Apr-16	Advertising Agency	B2B	Small (Group)	Overseas	N	No	EU	M	9	Director	B	30-35
4	22-Apr-16	Market Research Agency	B2B	Multinational	UK	C	No	British	F	8	Middle	W	30-35
5	22-Apr-16	Engineering Product Mgmt.	B2B	Small	EU	N	No	EU	F	3	Director	W	30-35
6	22-Apr-16	Environmental Services	B2C	Independent	Overseas	N	No	Overseas	M	11	Director	A	35-40
7	29-Apr-16	International Marketing Client	B2B	Large	Overseas	N	No	EU	M	6	Middle	W	30-35
8	31-May-16	Mobile Lottery Agency	B2B	Medium	EU	N	No	EU	M	10	Middle	W	35-40
9	31-May-16	Digital Client Services	B2C	Medium	UK	C	No	British	M	10	Middle	A	35-40
10	01-Jun-16	Clothing Product Mgmt.	B2C/B2B	Small	UK	C	No	British	M	10	Director	W	30-35
11	01-Jun-16	Digital Client Tourism	B2C	Multinational	UK	C	No	EU	F	5	Junior	W	25-30
12	03-Jun-16	Brand Client	B2B	Large	UK	C	No	EU	F	5	Junior	W	30-35
13	06-Jun-16	Property Sales	B2C	Large	UK	N	No	Overseas	F	4	Junior	W	30-35
14	09-Jun-16	Digital Agency	B2B	Multinational	UK	C & E	No	Overseas	M	8	Middle	M	35-40
15	13-Jun-16	Marcomms Financial	B2B	Large	UK	C	No	Overseas	F	9	Senior	W	35-40
16	15-Jun-16	Digital Client Finance	B2B	Multinational	UK	C	No	Overseas	F	7	Middle	A	35-40
17	15-Jun-16	Beauty Product Mgmt.	B2C/B2B	Small	UK	N	No	British	F	12	Director	W	30-35
18	15-Aug-16	Events Trade Association	B2C	Medium	UK	N	No	British	F	5	Junior	B	30-35
19	20-Feb-18	Recruitment Agency	B2B/B2C	Small	UK	N	No	British	F	2	Graduate	A	20-25
20	28-Feb-18	Digital Agency	B2B	Small (Group)	UK	C	Yes	British	M	1	Graduate	W	20-25
21	28-Feb-18	PR Agency	B2B	Multinational	EU	N	No	EU	F	4	Junior	W	25-30
22	01-Mar-18	Marketing Education Client	B2C	Medium	Overseas	N	No	Overseas	M	1	Middle	W	20-25
23	01-Mar-18	Product Planner Client	B2C	Multinational	EU	N	Yes	EU	M	2	Graduate	W	25-30
24	02-Mar-18	Marketing Education Client	B2C	Large	UK	N	No	British	F	12	Senior	W	35-40
25	05-Mar-18	Marketing Tourism Client	B2C	Medium	Overseas	N	Yes	Overseas	F	4	Senior	M	25-30
26	06-Mar-18	Arts & Events Planning	B2B/B2C	Independent	EU	N	Yes	EU	F	4	Graduate	W	25-30
27	07-Mar-18	Technology Sales Client	B2B	Multinational	EU	C	No	EU	F	11	Senior	W	35-40
28	08-Mar-18	Digital & PR Agency	B2B	Small	UK	N	Yes	British	F	3	Junior	M	25-30
29	09-Mar-18	Marketing Trade Association	B2C	Medium	UK	C	Yes	EU	F	2	Middle	W	25-30
30	11-Mar-18	Market Research Client	B2C/B2B	Large	Overseas	C	No	Overseas	M	10	Middle	W	35-40
31	13-Mar-18	Sales Software Client	B2B	Multinational	UK	C	Yes	EU	F	1	Graduate	W	20-25
32	15-Mar-18	Digital Gambling Client	B2C	Small	UK	C	Yes	British	M	3	Junior	W	25-30
33	21-Mar-18	Marketing Start-Up Client	B2B	Small	EU	N	No	EU	F	1	Graduate	W	20-25
34	03-Apr-18	Sports Association	B2C	Small	EU	N	No	EU	M	5	Graduate	W	25-30
35	03-May-18	Charity	B2C	Medium	UK	N & C	No	British	M	11	Middle	A	35-40

I. Practitioner Portraits

PORTRAIT 11



PORTRAIT 14

My first experience of ethics was….
Training and compliance about gifts. It works both ways in all companies. Not giving and receiving. This is particular to marketing because everything is incentive and relationship led…all my companies had very clear policies.

Ethics is……
a set of principles or norms that dictate or surround the organisation or environment. So, for me it is playing by the book, to be fair, to be compliant with the norms or rules of the institution. It is the principle of fairness and being legally compliant.

I feel strongly about….
I see a lot of companies motivating diversity and equality. Trying to have a nice mix of nationality, race, gender. I think that is very good. Diverse environments make the most creative minds. I do see very positive movement fostering hiring diverse workforce to empower teams. So it is not reactive. Its about motivation.

About my behaviour….
I always play on the safe side so it would be very clear to me what not to do…I try to always adapt, to be compliant with any environment…I do think that the risk of getting involved in unethical behaviour is very low and if that happens it is because they are just not aware and listening to the rules… It's never happened to me. I would not let it happen.

Male
8 years since graduation
London based
Digital marketing agency
Middle management
Multinational organisation

I think regulation and codes ….
give more guidance and makes things clear and understandable so you can perform better. More and more companies are so well regulated and there are such clear procedures to help and guide the employee that someone who gets into trouble is someone who doesn't care or who willing tries to circumvent the rules.

In my marketing role…
I try to always adapt to be compliant with any environment. I know that different cultures have different norms and behaviours and you try to comply with them. Awareness of the set of norms that rule organisations or cultures is an important part of ethical behaviour. The trickiest situations are where you are aware and don't really understand.

For me ethics education is…
You get your foundation of values from family but education enhances those values. Ethics education needs to have very practical cases. Sometimes academic learning is very top line, very theoretical…but when you come to the work place you are faced with more nitty gritty practical issues. So we need to close the gap and use more realistic scenarios.

My experience of workplace ethics training …
There are many compliance trainings: Incentive and entertainment, discrimination in the workplace behaviour from politeness to harassment and how the grey lines make it difficult to identify. Every company needs to provide strong training, very strong guidelines.

Hot topics for the future are….
Data. PII, personal identifiable information, usage of credit card , mobile phones etc. Data sharing, confidentiality etc. This area of e-marketing is a hot topic in terms of compliance. The risks are great there because it is relationship based so you must be careful.

PORTRAIT 28

My first experience with ethics was…
In my first job there was no structure, there was no, people were like mean to each other, the boss could tell you to F off he want to, it was very much like ethics didn't even come into their mindset or anything…that also in turn reflected in the campaigns that were being produced.

Ethics is……
Within the workplace, its HR kind of stuff, and then there is ethics in the way that things are presented and campaigns are put out and are produced, that kind of stuff… not to compromise your own morals in what you do in day to day life…just because I'm in an office or for a brand. I think it firstly comes with your personality and then secondly it comes from experience.

I feel strongly about….
As a brand, you have as duty of care for the people that you are selling to and for the people that are involved the whole way through your process, For instance, when the majority of consumers are of a certain age, they should take it upon themselves to really know those people that they are selling to not, just make something up and sell it to them. Consumers want to be informed by that brand but they are informing their products.

About my behaviour….
At (Large Brand), I voiced all of those things about them using various cultures and capitalising on it. That's probably why I don't work with them anymore! They didn't like it but I would never not say anything, especially when it comes to something I think is really important, I would never want to be part of a brand or an agency that didn't support the same things that I want.

Female
4 years since graduation
London based
Public relations agency
Junior manager
Small organisation

I think regulation and codes ….
The code of conduct is a normal bog standard one but I think in, the agency that I work with now, ethics is always spoken about constantly throughout the day. I can always talk to the director and ask any questions.

I am concerned by…
They poach trends and stuff from various cultures and then put it on the front of their campaign…all of their campaigns are diverse but it doesn't go all the way through the brand. For instance, we are having a conference about generation Z , so, everyone working is from generation Z So, we are not just talking about it, we are helping that generation that we are talking about as well.

Ethics education is…
I think it should be a big part of education because sometimes are not lucky enough to learn it, and it would be the first time they have had to consider this. People almost need to be shocked to learn something and remember something, like an extreme scenario, a lot of case studies, to back things up. Also how that person should act, like in what ways they can be ethical themselves.

My experience of workplace ethics training …
I think it would be really useful and it gives companies a leg to stand on when someone does something unethical …. sometimes it's like people don't actually know what they are allowed to do. They push those boundaries because their boundaries haven't really been put there. They are expected to know what is morally right and what is morally wrong but not everyone does.

Hot topics for the future are:…
maybe it is more invasive because these algorithms aren't just as simple as they sued to be, it's like making it way more complicated and stalkery. Instagram is weird because now you are bringing, your base it's like being in The Truman Show.

PORTRAIT 17

My first reference to ethics is…
there are a lot of these multilevel network marketing companies… their marketing is very much focused on quick fix, they are very much in your personal space because their whole marketing strategy is related to marketing to your friends on social media. So you can't get away from it. They exaggerate their claims and I don't see that there is any kind of control.

Ethics is……
Ethics and morals is more, for me, informal than formal … you want to be seen to be responsible, very ethical as a person and as a business and when somebody asks you "do you have like an ethical code of conduct" , in black and white, you feel bad that you don't.

I feel strongly about….
We don't use any animal ingredients. It's a big part of our marketing. So we have to abide by that 100%. There's no grey area with that. ….We now have an English agent who audits all the factories overseas, to make sure that they have good working conditions, no child labour. It makes us feel a lot more confident that we are sourcing according to our moral standards..

About my behaviour….
I do feel as an industry and especially as a woman in business we have a moral responsibility to be really careful about what claims we are making.
It was a big part of our marketing from day one really, that we as a Company were ethical. My role has been to formalise these ethical procedures and standards, so that we can back up those claims.

Female
12 years since graduation
UK based
Beauty products manufacturer
Director
Small organisation

I think regulation and codes ….
You definitely need regulation to give you guidelines but as a small business the amount of regulations and hoops that we have to jump through are so stifling that we almost can't launch new products …for every new product there's so much compliance ….
Our customers now are really hot on compliance, so when you list a new product with them, it will go through a whole compliance check… we are having to review all our packaging.

In my marketing role…
we are torn between being a luxury premium item which people want to look good on their bathroom shelves and an environmental responsibility to look at reducing the environmental impact of packaging but on our premium range, I don't feel like we can do less. The problem is you have to compete as well.

Ethics education is…
Ethics is the basis of what every one should be. It is as important as learning English and needs to start early. I think there is a place for 5% of every course to be devoted to ethics, rather than teach it independently. Surely it is relevant to everything and if you detach it in its own little subject then it becomes detached. detached from the real world and you don't think about the consequences.

My experience of workplace ethics training …
Our staff handbook says a lot about equality in the workplace. We work in a very open environment, so in terms of how we deal with one another, that's made clear from day one, both from a formal perspective in the handbook, and in the environment in which we work. There is regular sales training about what they should and shouldn't say… our environment is really competitive and we have to make sure that they are not making too big a claim on our behalf

Hot topics for the future are:…
Fairtrade is a big thing in food, it's not yet such a big thing in beauty but it probably will be……
In the past, if you wanted to trade with China at all, you had to have your products tested on animals, it's just changed recently, I'm not sure exactly what's going to happen…it does open the market up to companies like ourselves, who would now reconsider China.

PORTRAIT 32

My first reference to ethics is…
In gaming you need to be alert that you are not taking advantage of people that have got an addiction. So if our players show signs of addiction we need to then prevent them from playing with us. because …you want players who play recreationally as opposed to taking advantage of people who have an addiction and trying to encourage them to repeat that behaviour.

Ethics is……
How society generally feels how you should approach business as a practice and this could be slightly different compared to how it is perceived from a legal perspective. That you should avoid damaging any of your customers. You should always take an approach which is trying to provide the customer, the best quality and service…That means not taking advantage of people who have an addiction.

I feel strongly about….
CSR…As we grow as a company it becomes more apparent that we have this reputational risk that we are taking from the national lotteries and almost taking from the charities, so we need to give back to those charities as well. Any company which has a detrimental impact will try and balance that off by providing some sort of benefit back to the community and the environment.

About my behaviour….
Before I applied for this job I did question my morals. I questioned how people would potentially receive me if I did take this job and, I was in this pub and I was chatting to a head of marketing and I was just discussing whether they would look at someone who has worked in gaming in a negative way. What they said to me is no, as long as you operate in a way that is regulated and legally sound.

Male
3 years since graduation
EU based
Lottery relationship mgmt.
Middle management
Small organisation

I think regulation and codes ….
We (current employer) are very vigorous in terms of compliance and legal aspects… to reduce the impact on people's lives in terms of addiction. (Previous employer) was… overly compliant in a way that you weren't allowed to have an opinion …everything went through legal. Whereas (current employer) is fairly small but it's growing and and we are gaining more compliance teams but we probably get away with a lot more.

In my marketing role…
I write all the terms and conditions for the market and I need to ensure that customers are very clear on what they are buying into because you are encouraging them to stretch spend. So you are trying to encourage behaviour they might not necessarily do. So, it's very important not to be misleading, so, you make it very, very transparent.

Ethics education is…
It gives you a foundation and an understanding of what needs to be considered in terms of best practice and best approach to marketing, so you can ensure that you are using good ethical practice and so you are not putting the company at risk…like the line between the legal side…and the ethics side … how ethics informs our our laws and regulations.

My experience of workplace ethics training …
when I worked at [multinational] there was a ridiculous amount of training and because they are an American Company they enforce all the regulations …even CSR stuff you had to do training. Here at [small company] we have to learn about the addiction side of things, how we should manage our players in terms of addiction ….we did GDPR… how you manage data.

Hot topics for the future are:…
We will need to abide by GDPR and this gives people more control over how we are profiling and the right to delete their content, any data about them. Essentially it's being responsible for protecting that data…So, in the transition period, it's obviously going to slow things down potentially, some of the things are a bit ambiguous

PORTRAIT 33

My first reference to ethics is…
because our concept is all about renewable energy, I found it quite interesting that almost everyone in the start-up isn't really environmentally conscious. So for example, company cars, all of then are diesel… we are all about, you know we want to reach remote islands that are depending on climate damaging diesel and it's all about the climate but the day to day operations don't encourage that behaviour.

Ethics is……
Ethics is …. respecting other people , respect their beliefs, their feelings, don't judge them based on culture or gender …it's a ,lot about respect… My parents always taught me to consider everyone else, my dad always says to me don't do anything to someone what you don't want to be done to yourself

I feel strongly about….
it's a great team atmosphere, that's what I enjoy most that there's no ethical issues in that part because we do a lot of activities together…and everyone's comfortable with each other and if you do have any like personal problems you can talk to the CEO or to anyone really so that's amazing.

About my behaviour….
When I leave on Fridays I make sure everything is turned off in my office but some people they actually they leave their laptops on, you know they don't unplug the sockets, its interesting that this is what you stand for, your philosophy, but the work that's behind it might not be.

Female
6 months since graduation
EU based
Renewable energy marketing
Graduate position
Small start-up organisation

I think regulation and codes ….
We haven't had any legal issues yet and we haven't had any legal training. I mean I just know that you are not allowed to ad someone to your mailing list without asking permission.

In my marketing role….
if you are selling something you don't really talk about the bad stuff that is going on so you just want to make your product or service the best thing possible. So that's a bit, yeah.
So, the marketing is quite hard because you don't have a real concrete final product that is tried and tested. it was tested, it's just not functioning right but we cant say that.

Ethics education is…
I think it's really important ….to look at everything from two points of view because ethics is different for different people. It might be helpful is to create different scenarios to discuss different point of views and how you can find a middle way because how do you say okay this was unethical if it's okay for someone else.

My experience of workplace ethics training …
it is more like training on the job but it was quite interesting because they let me do a lot myself and I can bring in my own ideas but it's a bit hard because I don't have someone who I can look up to and learn from. We have weekly meetings within the different departments …to see how everyone is doing and see the progress but also if anything didn't go as planned or for any issues we would like to raise

Hot topics for the future are:…
Sustainable technology and marketing.
How to identify potential customers interested in sustainable technology. Are they different from others?

J. Coding Query Results

The following tables generated from NVIVO were used to indicate areas for further qualitative analysis of the text and provide indicators of possible differentiating factors as described in Appendix E. Analysis Procedure. Coding queries allow the comparison of the frequency of reference to master themes according to respondent characteristics. The frequencies cannot be used to make conclusions, nor can they be used without understanding the qualitative content of the interviews. They serve as a supportive function to drive further analysis.

Five tables are presented here:

- Prominent master themes: number of references and number of respondents
- Prominent master themes identified by Gender
- Prominent master themes identified by Level of Seniority
- Prominent master themes identified by Company Size
- Prominent master themes identified by Company Location

Where the frequencies have indicated consistency with qualitative results they are discussed as part of the results and discussion in Section 5.

Prominent Themes Quantified

	No. of References	No. of Respondents
Regulation and Compliance	106	24
Discrimination	74	24
Diversity/ Multiculturalism	23	12
Managing People	63	28
Speaking up	52	24
Organisational Culture	42	17
Data	71	24
Privacy	40	16
Values	54	25
Communication & Branding	47	25
Responsibility/loyalty	37	18
Relationship management	32	20
Bribery	29	10
Reputation management	25	22
Sustainability & Environment	18	10
Supply Chain Management	13	5
		Total Sample
		35

Prominent Themes According to Gender

	Female	Male	Total	Female	Male	Total
	No. of references			No. of respondents		
Regulation and Compliance	61	45	106	13	11	24
Discrimination	43	31	74	14	10	24
Diversity and Mulitculturalism	7	16	23	5	7	12
Managing People	43	20	63	18	10	28
Organisational Culture	30	12	42	11	6	17
Speaking up	32	20	52	15	9	24
Data	35	36	71	13	11	24
Privacy	23	17	40	8	8	16
Values	31	23	54	13	12	25
Communication & Branding	33	14	47	14	9	25
Relationship management	23	9	32	13	7	20
Responsibility	13	24	37	7	11	18
Bribery	18	11	29	6	4	10
Reputation management	15	10	25	12	10	22
Sustainability & Environment	12	6	18	6	4	10
Supply Chain Management	10	3	13	3	2	5
				Total respondents in sample		
				20	15	35

Prominent Themes According to Level of Seniority

	Graduate	Junior	Middle	Senior	Director	Total	Graduate	Junior	Middle	Senior	Director	Total
			No. of References				No. of Respondents					
Regulation and Compliance	5	23	46	16	16	106	2	7	8	3	4	24
Discrimination	8	15	27	15	9	74	4	5	8	4	3	24
Diversity	3	4	8	1	7	23	3	2	5	1	1	12
Managing People	7	22	23	7	4	63	5	7	10	3	3	28
Organisational Culture	8	18	8	7	1	42	3	4	4	3	1	17
Speaking up	14	14	11	6	7	52	5	5	8	3	3	24
Data Usage	12	15	29	8	7	71	4	5	9	4	2	24
Privacy	2	4	28	1	5	40	2	2	9	1	2	16
Values	12	14	16	6	6	54	5	6	8	3	3	25
Communication & Branding	6	15	10	3	13	47	4	7	8	2	3	25
Responsibility/ Loyalty	4	6	15	2	10	37	3	3	6	2	4	18
Relationship management	2	7	9	11	3	32	2	4	7	5	2	20
Bribery	0	9	8	6	6	29	0	4	3	2	1	10
Reputation Management	1	7	10	5	3	25	1	5	9	4	3	22
Sustainability/ Environment	3	3	0	3	9	18	3	2	0	1	4	10
Supply Chain Management	0	1	1	1	10	13	0	1	1	1	2	5
							Total respondents in sample					
							7	7	11	5	5	35

Prominent Themes by Company Size

	Multi-national	Large	Medium	Small Group	Small	Indepen-dent	Total	Multi-national	Large	Medium	Small Group	Small	Indepen-dent	Total
	No. of References							No. of Respondents						
Regulation and Compliance	44	14	20	6	22	0	106	8	4	5	2	5	0	24
Discrimination	19	16	26	4	9	0	74	7	4	7	2	4	0	24
Diversity	7	1	5	7	3	0	23	4	1	3	1	3	0	12
Managing People	30	8	9	1	8	4	63	8	5	6	1	6	2	28
Speaking up	17	4	7	8	11	5	52	8	3	4	2	6	1	24
Organisational Culture	8	2	12	6	12	0	42	4	2	4	1	6	0	17
Data	24	14	15	5	13	0	71	8	4	5	1	6	0	24
Privacy	19	2	10	1	8	0	40	4	1	5	1	4	0	16
Values	16	5	13	3	17	0	54	6	3	7	2	7	0	25
Communicatio n & Advertising	7	3	10	4	23	0	47	5	3	5	1	7	0	25
Responsability	11	1	7	2	12	4	37	4	1	4	2	6	1	18
Relationship management	14	3	5	1	8	1	32	7	2	3	1	5	1	20
Bribery	11	2	5	0	5	6	29	4	2	1	0	2	1	10
Reputation Management	6	6	6	0	7	0	25	6	5	5	0	6	0	22
Sustainability/ Environment	1	0	6	1	7	4	18	1	0	3	1	4	2	10
Supply Chain Management	1	1	0	0	10	0	13	1	1	0	0	3	0	5
								Total No. of Respondents in Sample						
								8	7	7	2	9	2	35

Prominent Themes by Company Location								
	UK	EU	Oversees	Total	UK	EU	Oversees	Total
	No. of References				No. of Respondents			
Regulation and Compliance	89	14	3	106	17	5	2	24
Discrimination	43	12	19	74	16	3	5	24
Diversity	13	3	7	23	8	3	1	12
People Management	41	11	8	63	17	7	4	28
Speaking up	35	12	5	52	16	5	3	24
Organisational Culture	38	1	1	42	14	2	1	17
Data	56	6	9	71	18	3	3	24
Confidentiality/ Privacy	34	2	4	40	11	2	3	16
Values	36	11	7	54	15	5	5	25
Communication & Branding	38	7	2	47	17	5	2	25
Responsibility/ Loyalty	29	2	6	37	14	1	3	18
Relationship Management	25	4	3	32	12	4	4	20
Bribery	20	2	7	29	7	1	2	10
Reputation Management	19	2	4	25	15	4	3	22
Sustainability/ Environment	9	3	6	18	5	2	2	10
Supply Chain Management	12	0	0	13	5	0	0	5
					Total no. of Respondents in Sample			
					21	8	6	35

K. Turnitin Receipt

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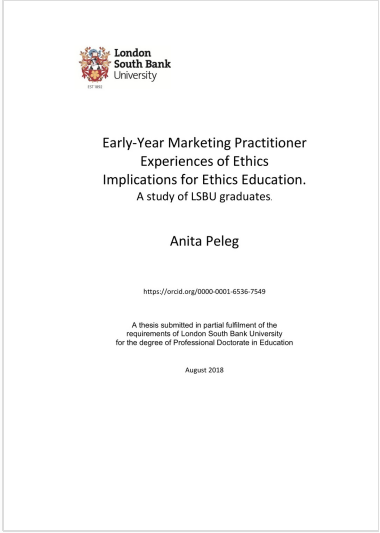

London South Bank University

Early-Year Marketing Practitioner
Experiences of Ethics
Implications for Ethics Education.
A study of LSBU graduates.

Anita Peleg

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A thesis submitted in partial fulfilment of the requirements of London South Bank University for the degree of Professional Doctorate in Education

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