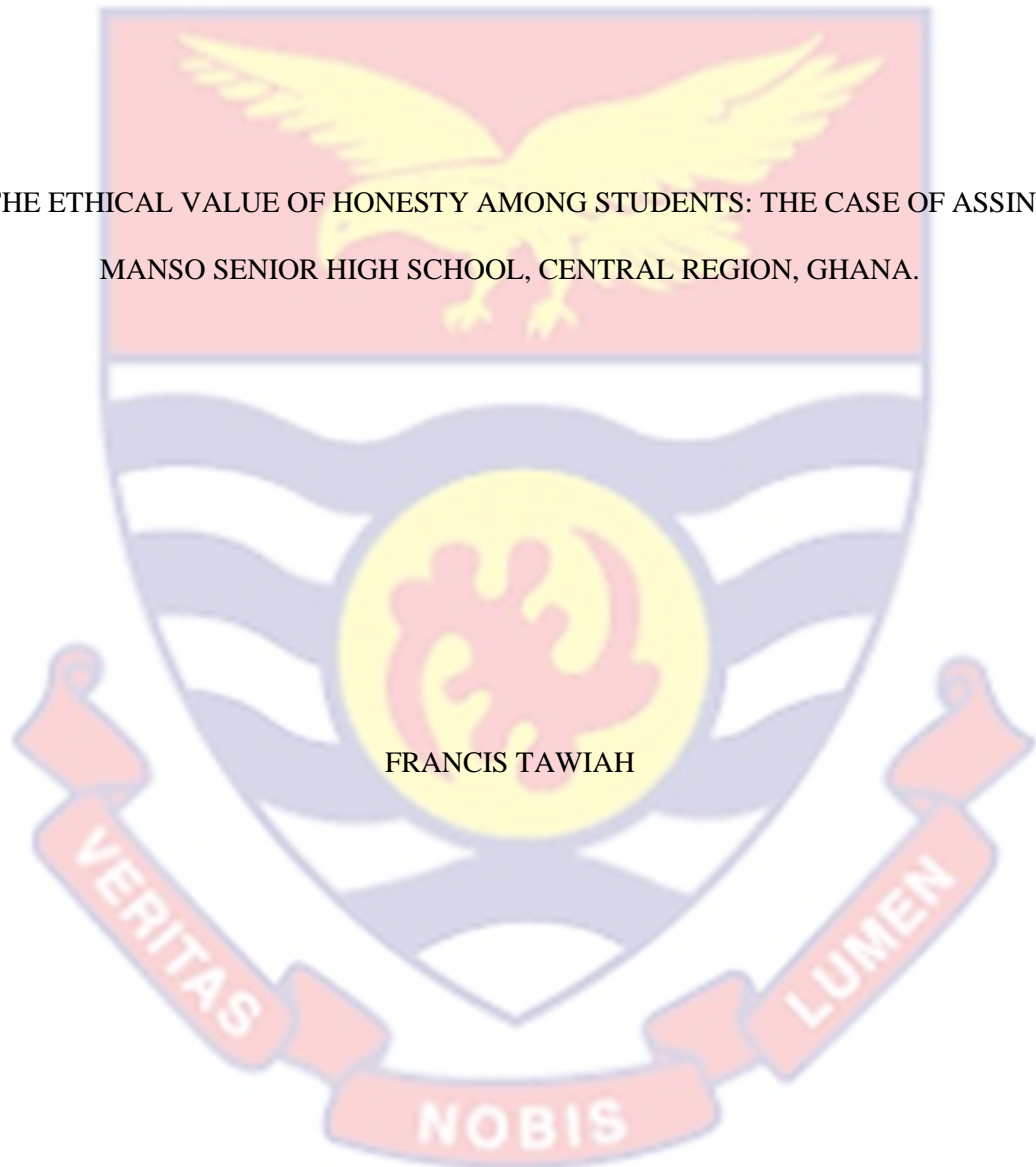


UNIVERSITY OF CAPE COAST

THE ETHICAL VALUE OF HONESTY AMONG STUDENTS: THE CASE OF ASSIN
MANSO SENIOR HIGH SCHOOL, CENTRAL REGION, GHANA.



FRANCIS TAWIAH

2021

UNIVERSITY OF CAPE COAST

THE ETHICAL VALUE OF HONESTY AMONG STUDENTS: THE CASE OF ASSIN
MANSO SENIOR HIGH SCHOOL, CENTRAL REGION, GHANA.

BY

FRANCIS TAWIAH

Thesis submitted to the Department of Religion and Human Values, Faculty of Arts, College of Humanities and Legal Studies, University of Cape Coast, in partial fulfilment of the requirements for the award of Master of Philosophy degree in Religion and Human Values.

OCTOBER, 2021

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature.....

Date.....

Name:

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature.....

Date.....

Name:

Co-Supervisor's Signature

Date.....

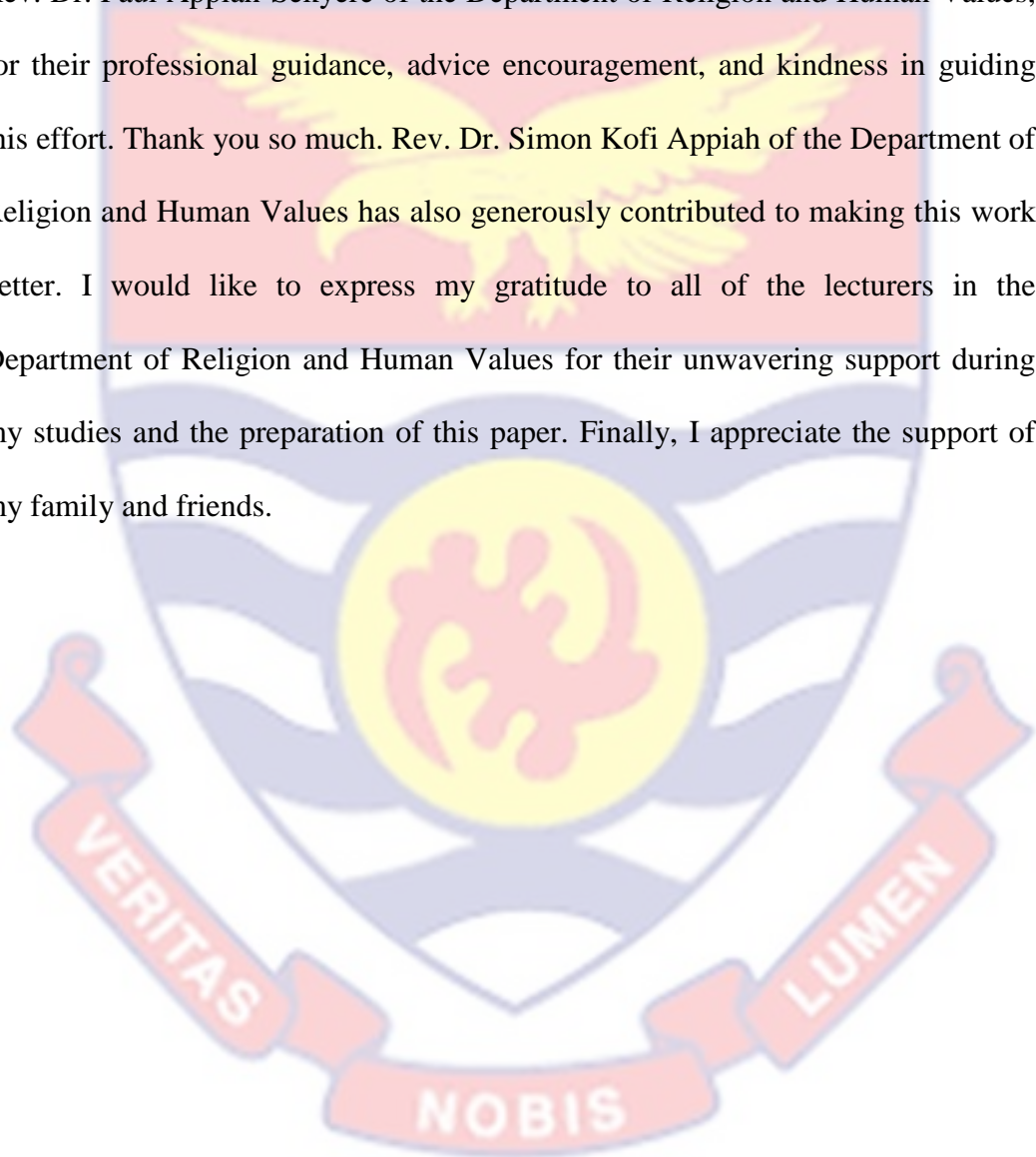
Name:

ABSTRACT

The decline of the value of honesty among senior high school students has become a concern for stakeholders of education. This concern can be seen in day to day conversation, the media and in research. The study uses the qualitative method. The qualitative research approach is used for exploring and understanding the meaning individuals or groups ascribe to a social or human problem and the main objective was to examine how the value of honesty is being practised among Senior High School students in the country, with particular reference to Assin Manso Senior High School in the Central Region of Ghana. The study revealed that students perceive honesty to be a situation where a person is always truthful. This is in line with Ghanaian society where young people are taught and encouraged to be truthful in all matters right from childhood. Students also understand honesty as a value and when pursued comes with rewards. Conclusions drawn from the study were that students perceive honesty to be a situation where a person is always true but did not know that honesty is not only about truthfulness but is also about sincerity, discipline, trustworthiness, frankness and so on. Also, some of the students were found not to be honest and this is because the students have little knowledge about honesty and its importance. The study recommends that students who cheat in an examination should be punished to serve as deterrent to others. Also, students should be educated on the benefits or the importance of being honest.

ACKNOWLEDGEMENTS

First and foremost, I want to express my gratitude to Almighty God for bringing me thus far. I would like to thank my supervisors, Rev. Dr. Joseph Oppong and Rev. Dr. Paul Appiah-Sekyere of the Department of Religion and Human Values, for their professional guidance, advice encouragement, and kindness in guiding this effort. Thank you so much. Rev. Dr. Simon Kofi Appiah of the Department of Religion and Human Values has also generously contributed to making this work better. I would like to express my gratitude to all of the lecturers in the Department of Religion and Human Values for their unwavering support during my studies and the preparation of this paper. Finally, I appreciate the support of my family and friends.



DEDICATION

This work is dedicated to my lovely mother, wife and children.



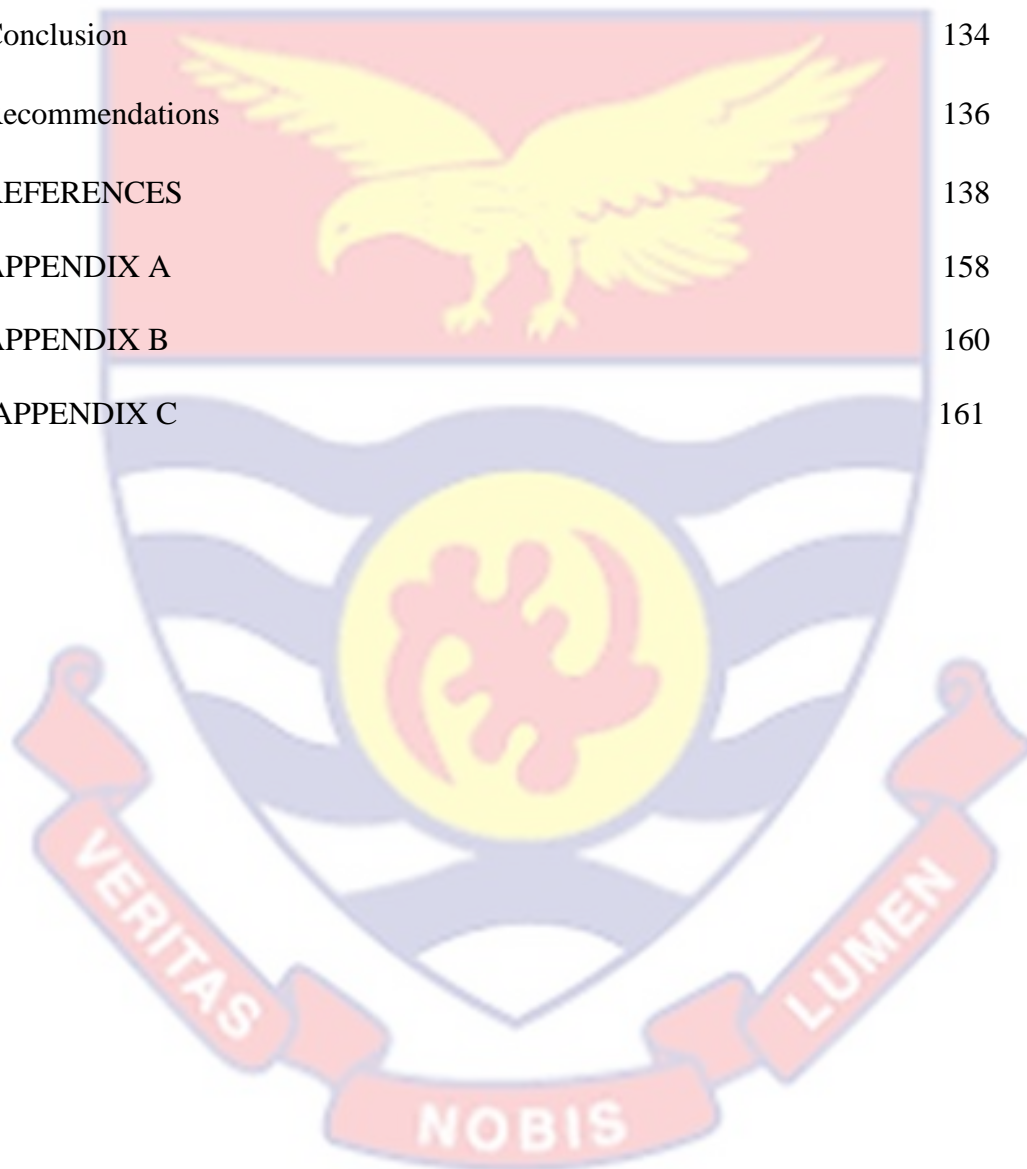
TABLE OF CONTENTS

CONTENTS	PAGE
DECLARATION	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS	iv
DEDICATION	v
TABLE OF CONTENTS	vi
CHAPTER ONE: INTRODUCTION	
Background to the Study	1
Statement of the Problem	4
Purpose of the Study	5
Research Objectives	5
Research Questions	6
Scope of the Study	6
Significance of the Study	6
Research Design	7
Methodology	8
Sampling Technique	10
Population and Sample	12
Data Presentation, Analyses and Interpretations	12
Theoretical Framework	15
LITERATURE REVIEW	17
Description of Ethics	17

The Concept of Honesty	19
The Concept of Dishonesty	25
Importance of Honesty	28
Ethical Values	32
The Concept of Character and Character Formation	35
Morality	40
Moral Development and Moral Reasoning	43
Conclusion	45
Organisation of the Study	47
CHAPTER TWO: STUDENTS AND VALUES	
Introduction	48
Brief History of Assin Manso Senior High School (AMASS)	49
The Concept of Value	51
The Nature of Values	56
Personal Values	63
Moral Values	68
Teachers Role in the Inculcation of Value at School	72
Value Acquisition among Students	74
Conclusion	76
CHAPTER THREE: A THEORETICAL EXPLORATION OF THE VIRTUE OF HONESTY	
Introduction	78
Theoretical Foundation of the Virtue of Honesty	78

Contemporary Understanding of Honesty	83
African Perspective of Honesty	89
Ackah's Perspective	91
Kudadjie's Perspective	94
Indeginous Knowledge	97
Proverbs	97
Interviews of some Sages or Elders of Assin Manso community	100
Honesty in the Home	102
Conclusion	104
CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS	
Introduction	106
Student's Understanding of the Concept of Honesty	106
Importance of Honesty to the Society	109
Importance of Honesty to the School	112
Importance of Honesty to the Family	115
Importance of Honesty to the Student	118
Exploring the Thinking of Student about Honesty is reflected in their Behaviour	119
How do Students Practice Honesty in School?	120
How do Students Practice Honesty in the Home?	125
Some Implications of Dishonesty in the Academic life of Students	126

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND	
RECOMMENDATIONS	131
Introduction	131
Summary	131
Conclusion	134
Recommendations	136
REFERENCES	138
APPENDIX A	158
APPENDIX B	160
APPENDIX C	161



CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

To be honest, you must tell it how it is, even if it is tough or dangerous. Honest people communicate in a direct, open manner; they do not lie, cheat, steal, or alter information in order to keep it hidden from others. The only exception is telling a "white lie" to protect someone's feelings on rare occasions (Djaba, 2009). We've seen how dishonesty damages others, even inflicting financial and political devastation, in recent days. Children must learn the value of keeping their word, telling the truth, and being trustworthy now more than ever before. Honesty is not simply the best policy; it is necessary for society to function. Truthfulness in word and deed could be described as honesty (Mahes, 2014). While this may appear to be a straightforward concept, putting it into reality can be challenging. Being truthful necessitates an engaged conscience and, at the very least, a basic knowledge of ethics. Being true in everyday life entails listening to and honoring our conscience's voice. For all of recorded history, the importance of honesty in human civilization has been recognized and praised.

The Goddess Veritas was regarded as the "mother of virtue" in Roman mythology; Confucius believed that honesty was the most important source of love, communication, and fairness amongst people; and, of course, the Bible's Old Testament forbade bearing false witness. The two most well-known US presidents (George Washington, who "could not tell a lie". They were praised for their

honesty, especially Abraham Lincoln, who was known as "Honest Abe" (Damon, 2011, p.2).

In a same line, religious leader Gordon Hinckley has declared that “where there is honesty, other virtues will follow,” emphasizing the central significance of truthfulness in all moral behaviour and development, as did the ancient Greeks. Hinckley's remark, which appeared in his ominous book on "neglected virtues," highlights the current state of honesty in our culture (Damon, 2011).

However, the erosion of moral standards is terrible, since the beloved concept of labour dignity has been infected with the corrupt virus of a rapid and vulgar path to success. Similarly, due to examination malpractices such as impersonation and cooperation, academic honours among students have lost their credibility in recent years.

An incident happened during the 2018 West African Senior School Certificate Examination (WASSCE), in which three individuals, including a youngster, were apprehended in Tamale for impersonating WASSCE applicants. On Monday, April 19, 19 students were selected as suspects during the Core Mathematics Paper-II session at lunchtime at the WASSCE hall. In a similar development, on Wednesday, April 18th, the Oda police in the Eastern Region detained thirteen people for impersonation in the 2018 WASSCE. According to the police, the thirteen were hired “to write the WASSCE for pupils of PLACID International schools in Oda” from Accra and other locations. (Arku et al., 2018; Antwi et al., 2018). They were apprehended on the day of the exam at Oda based

on information obtained by the exam officer, who swiftly handed them over to the police.

In addition, governments are not immune to agents of value erosion in the realm of politics. The operations of governments have been characterized by insincerity, unfaithfulness, cheating, corruption, bribery, favouritism, irresponsibility, reactivity, white-collar robbery, embezzlement, harassment, organized crime and gambling, deception, lying, and exploitation (Igboin, 2011). The erosion of values is so widespread that Ewelu (1999) satirized it by writing, "In Nigeria, a blind person can be awarded a driving license if and only if he or she can put the "necessary amount on the table". Ewelu goes on to say that no one wants to be honest now because it "does not pay". There is no monetary value attached to honesty. In light of the aforementioned problems, the purpose of this study is to investigate the experiences of honesty among Assin Manso Senior High School students (AMASS). As a teacher, my interactions with students at the aforementioned school have inspired me to research what scholars have discovered about the phenomenon of honesty, specifically truth-telling, lies, deception, acting under false pretences, discontentment, engaging in examination malpractices, flouting the school's established rules, petty stealing from one another, and going out without permission. We have recently noticed a lot of immoral behaviour among Senior High School students, where students no longer place a high priority on honesty, leading to what we call moral degradation. Despite the fact that school administration is doing everything possible to prevent this, a difficulty In addition, teachers in schools are not left out when it comes to

disciplining and educating students about the necessity of staying in school, following school rules and regulations, and the consequences of immorality. Students are our future leaders, and they are expected to conduct themselves in an honest manner in all of their transactions. However, it appears that this is not the case; perhaps the students do not respect honesty. The question of student honesty should be given serious consideration in light of these considerations. This occurrence, as well as other observations in AMASS, is driving this study, with the goal of generating knowledge to aid in assessing the ethical value of honesty among students.

1.1 Statement of the Problem

There is much research on honesty in its different dimensions (Parr, 1936; Holton, 1952; Varve, Jr. 2005, Rosenbaum, Billinger & Stieglitz, 2014). Some of this research uses self-report questionnaires and come up with valuable information on the practice of honesty among students. Other works have interrogated students about their views on honesty and how it relates to their behaviour in academic life and how that can be solved. Still other studies have focus on developed policy documents and educational intervention in the areas of honest behaviour (Maaja & Vissak, 2013; Hao & Houser, 2011; Tamayo, 2014).

However, few of these studies are specific to Ghanaian adolescent who forms the population in Senior High School (S.H.S). For example, while there are news items from the media and anecdotal information about dishonesty among students in the form of lying, cheating in examination and impersonation,

distortion of information and petty stealing from each other? There is no data on the nature and the level of dishonesty among Ghanaian students. There is still a knowledge gap between the way students understand honesty and how they actually practice or experience honesty in school and out of school. Factors leading to certain deviant adolescent behaviours are known. However, no specific study exists to help explain the relation between such factor and student output in terms of honesty in Ghanaian S.H.S. In this range of issues which are naturally interrelated the one that is of particular interest for this study is about the way students conceptualise honesty in relation to how they practice it in and out of school. The study can help to take initial steps towards understanding the nature of the practice of honesty among S.H.S., in this case students of Assin Manso Senior High school (AMASS).

1.2 Purpose of Study

The general goal of the study is to investigate the ethical value of honesty among Ghanaian Senior High School students, with Assin Manso Senior High School in the central area serving as a case study. The research will also look into how pupils in Senior High School practice the virtue of honesty.

1.3 Objectives of the Research

The overall goal of this study is to look into the ethical value of honesty among Senior High School. The research's specific objectives are as follows:

1. Understand how students think about the value of honesty.

2. Explore how the thinking of students about honesty is reflected in their behaviour.
3. Explain some implications of dishonesty in the academic life of students.

1.4 Research Questions

The following are the questions that the research would attempt to answer and use as a guideline in the production of data.

1. What do students of AMASS say honesty is?
2. How do students practise honesty in and out of school?
3. How much of student thinking about honesty is represented in their behaviour?
4. What are some implications of dishonesty in students' academic life?

1.5 Scope of the Study

The research will examine the ethical value of honesty among students in Senior High School. This study is restricted to the Assin Manso Senior High School since the researcher is a staff in the school and it will be convenient for him to collect data.

1.6 Significance of the Study

This research will bring to the fore, the ethical value of honesty and how it is being practised among Senior High School students since many people in Ghana are not aware of the ethical value of honesty among senior high school students. To Senior High School students one is honest when that student helps others to cheat in exams or not reporting a truancy student to the school authorities. Also,

the work will serve as useful material or literature for future researchers who will like to do similar work. Furthermore, it will help policymakers to get to know how important the value of honesty is to our students since they are our future leaders.

Besides, I hope that the results of the study will be of interest to other teachers and educators who are concerned with the moral formation of the youth. Moreover, this work will be of immense benefit to the reading community. Here, the reading community will be educationists, teachers, and heads of senior high schools. This will be possible for the organization of seminars and workshop in the community. A copy of the work would be made to the heads of senior high schools in the central region.

1.7 Research Design

The framework for data gathering and analysis is provided by a study design. A research design option represents considerations regarding which aspects of the research process should be prioritized (Bryman, 2012). I am going to employ a case study design for this research. Case studies are an in-depth investigation of a case, which is frequently a program, event, activity, process, or one or more individuals that is used in many fields, including evaluation. Researchers collect thorough information using a range of data collection approaches over a long period of time to create cases that are bounded by time and activity (Stake, 1995; Yin, 2009, 2012).

Stake (1995) distinguishes between intrinsic, instrumental, and collective case studies. An instrumental case study is a study of a specific person, organization, group, occupation, department, or other entity to gain insight into a problem, create generalizations, or develop theory (Mills, Durespos & Weibe, 2010). This kind is used for purposes other than grasping a situation. It can also help to clarify a problem or improve a hypothesis (Stake, 1995). An intrinsic case study is carried out to understand more about a specific phenomenon that is the subject of the research. The researcher must be able to define the phenomenon's uniqueness, which sets it apart from all others; this could be done using a set of characteristics or a sequence of events (Harling, 2002).

In addition, a collective case study is used to provide a broad understanding by combining various instrumental case studies that occur on the same site or from multiple sites. These are analytical generalizations, as opposed to statistical generalization, as Yin (1999) put them. However, for the sake of this paper, I will employ an instrumental case study because I want to learn more about a specific situation or occurrence involving the value of honesty among Assin Manso Senior High School students.

1.8 Methodology

A qualitative method is used in this study. The qualitative research method is used to investigate and comprehend the meaning that individuals or groups attribute to a social or human issue (Creswell, 2013). Interpretivism will be the best qualitative design for this study. Interpretivism is a term used to describe approaches that emphasize the significance of people's personalities and

participation in social and cultural activities (Elster, 2007; Walsham, 1995). It indicates that the study approach assumes that people's knowledge of reality is a social creation by human actors, and hence excludes natural science methodologies (Eliaeson, 2002; McIntosh, 1997).

Its origins can be traced back to the philosophical traditions of hermeneutics and phenomenology, with German sociologist Max Weber widely regarded as the primary inspiration. Interpretivism seeks to understand the motivations and meanings behind people's activities in society and culture, such as their behaviour and interactions with others (Whitley, 1984). Cultures can also be understood through researching people's important ideas, thoughts, and meanings (Boas, 1995). There is no objective knowledge that is independent of thinking and human reasoning, according to interpretivism, because knowledge and meaning are both acts of interpretation.

Observation and interpretation are the foundations of the interpretative paradigm; to observe is to gather knowledge about events, and to interpret is to make sense of that information by making conclusions or determining the fit between the information and some abstract pattern. The interpretive paradigm is concerned with comprehending the world as seen through the eyes of individuals' subjective experiences. The interpretative paradigm employs a variety of directed techniques that rely on a subjective relationship between the researcher and the subjects, such as an interview or participant observation. The major goal of using interpretivism is to learn how students perceive and define the ethical virtue of honesty. Because the researcher is a teacher at the above-mentioned school, he

used a research assistant to collect the data in order to maintain objectivity (AMASS).

1.9 Sampling Technique

A sample is a fraction or subset of a larger group known as a population in academic research (Fink, 2003). Purposive sampling was employed as the sample approach for this study. It is a non-probability sampling method in which people aren't chosen at random. It allows the researcher to select who will take part in the study. This technique aims to strategically pick instances or participants so that those chosen are relevant to the research question. Purposive sampling allows the researcher to be certain of the criteria that should be used to determine whether or not units of analysis should be included or excluded (Bryman, 2012). Purposive sampling, according to Holloway and Wheeler (1996), is when individuals or groups with specific understanding of a topic are picked. These people are also known as reliable sources of information. "The logic and power of purposeful sampling leads to the selection of information-rich situations for in-depth study," according to Patton (as cited by Glesne, 2011). Cases with a lot of information are those in which the researcher can learn a lot about topics that are crucial to the study's goal. Purposive sampling, according to Polit and Hungler (1997), is based on the notion that because the researcher is familiar with the community under investigation, he or she may choose informants who are suitable for the study on purpose. According to Lo-Biondo and Haber (1994), the researcher's knowledge of the population is used to select the cases to be included in the sample. Qualitative researchers consciously choose people or places for study, according

to Maykut and Morehouse (1994), because they recognize the complexity that characterizes human beings. Students will be sampled based on their course of study, according to the researcher. To choose pupils to interview, the researcher enlisted the assistance of several of the school's teachers.

The sample technique adopted in this study, on the other hand, has certain disadvantages. There is a high risk of researcher bias in this approach. No matter what type of data collection methods are used, a purposive sample is very vulnerable to researcher bias. The researcher's judgments, as well as their interpretation of the data, are crucial to the creation of a sample in the first place. In addition, the purposive sample participant has the ability to falsify the data. People may choose to act in a way that permits the researcher to conclude what they expect to see if they are aware that they have been chosen for a research project. Some participants may opt to lie in order to produce an unfavourable outcome because they wish to make their bias known. The veracity of the data acquired can only be determined by the researcher's expertise. It might also be difficult to prove that a sample is representative. Researchers must show that the criteria used to choose the various units or individuals in the purposive sample were appropriate for the process. In practically every circumstance, the high levels of subjectivity cast a looming shadow of doubt over the outcomes. Finally, even with a purposive sample, an incorrect presumption can arise. Because randomization would defeat the aim of the purposive sample in the first place, it is not included in the overall sample process evaluation. Although this approach has a lower margin of error than a randomized process, it still occurs.

1.10 Population and Sample

The population is defined as all elements, individuals or units that meet the selection criteria for a group to be studied and from which a representative sample is taken for a detailed examination. Ofori and Dampson (2011) described the population in research as mainly the universe of units from which the sample is to be selected. The population of research refers to all those exhibiting a specific characteristic or variable of interest to the study. Thus, the population of the research will constitute respondents from, Assin Manso senior high school in the Central Region. It is from this population that the sample shall be drawn. Glaser and Strauss (1967) maintain that the sample size in qualitative studies must be large enough to ensure that most, or all of the perceptions that might be important are divulged. Conversely, too large a sample could reduce the depth of information or interaction and this generates data with less quality. The research, therefore, intends to interview the students with a sample size of forty and ten for teachers. The instrument to be utilized in this research is an interview.

1.11 Data Collection, Analyses and Interpretations

The data collection for this project will be done using Interpretative Phenomenological Analysis (IPA). The IPA aims to provide insight into how a particular individual, in a particular situation, interprets an event (Brocki & Wearden, 2006). Through an open-mindedness method, the researcher will be guided to begin with interviews, observations, and any other type of data collection. Preconceptions, biases, prejudices, or any other type of predetermined notion must therefore be avoided during the interview. Primary and secondary

sources will be used in the investigation. Observation and group discussions should be the major sources (it is a form of qualitative research consisting of interviews in which a group of people are asked about their perceptions, opinions, beliefs, and attitudes towards a product, service, concept, advertisement, idea or packaging). Because students will be interviewed depending on their course of study, I aim to employ group discussion. I shall employ an unstructured interview for this project, despite the fact that there are various forms of interviews.

An unstructured interview is one in which the interviewers do not have a predefined set of questions, though they normally have a list of subjects they want to cover. It is more informal and open-ended, inter-personal communication that flows like a regular chat. An exchange of information between two or more persons is known as interpersonal communication. It is also a field of study and research that looks into how people use verbal and nonverbal cues to achieve a variety of personal and relational objectives, as well as in-depth interviews. In-depth interviewing is a qualitative research technique that entails conducting an in-depth individual interview with a small number of respondents to learn about their viewpoints on a specific idea, program, or situation. Books, journals, theses, dissertations, reports, newspapers, and other related publications shall all be used to generate data from secondary sources. It is also necessary to consult electronic media and the internet.

Interviews were performed using an interview guide as part of the data gathering approach. Four sections make up the interview guide. The first section consists of questions designed to assess students' comprehension of honesty,

including who constitutes an honest person, the value of honesty, and the advantages of honesty to them as students. The second section of the questionnaire includes questions to determine how they (students) practice honesty at school. The final section includes questions about the relationship between honesty and character, as well as how one's character affects one's ability to be honest. The fourth section is comprised of questions aimed at determining how emotions are linked to honesty. Teachers at the school were also interviewed, as some of them had taught the pupils for three years. They also had data on pupils' honesty in the classroom. Teachers were asked about their opinions on how pupils demonstrate honesty in the classroom.

The researcher, with the assistance of an assistant researcher, transcribes all of the voices heard verbatim (word for word) in the document, including unfinished words, repeated, and incorrect pronunciations. When analysing the data, the researcher must eliminate irrelevant data (Guest, MacQueen, & Namey, 2012). The impact of this method in qualitative research is that it aggregates data into a limited number of themes, usually five to seven (Creswell, 2013). In light of the foregoing, I want to employ a thematic method, in which the transcribed interview will be divided into topics and analysed. For the joint benefit of academia, school communities, and the general public, the themes for examination would be organized logically, critically, systematically, and factually.

1.12 Theoretical Framework

This section explains the theory that underpins the analysis and study's main conclusions. The theory and its notion did aid in the making of judgments and forecasts regarding the occurrence of student honesty. A theoretical framework is predicated on assumptions about the nature of reality and truth, as well as the kind of questions to investigate and how to do so (Glesne, 2011). Theoretical framework, on the other hand, is defined as “a structure that directs research by depending on formal theory.... built by employing an established coherent explanation of particular events and relationships” (Eisenhart, 1994, p.205 as cited in Donkor, 2004). Researchers have created theoretical models to describe how people behave when presented with ethical decisions, such as those encountered by business executives (Jones, 1991; Trevino, 1986).

The basic rationale behind theoretical framework is that, no matter how little one thinks or understands about a topic, or how objective one considers himself or herself to be, it is impossible for a human being to be free of preconceived conceptions, even if they are generic in nature. As a result, the framework directs the researcher to do the investigation using the theory as a guide. It also instructs the researcher on what concerns to investigate and who should be investigated. They also show how the researcher positions himself or herself in the qualitative study, as well as how final written accounts and proposals for reforms to better people's lives and society should be written (Creswell, 2011).

Honesty is a moral value that has been studied extensively in moral development research. For many years, it was assumed that honesty was not a universal personality feature, and that any association between honesty in one scenario and honesty in another may be attributed to the similarity of the settings, rather than being a stable personality trait. The notion of specificity and generality is used to support this study. According to the notion of specificity, people can be honest in one context and dishonest in another, depending on the circumstances (David & Cherrington, 1982). Furthermore, according to the notion of specificity, a person acts in each scenario as he or she has been taught to act in similar situations. According to this hypothesis, the quantity of identical elements shared by the two settings determines the predictability of one's moral behaviour from one situation to the next. Knowing that a person cheated in one way on a final examination allows one to forecast what that person would do if motivated to cheat in another environment, such as a competitive game (Burton, 1963). Following that, the universality hypothesis of moral behaviour was discovered, which states that people can develop an honesty personality trait and behave consistently regardless of the circumstances or condition. This hypothesis backs up the idea that for some people, honesty is a general personality trait, whereas for others, moral behaviour is largely determined by their surroundings (David & Cherrington, 1982).

The notion of generality makes it easier to teach youngsters about ethics, make moral decisions, and write laws and social policies. There are numerous

examples of general moral principles; consider those that match to the Decalogue's prohibitions against lying, stealing, and killing.

1.13 Literature Review

The theme method is used to review the literature relevant to the study in this part. Descriptions of ethics, the concept of honesty, dishonesty, and the relevance of honesty, ethical values, character and character formation, morality, moral development, and moral reasoning are some of the concepts that are explored.

1.14 Description of Ethics

To understand the role of ethics, one must first consider its beginnings. Because ethics is frequently confused with morality, and the two terms are sometimes used interchangeably, it's important to understand the evolution of ethics' meaning and use across time.

The term ethics was coined by Aristotle, an ancient Greek philosopher, who added an adjective to the noun "ethos" (custom) to emphasize the importance of "arête" (excellence, virtue). It culminated in the formation of "ethike arête" (ethical excellence, ethical virtue), and by the time the first section was completed, "ethike" had become popular and had become "ethikos" on its own. The Greek concept ethos required the use of Aristotle's "ethike arête". Ethics, which has its origins in ancient Greek literature, was a journey to uncover one's own way of being, as well as one's own way of being among others, which led to questions about how we should treat our parents and children, friends and foes,

governments, and the Supreme Being. The ultimate task of the human being, according to Aristotle, is to build and mould oneself by one's activities in order to achieve perfection in ethical excellence (Lill, 1997; Sauve, 2008; Williams, 2009).

Aristotle defined excellence as picking the path in the middle of a range of options. Instead of making ethics an idealized and inaccessible field for humans, Aristotle managed to connect ethics with practice. Human behaviour, according to Aristotle, should consider the gradations of all conceivable acts and select the most acceptable option. Cowardice would be defined as a lack of bravery, while daredevilry would be defined as a lack of bravery (Lill, 1997). In this sense, bravery can only have ethical value in terms of how a person would respond in real-life scenarios when confronted with a specific peril (Lill, 1997).

The rules of ethics and ethical behaviour should be regulated by reason and weighted calculations, according to Aristotle, who considered ethics as firmly grounded in the earth. A human being and his or her free will to choose amongst a range of behaviours are at the heart of ethics. Ethics is for and about choosing the balance between the possible range of available acts in a given situation and environment, according to the basic function of ethics as articulated by Aristotle. Great thinkers in ancient Greece recognized the importance of social phenomena in ethics. What good is ethics if we don't have other people around? Kindsiko (Kindsiko, 2015) is a term used to describe a group of people who

As a result, ethics is concerned with selecting the most appropriate course of conduct within the context of the current social situation (family, group,

organisation, society, and so forth). What we do and say is vital, but what we leave undone or unsaid is far more important. The purpose of ethics is to sustain and maintain the social system through the application of morality. Ethics is examined because it is used to judge or evaluate a person's behaviour, such as whether they are being honest or dishonest. What constitutes honest or dishonest behaviour in society is highly dependent on the individual's decision. One could argue that an individual's choice of honest or dishonest behaviour is a personal decision. When a person's words do not match his or her actions, one can hold that person accountable (Kindsiko, 2015).

1.15 The Concept of Honesty

Honesty is defined by Random House Publications as: (1) the quality or fact of being honest; straight and fair. (2) Sincerity, truthfulness, or candour. (3) Lack of deception or deception. Even in thought, a person who is honest in the widest sense adheres to all known truth and right (Ahearne, 2011). Few would argue that having good intentions and being honest is almost universally desirable. “Almost everybody wakes up every day and wants to do the right thing,” Tina Gunsalus, Director of the National Centre for Professional and Research Ethics, remarks (Ahearne, 2011, p.120). The goal could be derailed later in the day; the dangers are numerous. Ethicist Sissela Bok, on the other hand, cautions that “trust and integrity are valuable resources that are difficult to reclaim once spent. They can only thrive if there is a strong belief in the truth” (Bok, 1978 as cited by Ahearne, 2011, p.2). Small breaches can potentially ruin one's credibility on a greater scale if they are detected. Mistakes create the typical

"slippery slope" where tiny indiscretions grow to larger ones, even if they go unnoticed.

Honesty, according to Rose-Ackerman (2001), is a significant substantive virtue that is closely linked to trust. Honesty entails both telling the truth and acting in a responsible and law-abiding manner. Although one can trust someone to act honestly, the two are not synonymous. A person may be trustworthy, but incompetent. Nonetheless, interpersonal connections are aided by the assumption that the other person has a moral obligation to be truthful or has a motivation to do so. Corruption is a form of dishonesty that betrays the public's faith in a public authority. Honesty is the heart's and lips' truth. It is genuine heartfelt expression, whether in words or deeds. An honest man's life is peaceful and tranquil. It is untruthful to say one thing and feel another, or to say one thing and do another. People lie practically every day for money and stealthily swindle people's personal belongings. According to Mauri (2011), honesty entails authenticity, which means that a person's actions are in line with a set of ethically sound convictions and ideals. Self-respect and respect for others are best expressed via honesty. It is the determination to prevent self-deception or deception of others in order to further our own goals.

Honesty, according to Hsieh (2002), is defined as the refusal to falsify reality's facts. Refusing to perform anything correctly is its negative definition. Positive formulation, or adherence to reality's facts, is simply reason. Honesty means committing to exclusively tell the truth. Faking reality necessitates a deliberate attempt to deceive or misrepresent the truth. Honesty, according to

Edgley, Olmstead, and Turner (1975), is described as a "full disclosure" of information, which is verbally communicating to all other situationally relevant knowledge, "facts," or findings that the actor is aware of. To compare and contrast different types of information control, complete disclosure is used as a baseline. Information control is a verbal statement that restricts and/or distorts communication to the audience, and is defined as an actor stating something different from what he or she would have said if, in his or her opinion, he or she had been entirely honest.

"*Nokware*" is an Asante word that means truth, faithfulness, honesty, and probity, according to Ackah (1988). It's made from of the terms "*ano*" (mouth) and "*kor*" (one). A single-tongued individual is thus a truthful man. The person who says one thing means it. The warning that parents frequently offer to their children when they believe that they have been lying demonstrates the use of this word. "*Ma woasem nye kor,*" they say, which translates to "keep your word. This word is used in three proverbs. To begin with, "*wode nkontompo pea de mfe apem a onokwafo de nokware (anokwasem) gye wo nsam dakoro*". If you use a thousand years to acquire something through deceitful ways, the truth man will use truth to get that thing from you in a day. Secondly, *wode nokware ka asem a ewu* (if you use truth to settle a case, that case dies); thirdly, *nokware mu nni abra* (there is no deceit in truth). The above-mentioned also provides additional information on honesty and why it is beneficial.

Anderson (2005) defines honesty as "being honest in our dealings with others and being honest and true in what we say" when referring to it from a

biblical perspective. The people of God are commanded in the Old Testament to treat each other with honesty. “When measuring length, weight, or quantity, do not employ a dishonest standard,” states Leviticus 19:35. “The Lord despises dishonest scales,” Proverbs 11:1 cautions. Believers must use accurate scales and conduct themselves in an honest manner. People who were trustworthy are also mentioned in the Bible. Jacob (Genesis 43:12), the overseer of temple renovations (2 Kings 12:15; 22:4-7), and the wealth of the temple are among the Biblical individuals mentioned (Nehemiah 13:13). Telling the truth is also a part of honesty. The third Commandment outlaw’s false oath-taking, while the Ninth Commandment forbids false testimony (Exodus 20:7, 16; Deuteronomy 5:11, 20; cf. Leviticus 19:12; Jeremiah 7:9). False witnesses were punished the same way they had thought their victims would be punished in the Old Testament (Deuteronomy 19:16-21). False testimony in a court of law was only one aspect of telling the truth. Believers should not convey false information, report the truth maliciously, or indulge in slander (Proverbs 12:17; 14:5, 25). (Leviticus 19:16; Proverbs 26:20).

Today, more than ever, we need truth-telling. The battle for truth is maybe today's most important conflict in society. Politicians' behaviour has a negative impact on voters. In the field of employee selection, some academics interchangeably use the terms "honesty tests" and "integrity tests," while those working on trust and leadership frequently use the terms interchangeably (Butler & Cantrell, 1984; Hosmer, 1995; Yukl & Van Fleet, 1992). Despite the fact that the concepts are similar, honesty and integrity are not synonymous. Honesty

means refusing to make claims about quality that are not true. As a result, one distinction between honesty and integrity is that "honesty is the knowledge that one cannot live a lie." Being open, trustworthy, and truthful are all qualities of an honest person. People can be trusted not to lie, cheat, or steal when they are honest" (Honesty and integrity, n.d, para.4). Telling the truth is a form of honesty. It's admitting faults even when you know they'll make others angry or dissatisfied. Being truthful is not pretending to be someone or something you are not. You can rely on things being as they appear if you are honest (Honesty and integrity, n.d).

Honesty has traditionally been defined as a dedication to seek out and live by the truth. Honesty is the most outstanding manifestation of self- and other-respect, devoid of any concessions to self- or other-deception. The understanding of honesty as a virtue, or a character characteristic formed over time by one's own volition, is a common aspect of all allusions to the subject. Nobody is born honest, and no one becomes so by breaking some component of their being, as is the case with other virtues. People become truthful as a result of a long-term commitment to a notion (Mauri, 2011).

Two viewpoints can be identified among the various philosophical definitions of the virtue of honesty. To begin, there is the virtue of honesty, which is defined as a willingness to seek out the truth and live according to it. Second, honesty is defined as the absence of falsification of facts. While the former appears to encompass all areas of human life, the latter is more closely associated with the virtue of honesty and relates to the component of human relationships in which things are communicated to others. Honesty is defined as a conscious

awareness of what is appropriate interpersonal behaviour and interpersonal interactions. It becomes the virtue that is demanded in all just, bold, brave, and sensible behaviours. Because the term "honest" alludes to someone's integrity of behaviour, it is as important in everyday life as the cardinal virtues. For example, we cannot say that a person is honest in some activities but not in others. Living honestly entails acting in accordance with the values of authenticity expressed by one's actions (Mauri, 2011).

Honesty begins with oneself, if correctly understood. Someone who wants to be honest with himself or herself has an interest in self-knowledge and the ability to analyse one's own behaviour (Mauri, 2011). Honesty is defined as the willingness to tell the truth as promised. One does not try to deceive himself or herself or others if one is not honest. One speaks exactly what he or she mean, and one say exactly what he or she mean. One only makes promises that he or she is confident he or she will be able to fulfil. Being trustworthy in all of your interactions, refusing to lie or cheat, admitting and correcting your mistakes, being honest with others, and not needing to make things up to look good are all qualities that you should possess. For the sake of this project, I define honesty as following established norms and regulations, being true, trustworthy, and sincere, and not lying, cheating, stealing, or distorting facts, as well as acting with integrity.

1.16 The Concept of Dishonesty

Any conduct that "connotes a desire to deceive" and an absence of integrity; a disposition to cheat, deceive, or defraud has been defined as dishonesty (Wilkinson, 2012). "It is more of a recurring character trait" than an isolated act (p.5). Dishonesty can also be defined as behaviour that involves deception or concealment that violates a formal or informal social contract for selfish purposes. Dishonesty can be defined as lying, cheating, or stealing in everyday language. Dishonesty or deception, on the other hand, can be easily regarded as the polar opposite of honesty. Dishonesty, according to some authors, is described as engaging in activities, attitudes, and behaviours that ostensibly suffocate truth and sincerity. According to Skillern (1978–1979), "the word dishonesty implies an intention to commit a wrongdoing" (p. 344), and the intent could be "to obtain financial benefit (other than benefits earned in the normal course of employment) (a) for the employee or (b) for any other person or organization intended by the employee to receive such benefit" (p. 344). This may appear straightforward, but "the fundamental question is really: what intent is required, the purpose to commit the crime or the intent to do something wrong?" This is a contentious issue, and I believe that the intent to do something unlawful, as well as the intention to do the act, is both crucial in terms of dishonesty. And they are inextricably linked.

It is not unusual to define dishonesty by a lack of honesty. According to Ashton, Lee, and Son (2000), "the terms defining the positive pole of the Honesty factor (e.g. honest, fair, and trustworthy) suggest a reluctance to exploit others,

whereas the terms defining the negative pole of the factor (e.g. sly, greedy, and haughty) suggest an inclination or willingness to exploit others” (p.361).

Performing particular acts has been used by certain authors to characterize dishonesty. According to Skillern (1978–1979), "the word dishonesty implies an intention to commit a wrongdoing" (p. 339), and the intent can be "to obtain financial benefit (other than benefits earned in the normal course of employment) (a) for the employee or (b) for any other person or organization intended by the employee to receive such benefit" (p. 339). This may appear to be straightforward, however (p. 341): “the crucial question is really: what intent is necessary, the intent to commit the act, or the intent to do something wrong?” (p.341). More dishonest activities were uncovered by Scott and Jehn (2003), who also highlighted why it's difficult to define dishonesty. “Researchers have included numerous sorts of behaviour in definitions of the construct dishonesty that are not clear-cut lies,” they said. Cheating, stealing, and shirking are examples of these other types of behaviour. Because of the wide range of these behaviours, establishing a precise set of required and sufficient requirements for defining dishonesty has been challenging. As a result, scholars have proposed that the multidimensional notion of organizational dishonesty” (p.238).

Scott and Jehn (1999) were also more detailed in their definition of dishonesty in their prior article. “Dishonesty occurs when a responsible person deliberately and knowingly breaks some convention of the transfer of knowledge or property, possibly harming a valued being,” they said (p.296). Honesty and dishonesty, on the other hand, may appear to be diametrically opposed or polar by

nature, but they are in fact linked. “There are grey regions between perfectly honest and true communication and clear deception,” Frankel (2006), for example, remarked that one can progress from honesty to dishonesty in these areas in modest steps at a time” (p.4).

Similar conclusions were reached by Scott and Jehn (2003). They recommended that people label actions as dishonest if they have some or all of the components of a prototypical lie — or come close to having those components. People make gradient judgments about what belongs in the lying group, according to us. When behaviours closely resemble the prototype, they definitely fall into the category of dishonesty; however, when they diverge from the pattern, they become "kind of" or "a little" dishonest. The prototypical lie is an untruthful remark or utterance that is made with the goal of deceiving (however inadvertently). When a student, for example, pretends to be ill to avoid punishment.

Dishonesty might take the form of omission, rather than outright lying, according to Ahearne (2011). As UN Secretary-General Ban Ki-Moon has proved, confronting the truth in its entirety without exception can take enormous fortitude. Ban met with China's president, Hu Jintao, in Beijing in the early months of November 2010. Climate change, Korean Peninsula tensions, and peacekeeping were among the topics he covered. However, the New York Times editor pointed out that “he was woefully silent on one key issue: China's abysmal human rights record and the unfair detention of Liu Xiaobo, the country's top democracy champion and... laureate of the 2010 Nobel Peace Prize” (p.120). Ban

has a lot of responsibilities, but one of them is to speak truth to power, which he failed to do in Beijing.

1.17 Importance of Honesty

One of the most valuable and desirable habits a person can develop is honesty. Several advantages can be gained through this habit. Here are some of the most significant advantages of being honest. Honesty leads to happiness and good health. One does not have to worry about being caught in the act of dishonesty if one practice honesty in his or her life. As a result, worry and tension will no longer be a problem for him or her. High blood pressure, diabetes, exhaustion, and a weakened immune system are all symptoms of a stressful lifestyle. This could lead to a slew of other disorders, all of which can be debilitating. To avoid such diseases and to live a happy life, one must adopt an honest way of living (“Importance of Honesty in Life,” 2017). Honesty also contributes to mental tranquillity. People who are dishonest are terrified. They lose their mental equilibrium and are dissatisfied with their current living circumstances. Honesty dispels all sorts of fear and aids in the maintenance of calm and mental tranquillity. One make better judgments and improve the quality of his or her life when you have a steady and serene mind (“Importance of Honesty in Life,” 2017).

Honest people are valued and admired in several cultures. If one is not trustworthy, he or she might be surprised to realize that no one wants to do business with him or her, let alone have a personal or professional relationship

with him or her. Even society members will be hostile to him or her. Liars do not have much of a chance in life. Some people relish the opportunity to say what is on their minds. With trustworthy people, they form deep bonds and gain increased intimacy. They have faith in, respect for, and honour for the individual. Good people will enter one's life if they are honest (“The Importance of Honesty for Life, 2017”). Honesty contributes to the spread of kindness in the world: being surrounded by honest individuals always results in a joyful life full of positive energy. It encourages others to be positive. They are adored by the public, and those that are truthful are idolized. They represent the world's goodness. The importance of honesty in one's life will serve to build goodwill in the community (“Importance of Honesty in Life,” 2017).

In addition, by being honest, one contributes to making the world a better place to live. A good interpersonal relationship with genuine and positive people can be created if one has a practice of honesty. One's happiness level rises, and he or she leads a calm, negative-free life. This has a favourable impact on one's physical and psychological well-being. For those who come into contact with him or her, that person becomes an icon. He or she is enveloped in a positive aura. Those people are drawn to others and can persuade them to be honest in their daily lives. Mahatma Gandhi's honesty was important in India's independence from British rule. He also emphasized the necessity of honesty and nonviolence in improving global situations (“value of honesty for life,” 2017).

People who are honest gain notoriety in the same way. Celebrity, in my opinion, facilitates making friends and feeling good in a pleasant environment.

Being honest is advantageous since one's behaviour becomes more comfortable when one has nothing to conceal. Furthermore, one's honesty is one of the ways in which others evaluate you. If one cannot be trusted to be honest, you will never have a solid business relationship, friends, or even a nice life. Honesty is never stealing or deceiving people. It can be used to describe chastity or honesty. It's a wonderful quality that everyone admires, and it is necessary in all kinds of interactions, including friendship. It is tough to find genuine honesty. The sun can be detected by its clear rays, much as an honest person can be identified by his or her uncomplicated demeanour and agreeable behaviour. A courageous, truthful, and trustworthy individual is seen as a trustworthy and respected member of society. His or her personality shines like a sharp blade, and he or she maintains a high profile inside the group. As the proverb says, "honesty is the best policy." Honesty improves morality and purity of character ("Why honesty in friendship is important," 2016). Integrity is also thought to be a desirable trait. We feel exalted in the sight of others and enjoy inner joy when we are regarded as trustworthy. As a result, it is critical to place a premium on truthfulness. After we have decided to be honest, we will want to do everything possible to keep this excellent trait (Kane, 2015).

Honesty is a tool for telling the truth and earning people's trust. A trustworthy person is someone who has won the trust of a friend. Such a person will have the trust of society as well as family members ("UKEssays," 2018). In this case, I argue that an honest individual will be trusted not just by society and family, but also by teachers and school officials. Furthermore, honesty helps

people fulfil their religious obligations: every religion on the planet encourages people to be honest in all parts of their lives. Truthfulness, for example, is one of the fundamental principles of Buddhist ethics. Buddha often emphasized the significance of honesty in one's life ("Importance of Honesty in Life," 2017).

"He is the way, the truth, and the life," Jesus Christ proclaimed in a similar way. (Matthew 14:6) Being sincere means following in God's footsteps for Christians. "Selfish cravings are barriers to the searchers of truth," according to the Upanishads, ancient Hindu scriptures. When the seeker of pure divinity understands the truth, he will find salvation. Every ideal Hindu should observe ten yamas, or rules and restraints. Honesty and forthrightness are the eighth and last constraint. That is, dishonesty and wrongdoing are no longer acceptable. Similarly, Islam requires Muslims to be truthful to themselves and others. "O you who believe, for God and be with those who are true (in words and deeds)," Allah, the Most Gracious, commands a Muslim to be truthful. 9:719 of the Qur'an "To foster moral and domestic characteristics like as loyalty, appreciation for all favours received, philanthropy, justice, truth, and honesty," according to one of Sikhism's essential teachings. According to Sikh doctrine, all Sikhs must earn a living honestly and avoid worldly temptations and sins ("importance of honesty for life," 2017). A related development is that according to Zoroastrian teachings, a true Zoroastrian must be honest with others. In the Gathas, it is stated explicitly that living a truthful life is beneficial. Even a small amount of wealth earned via honesty provides true peace of mind, but vast sums amassed through dishonesty make life unpleasant. I am a firm believer in Zoroastrian teachings, particularly

when it comes to accumulating wealth in an unethical manner. As a result, every religion in the world encourages society to be honest and true. Religious people can't be dishonest. They are not religiously devout. In their belief, God rejects them. Being truthful involves adhering to one's religion's teachings and carrying out his or her religious obligations responsibly (“importance of honesty for life,” 2017).

1.18 Ethical Values

According to Mercader (2006), ethical principles have been debated for millennia, including their impact on education and the values that people should live by. When we talk about value, we are talking about anything that is useful, desirable, and valuable. “Principles, fundamental convictions, and ideals, standard or life positions that operate as a general guide to behaviour or as a reference point in decision-making, or the appraisal of beliefs or action,” according to Halstead and Taylor (1996, p. 25). Ethics talks tend to focus more on moral principles, with a stronger emphasis on the application or outcomes of adhering to such a moral value system (Buckeridge, 2002). Values are conceived as life's guiding principles that transcend specific contexts, may change over time, and govern the choosing of behaviour and events that are part of a dynamic system with inherent contradictions (Debats, 1996).

“A persistent notion that a specific mode of action or end-state of existence is personally or socially preferable to an opposite or converse way of conduct or end-state of existence,” according to Rokeach (as stated in Dabats,

1996) (p.5). In reality, ethics is primarily concerned with what is right or fair, rather than describing what we should do (Preston, 1996). Because of the degradation of a range of societal standards and the problem of integrity at the turn of the twentieth century, certain efforts were made to emphasize on the importance of ethics and values. Nonetheless, at the time, Hartshorne and May (1927) conducted a large-scale study that found that schooling values had little effect on an individual's behaviour in real-life settings. "What is a virtuous man?" Socrates enquired. "What is a virtuous society?" he inquired further. Today, we are more inclined to ask, "What is a good man or woman, and can a virtuous society be built?" Joseph (2002; Joseph, 2002; Joseph, 2002; Joseph, 2002; Joseph, 2002; Joseph, 2002; Joseph, 2002; Joseph, 2002 According to Joseph, the solution to this question is still unknown, which is a significant issue for education because of its role in societal improvement. Ethical principles imply a commitment as we face life's day-to-day problems and opportunities, implying a willingness to take risks in the service of oneself and others. This assumption is not just a political one; it is also an ethical one if society and nations are to achieve and enjoy a high standard of living (Bell, 2002; Kane, 1994; Kung, 1995).

Early Greek observers coined the term "ethos" to define and describe that which ought to be or ought to be done in the lives of both animals and humans, according to Miedema (1927). As soon as physical characteristics were translated into moral, mental, sentimental language, the term was used to describe what man is and does when he has the determination to act. A second meaning for ethos can be drawn from its linguistic history: it is quite certain that the term is related to

and hence made up of the Sanskrit svadha and a form of the reflexive pronoun. With the pronoun added to Svadha, one gets "individual, independent personality." The method by which the ethos might alter individuals is described by the Latin *suesco* (to practice; to become accountable). As a result, ethical principles are defined as those behaviours, feelings, and thoughts that assist man in becoming the person he or she should be and in establishing his or her own unique identity. According to Almond (1999), if morality is the process of determining what is good and right, ethics is the reasoning behind that decision. According to Cuneo (1999), Greek philosophy has had a significant influence on western culture's beliefs and patterns of behaviour. Virtue was a way of life in ancient Greece, according to Aristotle's ethics.

The objective of learning knowledge, according to Socrates (470-399 B.C.), is to live better lives. He believed that someone who is not well-informed cannot act morally. If men do evil, according to Socrates, it is always out of ignorance, making ethics an important educational goal (Danto, 1972; Elkind, 1997; McBeath and Webb, 2002). Happiness, not obligation or duty, is at the core of Greek ethics. It's not about the law, but about freedom. It is not based on moral theory, but rather on personal experience. According to Devettere (2002), the desire to have our lives run well in order to find satisfaction while we are alive motivates us to be ethical. Plato (429-347 B.C.), who views goodness at the heart of human activity, draws a similarity between virtue applied to the individual and virtue applied to the ideal state or community. To live joyfully and morally is to

live well. His morals school, which arose from the Sophists' teachings, was founded on this principle, which he called "the idea of the Good" (Holmes, 2003).

Virtue, according to Hindu philosophy, is a tool for bettering oneself and community, as well as manifesting with the cosmos and attaining ultimate realization. By more than 1500 years, Hindu thinking predates Plato. For ages, beliefs in ethics and virtues, as well as their teachings, have been an axis of inheritance, behaviour, and knowledge in various civilizations. The term virtue, which is intimately associated with ethics and morality, is also used to describe one of the attributes that people develop in order to attain excellence. Natural, acquired, temperamental, religious, and character attributes are only a few of the possibilities (Mercader, 2006).

The virtue ethic, according to Holmes (2003), is more concerned with people than with deeds. Rather than a perspective of the good for which we act or the laws of action set for us to behave, the theory of ethics prioritizes the notion of virtue (Blackburn, 1994).

1.19 The Concept of Character and Character Formation

Because the term "character" is used here, it is worth spending some time delving into its meaning. The term's derivation derives from the Greek meaning carving or engraving, a method of leaving a distinct and long-lasting trace, and this reveals something about our perception of character. Character refers to the characteristics that define a person. Indeed, we occasionally use the term "character" to refer to this sense of uniqueness, as when we refer to a TV reality

show contestant as "quite a character" to imply that they stand out, are memorable, and are unlike others. Inquiring about a person's character entails enquiring about the ways in which they differ from others, the ways in which their ideas, attitudes, and subsequent behaviours set them apart (Athanasoulis, 2018).

According to Mintah- Botchey (2015), the term "character" refers to a person's proclivity to act in ways that are ethically correct. A person of good character considers the moral implications of their actions and acts morally in all situations (Nucci, 1997). I disagree with Mintah-Botchey when she states that one should be consistent with what one believes to be morally correct, because one cannot always be consistent while remaining morally correct in life. So, in order to be ethically correct, I believe that consistency is irrelevant. Character is a trait that allows one to live by our values or a distinguishing quality that sets one apart from others. Distinctiveness is a quality that both the term "character" and the concept of "personality" share, but character is more than that. Learning about a person's character reveals their convictions, what they value, and the attitudes and behaviours that person considers being identifying of his or her own self and agency. In many respects, our personality reflects our personality. Because many of our most essential obligations are moral commitments, our moral attitudes and behaviours influence many parts of our character. While many elements outside of one's character contribute to one's sense of self, such as age, gender, occupation, and so on, it also includes characteristics of one's character, such as what we believe in, what we are devoted to, what we value, what we are interested in, and so on. It is also worth noting that these beliefs and commitments

do not have to do with spectacular or unusual events; instead, they will most likely be about everyday worries and duties (Athanasoulis, 2018).

According to Lexmond and Reeves (2009), Aristotle employed the Greek word “arête” to express "excellence of character" in his *Nicomachean ethics* work. He believed that the ultimate human purpose, as stated by Aristotle, is what one seeks for oneself. The pursuit of eudemonia, happiness, or living a flourishing life, he believed, was man's ultimate task. What drew Aristotle's attention was what made a man prosperous and successful. He also felt that success comes from being decent and selfless, or acting in a noble manner.

A character's actions are also connected to him or her. Character is a condition of being that manifests itself via actions. It is a condition of being that includes both cognitive and affective components that flow into appropriate behaviour, whether it is evolving or settled.

To have a kind character, one must be inclined to act in a kind manner when kindness is necessary, and vice versa. In this way, character-based theories diverge from both consequentialist and deontological theories, which emphasize the importance of one's acts' outcomes. Character theories are interested in both the ideas and wants that determine our dispositions as well as the acts that result from them. Of course, this does not always imply that all dispositions lead to acts (Athanasoulis, 2018).

Character is defined by Africans as the habits that a person develops as a result of their acts or activities. They think that consistent activity leads to the

formation of habits, which then lead to the development of character. According to Gyekye (1996), a person's character is formed by their acts, habits, and responses to or absence of moral teachings. Thus, character is developed from an African perspective. I agree with Gyekye's point of view because these are some of the methods for developing character. Character can be developed through a variety of means, including education, role models, and viewing movies. The determinant of one's action is one's personality. This is demonstrated by Gyekye (1996), who claims that a person's moral stature can be summarized by his or her character. As a result, Africans strive to instil good morals in children as much as possible through the use of short stories, proverbs, riddles, and everyday language, in order to make individuals aware of the community's moral principles and rules, and then act in a manner that promotes social peace and harmony.

Several researchers have examined character formation, according to Mintah-Botchey (2015). Character development, according to several of these researchers, is a process of internalization and self-control. Others, such as Kohlberg (1972), argue that moral reasoning requires some well-developed frameworks. Two approaches have been taken to this debate about character development. Character educators and cognitive developmentalists are two types of educators. Character development, according to traditional character educators, should be a process of internalization and self-control that leads to virtuous behaviour (Ryan & McLean, 1987). Moral reasoning processes should be established as a guide for action choice, according to cognitive-developmentalists (Power, Higgins & Kohlberg, 1989). Character building, according to the above,

is a process of internalization and self-control in which one relies on his or her conscience to guide one's actions. The cognitive-developmentalists' claim, on the other hand, appears more credible. This is due to the fact that a character is both a personal and public matter. The state of one's character has ramifications for the entire community, necessitating the development of a system of rules and principles to govern one's character formation. These laws and ideals, once again, must bind all members of society.

Both propositions are obviously desirable and necessary for the development of a child's character. Because a child's behaviours may be under his or her control, this is the case. The youngster must be guided by established rules and principles that will govern his or her behaviour. Character, according to some experts, is a personal matter. The traditional concept of character, according to Lexmond and Reeves (2009), is unique to individuals and consists of chosen values and views as well as an unchangeable personality, and it is regarded as a private concern outside the realm of public policy. Others consider character to be a matter of public concern. Humans have a clear right to their own will and desires. His or her activities and behaviours, on the other hand, have an impact on the culture or community in which he or she lives.

According to Mintah-Botchey (2015), a person's or a family's character cannot be considered completely private. This is due to the fact that a person's personality is inextricably linked to society's ethos and is moulded by public forces. Private life has affected public values, and society has influenced private life. When people in a society have good morals or character characteristics, the

society will thrive (Gyekye, 1996). As a result, character education is a method of shaping a person. It shapes youngsters to become moral, civic, well-mannered, well-behaved, healthy, critical, successful, and socially acceptable human beings.

1.20 Morality

Morality has been defined and interpreted in a number of different ways. To define morality, analyse what characteristics of human nature are moral or immoral. It is difficult to define the difference between morality and immorality. This is due to the fact that certain activities that are moral in one community may be considered immoral in another. Morality comes from the Latin term '*moralis*,' which means custom or etiquette. Morality can be used in both descriptive and normative contexts. When the term "morality" is simply used to refer to a code of conduct promulgated by any genuine organization, including a society, according to Gert (2012), it is being used in a descriptive sense, even if it is distinguished from etiquette, law, and religion. When it comes to important attitudes of persons, it is employed in a descriptive sense. The normative sense of "morality" refers to a universal guide to behaviour that would be proposed by diverse groups for controlling the behaviour of all moral beings in a plausible stated condition. According to Wiredu (1992), "morality" is universal and vital to human society in the purest sense. Morality, according to him, is simply following standards that allow individuals' interests to be balanced with those of others in society. He went on to say that morality encompasses not just adherence to the needs of interest harmony, but also adherence to those standards that is motivated by imaginative

and methodical identification. Morality, according to Fagothy (1959), is the quality of human actions that determines whether they are good or wicked.

To put it another way, morality to Fagothy is the quality of human activities being right or evil. According to Awuah and Afriyie (2005), what one civilization considers good could be considered terrible by another? Morality, on the other hand, is used to show agreement with a particular course of conduct in a given community. Immorality, on the other hand, is a term used to describe a society's rejection of certain actions and behaviours. As a result, according to Fagothy's concept, morality is linked to what is right or wrong in a given culture. Morality can be defined as the set of norms and principles that govern and guide people's social behaviour in a given culture. It can also refer to socially established standards and conventions, as well as attitudes and responses to them. Morally upright refers to someone who has acceptable attitudes.

The three main purposes of morality, according to Smith (2013), are: To begin with, to influence individuals to act in conformity with divine authority's wishes. Secondly, to persuade people to act in ways that serves society rather than just their own limited self-interest. Finally, to persuade people to exert control over their desires in the hope of achieving a more fulfilling, rewarding, and contented way of life. Morality does not only apply to society, but also to individuals, according to Smith.

Morality frequently emerges from religion in Africa. Morality is thus a set of guidelines that community members are supposed to follow. If a person does

not reach this standard, they will be judged. A consequence for failing to meet specific expectations is referred to as a judgment. Between the divine and human beings, as well as within human interpersonal relationships, judgment may exist. Indictments and harsh penalties are part of a judgment (Olademo, 2008). The term "morality" refers to a set of values that guide social behaviour. It governs human relationships and how people should interact in society. As a result, morality is defined as "a set of social laws and standards that originate from – and are grounded in – people's ideas about right and wrong action and good and bad character" (Gyekye 1996, p.55).

Morality can be seen in two ways, according to Brandt (1996). Morality is a social concept as much as a personal one. Personal morality consists of an inner dislike to acting in particular ways, as well as an inclination to disapprove of people who do so. Personal morality entails acting in accordance with one's aversions to activities that one believes are acceptable, as well as justifiable aversions. In other words, one's morality is made up of the activities that one believes one should take in accordance with society's morals. Morality can be applied to the entire society as a social notion or a public concept. As a result, without the presence of a society, the concept of morality is meaningless. In this context, morality considers a society's way of life as well as the norms, precepts, and principles that are expected to guide the society's day-to-day social interactions. Morality, according to Awuah and Afriyie (2005), deals with the idea that guides an individual on how to treat his or her neighbour rather than a single person in a society. Others must be treated with respect, and their rights must be

protected. As a result, morality is founded on the expected quality of relationships among society's members.

1.21 Moral Development and Moral Reasoning

Self-control and compliance to socially acceptable standards are not the only factors that influence children's interpersonal behaviour. That is, behaviour is not primarily determined by the application of prescriptive rules and constraints. Both cognitive responses—such as generating fair and right judgments—and a wide range of prosocial behaviours—are included in this category. Altruism, sharing, assisting, caring, cooperating, and showing sympathy is examples of prosocial behaviour. Moral judgments and prosocial behaviour frequently need self-control since they may require the child to suppress or at least postpone fulfilment of his or her own wishes and interests in order to serve the needs of others (Mussen, Conger, Kagan and Huston, 1990).

Kohlberg began to extend and expand on Piaget's findings about thirty years after Piaget published his study of moral development. Kohlberg and his colleagues posed a series of moral dilemmas to children and adolescents, asking them to resolve them and explain why.

According to Kohlberg (1971), people's moral thinking develops in six stages as they grow older. In the phases of 2-7 years, people in stage one are subjected to punishment – obedience training. Children at this age determine what is right and wrong based on the consequences of their actions. In order to prevent punishment, right and wrong are assessed in terms of following regulations. In the

second stage, between the ages of 7 and 10, children develop an instrument relativist viewpoint. A simple reciprocity notion emerges at this point. People should act in ways that suit their own wants while allowing others to do the same; doing what is "fair" is an equal trade. This stage is best described by the phrase "you scratch my back, I will scratch yours." To serve one's own needs or interests in a world where other people's interests must also be considered. Although other people's rights are perceived as coexisting with the child's right, the child's moral orientation remains fundamentally individualistic, egocentric, and concrete.

In the third stage, between the ages of 10 and 13, children develop a good boy-nice girl orientation. Here, a youngster may place a high value on being "a decent person in your own eyes and in the eyes of others" (Kohlberg, 1976, p.34), which entails having noble goals and displaying concern for others. Conformity to stereotypical images of natural behaviour (that is, the majority's behaviour) is frequently emphasized. The reason for an activity takes on greater significance; one seeks acceptance by "doing good." In the fourth stage, between the ages of 13 and 16, law and order orientation is provided. The child is concerned not just with adherence to social order, but also with upholding, justifying, and preserving it. "Doing one's duty, showing respect for authority, and upholding the existing social order for its own sake" is what "right behaviour" entails (Kohlberg & Gilligan, 1972, p.160). Stage five is when a person is older than 16 years old and is interested in forming a social contract. Here, the individual voluntarily engages in social order and, in effect, enters into a social contract with others in which power is distributed equally and each person's liberties and rights are protected.

At this point, the focus is on democratic processes, fairness in applying societal laws, and opposing laws that contradict equality, liberty, and justice values.

Adults reach stage six when they begin to understand universal ethical principles. The highest level of moral development, according to Kohlberg, is stage six. It is distinguished by a rational moral stance and the application of universal, absolute principles of justice, equality, and human rights respect. Martin Luther King made a post-conventional moral argument when he argued that breaking segregation laws was morally right because he was following a greater law. This phase is marked by a “significant push toward abstract moral principles that are generally applicable and not attached to any specific social group” (Kohlberg & Gilligan, 1972, p.159).

Moral reasoning, according to Kohlberg (1971) and Bandura (1991), is a mediator between thinking and action that can either hinder or encourage behaviour depending on whether it is pro-social or transgresses. Moral reasoning was found to have a negative link with teenage delinquency in the investigations of Raaijmakers et al. (2005) and Sortino (2009). According to Galotti et al. (2011), the nature of a child's moral reasoning changes with age.

1.22 Conclusion

In conclusion, the significant study has revealed that honesty or dishonesty is a choice that an individual makes for himself or herself, and that one can hold another person accountable when their words do not match their actions. Honesty has been defined as telling the truth, abiding by established norms and

regulations, being trustworthy, true, and real, as opposed to misrepresenting facts, lying, cheating, and stealing from others. Dishonesty, on the other hand, can be defined as behaviour that violates a formal or information social contract for selfish reasons, and is generally characterized by deception or concealment. It can also refer to deception, lying, cheating, and misrepresentation of facts.

Living an honest life also has a number of advantages, such as establishing peace of mind, bringing excellent health and happiness, fostering kindness in your surroundings, and so on. Values conceived as guiding principles in life that transcend specific contexts, may change over time, and lead the choices of behaviour and events that are part of a dynamic system with inherent contradiction are ethical values. If you are ethically judging what is right and what is good? The reason for such a decision is called ethics. The term "character" refers to a person's proclivity to act in ways that are morally correct to them. A person of good character considers the moral consequences of their actions and acts morally in all situations. It's a distinguishing characteristic that defines a person's identity.

Morality is the adherence to norms that allow the individual's interests to be balanced with the interests of others in society. It also refers to a person's manner of life as a human being, even when they are not under the scrutiny of society. Morally upright refers to someone who has acceptable attitudes. Last but not least, moral development focuses on the quality of children's behaviour in accordance with prescriptive moral rules standards for what members of the culture should do, as well as acceptable and appreciated answers. Moral reasoning

serves as a bridge between thinking and acting, and it can either block or encourage certain behaviours, depending on whether they are socially beneficial.

1.23 Organisation of the Study

There are five chapters in this study. The background of the study, the statement of the problem, the research objectives, the research questions, and the scope of the study were all covered in Chapter One, which was the introduction. It also includes the Importance of the Study, the Study's Sources, and the Study's Motivation. The remaining sections are: Study Limitations, Research Design, Research Methodology, Sample Size, Literature Review, and Chapter Organization. Introduction, Brief History of the Study Area (AMASS), The Concept of Value, Nature of Values, Personal Values, Moral Values, Teachers Role in Values Inculcation at School, and Values Acquisition among Students make up Chapter Two. Introduction, Theoretical Foundation of the Virtue of Honesty, Contemporary Understanding of Honesty, African Perspective of Honesty, and Conclusion compose Chapter Three, which is dedicated to a Theoretical Exploration of the Virtue of Honesty. Data Presentation and Analysis is the fourth chapter. Summary, Conclusion, and Recommendations make up Chapter 5.

CHAPTER TWO

STUDENTS AND VALUES

2.0 Introduction

This chapter focuses on how students are treated and what ideals they hold. I go over a brief history of the study area, the concept of value acquisition among students, students core values, the concept of values, nature of values, personal values, moral values, why teaching moral values and moral values for students is important, seven moral values, and functions of values. A student, according to Wikipedia, is primarily a person enrolled in a school or other educational institution who attends classes in a course to achieve the appropriate level of mastery of a subject under the guidance of an instructor and who devotes time outside of class to do whatever activities the instructor assigns that are necessary either for class preparation or to submit evidence of progress.

In a larger sense, a student is somebody who engages in intense intellectual engagement with a subject in order to master it as part of a practical problem in which mastery is essential or decisive. In Ghana, education is divided into four categories: 6-3-3-4. It entails six years of primary education, three years of junior high, three years of senior high, and four years of university (Amankwah, 2011). The length of time spent in university, on the other hand, is mostly dictated by the course of study. Medicine and pharmacy, for example, require more time to complete than other courses. Pupils are commonly referred to as pupils in primary school, and students are referred to as students in senior high school and university. Student, on the other hand, refers to students in senior

high school in this work. I'm going to look at Assin Manso Senior High School's history immediately (AMASS).

2.1 Brief History of Assin Manso Senior High School (AMASS)

AMASS was once known as Assin Manso Training College and was a four-year teacher training institution until 1971. (AMANSCO). During Nkrumah's presidency, the college was founded in 1965 as part of a national objective to make all training institutions community-based. The college was founded on November 26, 1965, thanks to the efforts of the Omanhene of Assin Ampimanim Nana Kwame Nkyi X1 (who donated his newly-constructed storey building and his mother's house to the school to serve as boys and girls dormitories, respectively) and Mr. Michael Asiedu (an indigenous son of Assin Achiase), who was then the chief director of the ministry of education (AMASS history department, 2019).

With Mr. T.E.K. Arhinful as principal, the school began with eight (8) tutors. Mr. Obiba Egyir (Physical Education), Mr. Oduro (Maths), Mr. Safo Kantanka (English), Mr. Essilfie (Geography), Mr. Annan – Nunoo (Education), Mr. Effah (Geography), Mr. Sarbah (Health Science), and Miss Fiteh – a peace corps member was the others (English). Mr. Oppong of Assin Asamankese was the Bursar, Madam Efua Baduah was the Chief Cook, Opanin Kwasi Grushie was the pantryman and the girls' watchman, and Mr. John Ofori of Assin Achiase was the first driver of this excellent institution (AMASS history department,2019). Paa- Yeboah from Assin Besease was the first head prefect of the college. There was no improved infrastructure when the institution first started. A dining hall and

a hall for entertainment were used in an ancient cocoa shed located at the current Saint Theresa's vocational centre. The former site of the school consisted of the current National Health Insurance Scheme (NHIS) office as administration and some wooden structures at the current emancipation centre as classrooms. The college's first four residences were located in the Assin Manso neighborhood. Because most community-based training colleges were shut down by the government, AMANSCO was transformed into a co-educational secondary school in September 1971, during Acheampong's presidency. The late Omanhene Barima Kwame Nkyi X11 and his close friend Nana Obiri Yeboah (a.k.a. Mr Baidoo), the then Omanhene of Afutuakwa traditional territory and deputy speaker of parliament, were essential in the rebuilding of AMASS from AMANSCO. Mr T.E.K Arhinful remained the principal of the secondary school.

On the Cape Coast/ Foso/Kumasi Trunk Road, the school is presently located on top of a hill about 500 meters north of Assin Manso. Cape Coast is 50 kilometres (36 miles) away from AMASS. The late Nana Kwaku Afrifa, the Adontenhene of Assin Apimanin Traditional Area, donated the large plot of land for the school's permanent location. AMASS now has a student population of 2,104, with 1,105 (1105) females and 999 boys. With 110 teaching employees and 70 non-teaching employees, the school has a total of 210 employees (AMASS history department, 2019).

2.2 The Concept of Value

The term "value" comes from the Latin word "Valere," which means "to be strong and vigorous or worth, to be strong." Values are the standards or code of conduct that are conditioned by one's cultural tenets and guided by conscience, according to which one is expected to conduct himself or herself and shape his or her life pattern by integrating his or her beliefs, ideas, and attitudes with the goal of realizing one's cherished ideals and goals. High values contribute to objective, fair, and correct decisions and activities that benefit all parties involved, whereas low values have the opposite effect. Values are crucial for the holistic development of a person, as they recognize that the individual is made up of physical, intellectual, emotional, and spiritual qualities (Ruhela, 1986 & Cooper, 1986).

Different theorists interpret 'values' in different ways, according to Halbert (2009). As a result, the terms 'values' and 'morals' and 'ethics' are often used interchangeably. Theorists whose definitions of the term do not always correspond, theorists who attempt to break the term down into more precise categories, and others who utterly ignore the term "value" are all involved in the debate. When debating specific values, the debate becomes even more difficult because various people interpret the same value in different ways (Bibby, 2001). Finally, there is a lot of debate about whether values can be shared across groups or are unique to individuals, which has obvious consequences for value education support.

In ethics, the concept of "value" is crucial. When we talk about value, we are talking about anything that is useful, desirable, and valuable. The word "value" is both a noun and a verb. It can be used in abstract terms as a noun. In layman's terms, "value" refers to tangible items that we find useful. Cars, literature, houses, and other items fall into this category. It denotes the quality of value or being valued as an abstract term. Things like happiness, beauty, enjoyment, fulfilment, and even the concept of God could be discussed here. The term "value" is employed as a synonym for "worthwhileness" or "goodness" in its most literal sense (Ozumba, 2001). The plural noun of 'value' is a relatively modern concept that, until one hundred and twenty (120) years ago, signified to hold something in high regard or to be the measure of an item like money (Heenan, 2004). When used as a verb, the word "value" signifies a mental act or attitude of valuing something. What happens here is that 'value' is viewed through the lens of an activity that is either an end in itself or a means to an end, such as painting a portrait, performing a charitable act, or engaging in intellectual activity geared toward achieving a larger goal or simply for the mental stimulation it provides. Because it is preferable and desired, value is a substantial and crucial ethical term. Because there are both positive and negative values, we need be cautious when dealing with them. Perhaps it was in response to these hazards that Jeremy Bentham proposed using the hedonistic calculus to calculate pleasure (Ozumba, 2001).

There may be a need for valuation calculus in order for us to effectively weigh our values as they manifest in decisions, acts, and outcomes, so that the

valuable can always control our activities. Bentham's intensity, duration, propinquity, certainty, utility, fecundity, and purity criteria might be used to do this (Ozumba, 2001). To put it another way, these criteria are used to assess the desire for a particular action or outcome. As a result, we can consider whether the envisioned or observable value is desirable in terms of its purity, utility, and ability to generate other superior values (Ozumba, 2001).

According to Pendleton and King (2002), values are strongly held beliefs that guide individuals and organizations. They form the basis of trust when they are expressed and obeyed. When they are not expressed, they are deduced from observed behaviour. When promises are made but not kept, trust is shattered. Symons and Stoffle (1998) coined the term "value" to describe the fundamental ideas, norms, or traits that serve as guideposts for our actions and behaviours and serve as the foundation for our numerous activities and services. The success or failure of an organization is determined by its values. For example, a well-disciplined student who values time and is punctual in class does better in class than a sloppy and indisciplined student.

Furthermore, values might be concepts that guide a person's daily actions. In other words, they are the guidelines that members of the community follow in their personal and communal interactions in order to attain the objectives. They are the ones who decide who should be praised or chastised for their behaviour. Values also refer to what is "good" or "desired" in another meaning. When an article is appraised, value might refer to its worth in the descriptive sense. Individuals and groups of people can hold institutional values that they cherish.

Values are a function of decision-making and can refer to a thing's usefulness. That is, one is presented with a variety of possibilities from which to choose. The concept of choice is heavily influenced by the individual making the decision's best ability. (Omotehinse, 2001; Ewelu, 1999)

In addition, values might be material, spiritual, religious, moral, aesthetic, communal, or individualistic in the sense that they are universal. Another characteristic is that all religions have values. Traditional religious and moral concepts are at the heart of people's values. What we see and hear can affect our values. Values, according to Schwartz (1994; 2012), must have developed as coping mechanisms for individuals and communities in social environments as people attempted to cope with human existential demands. Finding a way to communicate about existential demands was a key component of the coping mechanism, which led to the development of "the language of specific values". According to Schwartz, the essence of specific values must be responsive to three universal/existential demands for the person (biological), coordinated social interaction, and community survival or welfare needs. Values played a motivational role in these goal domains.

The term 'values' is used by Raths, Harmin, and Simon (1978) to refer to the inner norms that motivate you to act the way you do and by which you judge your behaviour (both yours and others). What is valuable and worthwhile is represented by values. They serve as a foundation for moral contemplation and moral code. Individuals' values are shaped by a variety of factors such as family, religion, peers, culture, race, social status, and gender. Individuals, professions,

communities, and organizations are all guided by their values. Individuals, professions, communities, and institutions can all be guided by values.

“Valuing is a process of feeling, thinking, speaking, and behaving by which we make or suggest a judgment about what is desirable or unpleasant, good or bad, moral or immoral” (p.6), according to Gilbert (2004). Furthermore, according to Gilbert, “values are complex mixtures of understandings, dispositions, and skills by which we relate to other people and the world around us” (p.23). In our interactions with others and the environment around us, the importance of trust, honesty, and integrity are extremely important.

Another expression for value is "worth" or "preference". This is the concept that values, as a cultural construct, assist us in determining how important, desirable, or undesirable certain events are to us individually. Values can be seen of as "our criteria and rules for determining worth" (Shaver & Strong, referenced in Halstead, 1996, p.6), and as "both emotional attachments and concepts about worth" (Fraenkel as cited in Halstead, 1996, p.11).

Rokeach (1968) provides a second definition of value, claiming that it has to do with patterns of behaviour and end-states of life. To say that a person "has a value," it means that he or she has a long-held view that a particular form of behaviour or end-state of existence is individually and socially preferable to others. Once a value has been internalized, it becomes a standard or criterion for guiding action, developing and maintaining attitudes toward relevant objects and situations, justifying one's own and others' actions and attitudes, morally judging

self and others, and comparing self to others, whether consciously or unconsciously.

A value, according to Rokeach, is a norm used to affect the values, attitudes, and actions of others, such as our children's.

Furthermore, unlike an attitude, a value is a requirement for action, requiring not only conviction in the preferred but also a preference for it (Lovejoy, 1950 as cited in Rokeach, 1968). Finally, unlike an attitude, a value is a guideline or yardstick for self- and other-directed activities, attitudes, comparisons, judgments, and reasons. In this study, I will utilize Halstead and Taylor's (1996) definition of value, which is described as "principles, fundamental convictions, goals, standards, or life positions that serve as a general guide to behaviour, or as a reference point in decision-making or the evaluation of beliefs or actions" (p.3). This concept is particularly important for this thesis because it emphasizes that values lie both with the person, in that they bear certain attitudes in many aspects of their lives, and with the society, which provides a generally acceptable code of conduct. The next step in the investigation will be to delve into the nature of values.

2.3 The Nature of Values

If values were completely stable, individual and social change would be impossible. If values were completely unstable, continuity of human personality and society would be impossible. Any conception of human values, if it is to be fruitful, must be able to account for the enduring character of values as well as for their changing character (Rokeach, 1973). It may be suggested that the enduring

quality of values arises mainly from the fact that they are initially taught and learned in isolation from other values in an absolute, all-or-none manner. It is isolated and thus the absolute learning of values that more or less guarantees their endurance and stability (Rokeach, 1973). However, there is also a relative quality of values that must be made explicit if we are to come to grips with the problem of value change. For example, as a child matures and becomes more complex, he or she is increasingly likely to encounter social situation in which several values rather than one value may come into competition with one another, requiring a weighing of one value against another- a decision as to which value is more important. In this particular situation, it is better, for instance, to seek success or to remain honest, to act obediently or independently, to seek self-respect or social recognition. Gradually, through experience and a process of maturation, we learn to integrate the isolated, absolute values we have been taught in this or that context into hierarchically organised system, wherein each value is ordered in priority or importance relative to another value (Rokeach, 1973).

The term 'value' has been used variously to refer to interests, pleasure, likes, preference, duties, moral obligation, desires, wants, goals, needs, aversions and attractions and many other kinds of selective orientations. To avoid such excessive looseness, scholars have insisted that the core phenomenon is the presence of criteria or standards of preference (William, 1968, 1970 as cited in Rokeach, 1979). The beginning point or substrate is preference (Pepper, 1958 as cited in Rokeach, 1979). But sheer preference alone leaves out the conceptual

and directional qualities that are of greatest interest and importance for explaining human social behaviour.

Value can affect the behaviour of an individual. Persons are not detached or indifferent to the world; they do not stop with a sheer factual view of their experience. Explicitly or implicitly, they are continually regarding things as good or bad, pleasant or unpleasant, beautiful or ugly, appropriate or inappropriate, true or false, virtues or vices (Rokeach, 1979). All values have cognitive, affective and directional aspects. Values serve as criteria for selection in action. When most explicit and fully conceptualised, values become criteria for judgment, preference and choice. When implicit and unreflective, values nevertheless perform 'as if' they constituted grounds for decisions in behaviour. Individuals do prefer some things to others; they do select one course of action rather than another out of a range of possibilities; they do judge their own conduct and that of other persons.

Furthermore, a value is a belief and three types of beliefs have previously been distinguished (Rokeach, 1968): descriptive or existential belief, those capable of being true or false; evaluative beliefs, wherein the object of belief is judged to be good or bad, and prescriptive or proscriptive beliefs, wherein some means or end of action is judged to be desirable or undesirable. "A value is a belief upon which a man acts by preference" (Allport, 1961, p.54). Values, like all beliefs, have cognitive, affective and behavioural components: a value is a cognition about the desirable, equivalent to what (Morris, 1956 as cited in Rokeach, 1973) has called a "conceived" value and to what (Kluckhohn, 1951 as cited in Rokeach, 1973) has called a "conception of the desirable". To say that a

person has a value is to say that cognitively he or she knows the correct way to behave or the correct end –state to strive for. A value is affective in the sense that he or she can feel emotional about it, be affectively for or against it, approve of those who exhibit positive instances and disapprove of those who exhibit negative instances of it. A value has a behavioural component in the sense that it is an intervening variable that leads to action when activated (Rokeach, 1973).

Values are not concrete rules of conduct; nor can values be merged into the concept of institution. Rather, institutions must be conceived either as complex sets of rules (William, 1970) or as “value – integrates” (Parsons, 1951, pp. 36-45); in either formulation, some consistent or systematic combinations of concrete criteria and objects of preference are implied. One must avoid the trap of confusing value standards with objects of cathexis, and values cannot be assimilated to either existential beliefs or to concrete evaluations (such as ideologies). Beyond questions, then, values are defined by analytic constructs; they do not object- bound (Rokeach, 1979).

A value is a preference as well as a “conception of the preferable”. A distinction has been made between the “desirable” and the “merely desired” Brewster Smith (1969) writes: “the more serious problem, which has yet to be solved in systematic research, is to distinguish dependably between values and preferences, between the desirable and the merely desired”(p.4). Value, as Kluckhohn (1951) defines it, is a “conception of the desirable”, and not something “merely desired”. This view of the nature of values suffers from the fact that it is extremely difficult to define “desirable”. More important, however, is that a

conception of the “desirable which influences the selection from available modes, means and ends of action” (Kluckhohn, 1951, p.9) turns out, upon closer analysis, to represent a definable preference for something to something else. The something is a specific mode of behaviour or end-state of existence; the something else is an opposite, converse, or contrary mode or end-state. For example, responsible and irresponsible behaviour, or state of war; one of the two is distinctly preferable to the other. A “conception of the desirable” thus seems to be nothing more than a special kind of preference- a preference for one mode of behaviour over an opposite mode, or a preference for one end-state over an opposite end-state (Rokeach, 1973).

Other kinds of preference that do not implicate modes of behaviour or end-states of existence, for instance, preferences for certain kinds of foods, would not qualify as “conceptions of the desirable”. There is also another sense in which a value represents a specific preference. A person prefers a particular mode or end-state not only when he or she compares it with its opposite but also when he or she compares it with other values within his values system. He or she prefers a particular mode or end-state to other modes that are lower down in his or her value hierarchy (Rokeach, 1973).

Moreover, to Rokeach (1973), a value is a conception of something that is personally or socially preferable. If a person’s values represent his or her “conception of the desirable” the question arises: desirable for whom? For himself or herself? For others? When a person tells us about his or her values, it cannot be assumed that he or she necessarily intends them to apply equally to

himself or herself and to others. For example, the meaning of that familiar expression: “Children should be seen and not heard”. Translated into the language of values, this statement apparently means to the person asserting it: “I believe it is desirable for children but not for adults to behave in certain ways”. A person who informs us about his or her values may (or may not) intend to apply them differentially to young and old, men and women, blacks and whites, rich and poor. Also, one of the most interesting properties that values seem to have is that they can be employed with such extraordinary versatility in everyday life. They may be shared or not shared and thus employed as single or double standards.

They may be intended to apply equally to oneself and to others, to oneself but not to others, to others but not to oneself, to oneself more than to others, or to others more than to oneself. For Rokeach (1973) we know very little indeed about the conditions under which values might be so diversely employed. We may speculate, for example, that competitive conditions will encourage the employment of values as double standards, whereas cooperation will encourage their employment as single standards. A value refers to a mode of conduct or end-state of existence. When we say that a person has a value, we may have in mind either his or her beliefs concerning desirable modes of conduct or desirable end-state of existence. In Rokeach’s view, these two kinds of values can be grouped into two namely: instrumental values (that is modes of conduct, such as to be helpful) or extrinsic values whose function or value lies in being contributory. They represent means which are employed in the achievement of other values or things that are good because they are means to what is good and terminal values

(that is end-state, such as equality) or intrinsic values that are things desirable for their own sake or things that are good in themselves or good because of their own intrinsic properties.

We must note that some intrinsic values are themselves instrumental values since they are a means of achieving other values. Pleasure may be an end and could be a means to the achieving of a higher value like happiness. Other intrinsic values are things like utility, beauty, meaning, etc. We have social, moral and religious values like honesty, truthfulness, God, etc. (Ozumba, 2001).

Instrumental values are grouped into two and that is moral values (e.g., honesty, love) and competence values (e.g., imaginative, logical). Moral values refer mainly to modes of behaviour and do not necessarily include values that concern end-states of existence. For another, moral values refer only to certain kinds of instrumental values, to those that have an interpersonal focus which, when violated, arouse pangs of conscience or feelings of guilt for wrongdoing. Also, instrumental value is competence or self-actualisation. It has a personal rather than interpersonal focus and does not seem to so especially concerning morality.

Their violation leads to feelings of shame about personal inadequacy rather than of feelings of guilt about wrongdoing or feelings of shame are associated with failure to preserve these values (Rokeach, 1973) thus, behaving honestly and responsibly leads one to feel that he or she is behaving morally, whereas behaving logically, intelligently or imaginatively leads one to feel that he

or she is behaving competently. On the other hand, terminal values can be distinguished from personal and social values. Personal values encompass values that are self-centred or society-centred, intrapersonal or interpersonal. Such end-states as salvation and peace of mind, for instance, are intrapersonal while world peace and brotherhood are interpersonal. It seems reasonable to anticipate that persons may vary reliably from one another in the priorities they place on such social and personal values; that their attitudes and behaviour will differ from one another depending on whether their personal or their social values have priority; that an increase in one social value will lead to increases in other social values and decreases in personal values; and conversely, that an increase in a personal value will lead to increases in other personal values and to decreases in social values (Rokeach, 1973).

Lonergan (2004) described terminal values as those “that are chosen, a true instance of the particular good, a true good of order, a true scale of preferences regarding values and satisfaction” (p.171). They are what are produced, the object of action; the money given to the poor, the educational institutes that are functioning for the good of the society, the books in the library, the buildings, the policies being implemented. My attention will now be on personal values.

2.4 Personal Values

Personal values are important in all aspects of life because they impact one's chosen course of action in any situation and can "guide action, attitudes, judgments, and comparisons across specific objects and situations" (Long &

Shiffman, 2000, p.216). A sense of belonging, sense of success, pleasure and enjoyment, warm relationships, excitement, being well-regarded, security, self-respect, and self-fulfilment are among Kahl's list of values (LOV) from 1983. Extrinsicly and internally oriented personal value categories have been identified in studies utilizing the LOV (Thrane, 1997; Jago, 1997; Fall & Knutson, 2001). The achievement-based personal value domain is often connected with intrinsically oriented personal values, such as a sense of accomplishment or security. The extrinsically oriented personal value domain, on the other hand, is often related with how people interact with others, with being in warm relationships, and with being respected. Personal values, according to Lewis (1990), are beliefs, not personality traits, and therefore attempting to analyse the former only in terms of the latter will inevitably fail. This is due to the fact that personal opinions and personality features are fundamentally unlike.

Personal values serve as the foundation for selecting a selected orientation modality or preference (Van Deth & Scarbrough, 1995; Kristiansen & Hotte, 1996, Stackman, Pinder & Connor, 2000). These researchers believed that values are not attitudes or behaviours, but rather building blocks for individual behaviour and decisions. The majority of research of individual values in organizational contexts, according to Meglino and Ravlin (1998), focus on protestant or work ethics, which are merely two types of values. In a variety of ways, values are seen as a critical foundation for ethical behaviour (Pater & van Gils, 2003; Blanchard, 1995). Individuals' behavioural responses are largely influenced by their values. Individuals' personal ideals also influence how they behave. Individuals'

proclivity to conduct unethically is influenced in part by the personal values that drive them to assess their actions. Attitudes, evaluations, judgments, decisions, commitments, and satisfactions are all influenced by personal values, which are at the foundation of an individual's personality (Lan, Gowing, McMahon, Rieger & King, 2008)

Values are cognitively represented universal demands of individual well-being and collectively for coordination, according to Schwartz (1992). Individuals communicate their requirements using socially accepted phrases called values. Individual demands for imaginative or intellectual exploration of the world might be described in terms of values. Individual values of conformity and obedience, or being helpful and caring to others, can be used to represent societal demands for collective action. According to Gyekye (1996), African civilizations recognize that humans have uniqueness, personal will, and an identity that must be exercised by them. Individualistic values, like communal values, are encapsulated in a huge number of maxims. For instance, consider the Akan maxim:

Abusua te se kwaeɛ, wowɔ akyire an ebɔ mu, tuu, nanso wobɛ n ho a, ebiara si ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ ne siberɛ. The clan resembles a clump of trees that look gathered together from afar but stand alone when approached closer (p. 47). This maxim means that the individual is real, and that membership in the human community does not reduce that distinctiveness. I agree with Gyekye

because, even if the human community or society overlooks a person, that person's qualities will remain.

Another proverb goes like this: *Ankorɛ korɛ mmɔ demmɔ mmɔ demmɔ na yɛ de pɛ yɛn ti*. We can only keep our heads by putting out individual effort.

Our riches, interests, goals, and needs are all referred to as "head." Individual work is required to meet our needs and achieve our objectives, according to the maxim. "We can struggle" refers to rivalry, which is recognized in African social philosophy as well. An Akan maxim emphasizes an individual's personal responsibility for the way he or she lives. I agree with Gyekye in that an individual is totally responsible for his or her actions or life choices, and that an individual's success is determined by his or her efforts in life one have complete control over his or her life.

"Man is nothing else but what he makes of himself," writes Jean-Paul Sartre in his philosophy (as cited by Gyekye, 1996), and this maxim may sound like one of his existentialism ideas. The Akan maxim and the existentialist principle appear to have one aspect in common: they both emphasize that an individual is accountable for the life he or she creates for himself (Gyekye, 1996). I agree with Gyekye since an individual's success or failure is determined only by the individual. To put it another way, a person is solely accountable for his or her own life success or failure.

The way the group is depicted in the following maxim emphasizes the acceptance of individuals; *Abusua ye dɔm*. The clan consists of a large number of individuals. Gyekye (1996) depicts a clan as a mass of people. The maxim implies that within a clan, there are no unique and trustworthy people to whom one may always turn for assistance. I agree with Gyekye that because of the clan's vastness, it is difficult to rely on a single, trustworthy person for survival. Instead, an individual should endeavour to succeed without relying on the clan to avoid disappointment or frustration at the end.

The maxim emphasizes the importance of self-reliance; one cannot always rely on the community and must take responsibility for oneself. The goal of the maxim is to make the individual recognize that entire reliance on others is foolish and will lead to disappointment, frustration, and misery. The reason for this is that there is a limit to how much assistance one can realistically expect from family and friends. Personal values provide a deeper understanding of how students evaluate the quality and usefulness of an educational institution's services. Personal values, in my opinion, have an impact on happiness and behaviour. Students' profession choices and learning styles can also be influenced by their personal values.

Finally, Baird and Zelin (2006) assert that a person's ethical decision is influenced by a variety of circumstances. In order to achieve their objectives, they must act ethically or unethically, depending on their personal convictions. A person with the value of resolve to succeed in life will undoubtedly reach his or

her objective via hard effort and discipline. Now I am going to concentrate on moral principles

2.5 Moral Values

Individual behaviour and decisions are governed by moral ideals, which are standards of good and evil. Morals might come from society, government, religion, or even one's own self. When moral standards are derived from society, the law and morality of the society must inevitably alter. Moral standards also assist us in distinguishing between what is right and wrong, as well as what is good and harmful for you and society. “One will be dissatisfied in the end if he or she infringe on another's right to seek his or her own” (Gyekye, 1996, p.54.). This adage emphasizes that if you trample on others' rights, you will eventually be trampled on yourself. To put it another way, trampling on other people's rights is ethically unacceptable. Moral values are evident components of human life since they represent what occurs in society, whether individually or collectively.

Morality refers to a system of social laws and standards that are designed to regulate people's behaviour in a certain culture. People's views about right and wrong behaviour, as well as good and poor character, are the source of the rules and conventions. Morality is inherently social in nature, deriving from interpersonal relationships. Morality would not exist unless there was a human community. “And, because morality is essentially a social phenomenon—it can only emerge in a human society where there is an overarching concern for harmonious and cooperative living—concern for the interests of others, and thus a

sense of duty to others, are intrinsic to the meaning and practice of morality” (Gyekye, 1996, p. 55).

Every human civilization requires morality, even if the moral rules or ideals of one culture differ from those of another. Moral values are the types of behaviour that society considers to be the most valuable and thus prized. They are goals of societal and individual action as well as behavioural guidelines (Gyekye, 1996).

African moral principles, according to Gyekye (1996), stem from people's experiences living together or attempting to create a common and harmonious social life. That is, African moral standards are shaped by the people's own knowledge of the nature of human society, human interactions, human aims, and the meaning of human life, rather than being based on religion. That which promotes human well-being is morally desirable. This indicates that social welfare, solidarity, and harmony in human connections are promoted in a society that values and thrives on harmonious social interactions, particularly on what is morally decent. Almost all human institutions are affected by this. Only when an action, habit, or pattern of behaviour improves personal and society well-being is it regarded good. As a result, the good is synonymous with societal welfare, which is assumed to encompass, of course, the welfare of individual members of society (Gyekye, 1996).

Kindness, compassion, generosity, hospitality, fidelity, truthfulness, concern for others, and happiness will all be listed among the moral values associated with the good in African societies. Because of their implications for

human well-being and society welfare, these are all regarded desirable (moral values). They were created as a result of people's experiences in living together in society and are favourable to cooperative and harmonious living. Backbiting, selfishness, lying, stealing, adultery, rape, incest, murder, and suicide, on the other hand, are all regarded wicked or terrible actions and attributes (Gyekye, 1996).

Probity, patience, kindness, fairness, humility, gratitude, moderation, temperance, generosity, contentment, hospitality, perseverance, trustworthiness, truthfulness, and honesty would all be included in any list of positive character attributes. The majority of the moral virtues emphasized are other-regarding, meaning that their pursuit or practice benefits others, either directly or indirectly. They are highly regarded for the positive impact they have on others' well-being. Even self-centred moral virtues like contentment, moderation, and temperance can benefit others in some way, whether directly or indirectly. For example, a happy individual is less likely to steal from others or engage in other morally reprehensible behaviour (Gyekye, 1996).

Moral values are also vital parts of school, according to several researchers. Ma (2009), for example, claims that moral principles in education are the most important in Chinese society for educators. Some key topics in moral values and moral education have emerged as fundamental issues that educators are debating. However, in our country, Ghana, some educators do not treat moral values as an important aspect of our education, which has resulted in a number of vices in our schools (for example, students smoking marijuana, prostitution, and

lesbianism at Kwame Nkrumah University of Science and Technology (KNUST) in 2018). Demonstrations and vandalism by students are unethical and immoral. I believe that in the case of KNUST, the students' concerns about specific topics were not adequately handled, or that the students thought their rights were being violated. As a result, evidence is required.

Compassion, justice, truth, and forgiveness, as well as the so-called Golden Rule, are all examples of moral principles (Kinnier, Kernes & Dautheribes, 2000). According to Kinnier et al. (2000), the Golden Rule has four core components: self-respect, respect for others, civil duty, and respect for the natural environment. Moral ideals based on the Golden Rule can be taught in education and in counselling (Hanley, 1989). Veugelers (2008) agrees with Hanley, stating that “values are incorporated in the curriculum, the school atmosphere, and teacher behaviour” (p. 28). In the application of moral principles in school curriculum and culture, Veugelers' viewpoint supports Hanley's. It is not only a question of whether or whether a teacher applies moral values in the classroom, but also of what values the teacher practices in the classroom. This is an essential subject, and I believe it is the responsibility of headmasters and mistresses, as well as circuit supervisors, to ensure that instructors model excellent values in the classroom. Moral standards are often thought of as hidden features of behaviour since they represent abstract concepts like justice, respect, and honesty.

2.6 Teachers Role in the Inculcation of Values at School

Roy (2013) examines the significance of moral values in the lives of students, arguing that it is critical for a teacher to utilize an acceptable approach to teach morality to students because the instructor may be held responsible by society if the students misbehave. Telling lies or not respecting people are two examples. I strongly disagree with Roy's assertion that instructors should be held responsible for a student's misbehaviour because morality is instilled in children not just at school but also at home. However, I agree with him that an acceptable method for teaching morals at school, church, house meetings, and class meetings should be used. Students can listen to their professors and resource individuals educate them on moral issues and values at any of these events.

Students, on the other hand, pay close attention to their teachers at school, particularly when they are instructing in the classroom. They are truly masters at replicating what their teacher does, especially when it comes to those who are still children. Because the teacher is an important role model for students (Joseph & Efron, 2005, Ornstein & Hunkins, 1998, Pajaras, 1992), the teacher's attitudes and behaviours can have a positive or negative impact on students' actions. As a result, the teacher should set himself or herself as a model and avoid displaying inappropriate behaviour in front of students. Because children look up to their teachers in school, it is terrible for a teacher to behave badly in front of his or her students. Teachers can impact students' adoption of values in five ways, according to Veugelers (2008).

Value transmission is, first and foremost, one of the ways in which teachers can affect students' value acquisition. This method of moral educational transfer is being used. It considers positive attitudes that can encourage pupils to behave well. The teacher also tries to teach the students how to be open-minded when dealing with a multi-cultural and evolving society with diverse religions in this section. Reflective practitioner is another important consideration. This is about how a teacher can encourage pupils to act in a way that reflects a moral ideal. Students should also accept responsibility for their actions in this situation.

Moral sensitivity must also be considered. The teacher can engage the pupils in a discussion on these moral ideals, asking them to explain why they select certain beliefs and practices over others. When it comes to matters that concern moral values, a teacher's moral reasoning behoves his or her sensitivity. Apart from the aforementioned, involvement and debate are another possible means for students to gain value through tutelage. This section, of course, is concerned with the interaction in which the teacher engages the students in conversation activities or communications in order to reconstruct and challenge their views, as well as participation in the teacher-designed classroom activities. To put it another way, the teacher acts as a facilitator in the classroom, allowing students to connect verbal activity to action through classroom engagement.

Last but not least, moral politics is another way for teachers to affect students' value acquisition. According to this section, morality is entrenched in a political framework, implying that education's goal is to promote social change

through political action. The project's next step will be to look at how kids acquire value

2.7 Value Acquisition among Students

Values are said to be learned and internalized during childhood through socialization (Liem et al, 2012). Situations in the classroom, as well as at home and on the playground, require a child to consider what is right and wrong, or to choose a response from a list of options; to make a considered judgment, one that is based on values, either the child's own, if sufficiently developed, or those imparted by parents, teachers, or peers.

Individual children's procedures for arriving at reasoned judgments have been elucidated by Prawat (1998). These processes were examined by Piaget and Kohlberg, who documented them in their respective moral development theories (Piaget, 1932/65; & Kohlberg, 1984). Value acquisition is thought to be integrally tied to moral philosophy, and in particular to the moral philosophy that is socially prominent at any given time (Pudelko & Boon, 2014). Communication of expectations for involvement and problem solving, modeling attitudes, classroom management methods, structuring of the learning environment, and encouraging students through rewards are all ways to convey values (Wentzel & Looney, 2007). Students take part in academic and extracurricular activities, where they learn values. Similarly, modelling attitudes and behaviours among students, encouraging them through rewards, and practicing classroom management such as seating properly, acting well in class, chatting, and respecting one another are important in the school learning environment. Encouragement through prizes can

be accomplished through healthy competition among students (here, the value of competitiveness is instilled in them), and a reward can also be offered in terms of attire to encourage them to dress well.

Teachers' values, it may be said, have a significant impact on the quality and effectiveness of their instruction. Empirical research suggests that instilling particular values might help students focus on their learning objectives and motivate them to succeed (Liem, et al, 2008). It is true because certain values instilled or communicated to students have a greater impact on their lives and, as a result, increase their achievement goal. Respect, hard work, determination, citizenship, trust, honesty, and integrity are among the values instilled in students through the school system. According to popular belief, the quality of teaching and learning has the greatest impact on students' cognitive, affective, and behavioural results.

Values can direct accomplishment motivation and impact action (Holland and Verplanken, 2002). Values can have an impact on a student's academic achievement and behaviour. A student who is lazy and is surrounded by hardworking students, for example, will most likely be influenced by them because no one wants to be associated with a lazy student. Internalized values might evoke specific accomplishment goals, according to Liem and Nie (2008). As a result, values and objectives are intertwined. Students' values and ambitions, in other words, are inextricably linked.

Teachers have been found as having a significant impact on kids' motivation to succeed in school. Teachers choose their pedagogical strategies

based on the beliefs and aims they want to instill in their students (Ames & Ames, 1984; Lopes & Santos, 2004). Through expectations and rewards, teachers explain what constitutes success (McClelland, Atkinson, Clark & Lowell, 1976). Positive or negative values might be imparted in this manner. As a result, classroom goals and ideals may be important influences on teachers' pedagogy and, as a result, on students' motivation to succeed.

Finally, according to Liem and Nie (2008), students' adoption of certain values is a powerful predictor of achievement motivation because values presented students with explicit reasons for pursuing their goals. Students that are instilled with the values of desire, hard effort, aspiration, courage, determination, respect, encouragement, and honesty can soar high in their endeavours.

2.8 Conclusion

The history of AMASS, the concept of values, the nature of values, personal values, and moral values were all discussed in this chapter. This chapter also looked at the function of instructors in instilling values in kids at school and helping them acquire values. Values are said to be learned and internalized during childhood through socialization (Liem et al, 2012). The chapter also defined value as a set of standards or code of conduct conditioned by one's cultural tenets and guided by conscience, according to which one is expected to conduct oneself and shape one's life pattern by integrating one's beliefs, ideas, and attitudes in order to realize one's cherished ideals and goals. As a result of the foregoing, including values into our school curriculum will assist our pupils in making excellent

judgments in both their studies and their future lives. The work will move on to a theoretical examination of the virtue of honesty in the following chapter.



CHAPTER THREE

A THEORETICAL EXPLORATION OF THE VIRTUE OF HONESTY

3.0 Introduction

This chapter examines the theoretical foundations of the virtue of honesty, as well as current understandings of honesty, the African viewpoint on honesty, and the chapter's conclusion.

Honesty is usually recognized as a moral attribute. Honesty is defined in a variety of ways by many academics. Some people associate honesty with morality, which is abiding by a society's or communities moral code or principles, or doing what is required of a person in his or her group or culture. Integrity, candour, and straightforwardness of action, as well as the lack of lying, cheating, thieving, or larceny, are all positive and virtuous traits associated with honesty. Being trustworthy, loyal, fair, and true are all qualities that are associated with honesty.

3.1 Theoretical Foundation of the Virtue of Honesty

When scholars address honesty as a value in the literature, they emphasize how vital it is to people. The worth of honesty in philosophy is determined by how it connects to virtue. However, the value of honesty is judged more pragmatically in social psychology and other human sciences. People are tested in social psychology tests to see how they perceive honesty, what function it plays in

social relationships, and how it is utilized to form individual moral identities. In the study of religion and human values, philosophical and social psychology techniques are critical.

Philosophers attribute the virtue of honesty to two distinct positions: (i) the virtue of honesty defined as the commitment to seek the truth and live in accordance with it; and (ii) the virtue of honesty understood as the commitment to live in accordance with it. (ii) The virtue of honesty, which is opposed to the distortion of facts. These two perspectives on honesty do not have to be mutually exclusive. However, while the former appears to encompass all areas of human life, the latter is more closely associated with the virtue of sincerity and refers to the feature of human connections in which things are conveyed to others in the same way that they have been observed and known to others (Mauri, 2011). According to philosophers, honesty is the greatest of all human virtues because it provides us with significant personal benefits as well as far greater group and national benefits (Mauri, 2011). It provides us with a stable foundation as people. Our culture, for example, longs for honest leaders, students, teachers, and government officials. Honesty is also a motivator for always doing the right thing (Mauri, 2011).

Honesty becomes a core assumption for all behaviours when it is conceived as what is proper for personal behaviour and relationships. Honesty, in this view, describes what is right, courageous, brave, and prudent (Mauri, 2011). The inter-relationship between the cardinal virtues (prudence, temperance, fortitude, and justice) and honesty has maybe been understated, but it is clear: we

call someone honest who possesses the four cardinal virtues. In reality, classical thought's defence of the virtues can only be sustained by stating that the honest man can only be attained by cultivating the cardinal virtues, because the honest characteristic can only be attained by growing these basic virtues (Mauri, 2011).

It is possible to distinguish between the virtues of honesty and truth-seeking, but not between the commitments to live in accordance with the truth; after all, lived experience refers to behaviour, which is the territory of virtue. As a result, some authors, such as Boss (2008), Been (1998), and Athanassoulis (2018), consider honesty to be the tendency to live in the light, a clear allusion to actual practical knowledge translated to the terrain of praxis. In this context, a lack of honesty does not suggest erroneous knowledge, but rather knowledge that, while genuine, is not translated into appropriate actions. Since the term "honest" relates to someone's integrity of behaviour, it is just as important in everyday life as the cardinal virtues. We cannot, for example, say that a person is honest in some activities but not in others. Living honestly means acting in conformity with true principles that are expressed via one's actions. Rosalind Hursthouse wonders what we would anticipate someone who embodies the value of honesty to be like; we usually imagine someone who is trustworthy, who does not steal or lie, and who does not pretend to be more knowledgeable than they are (Mauri, 2011).

We say of someone in daily parlance that you know where you stand with him or her, that there are no hidden surprises or ulterior motivations with him or her. James Tayler Pace, the protagonist of Iris Murdoch's novel *The Bell*, is an honourable guy who lives as he thinks, thinks according to religious ideals, and

expresses what he truly believes. This character's life is surrounded by people who struggle to be honest because, for one reason or another, what they do does not match what they feel or think. We can recall Aristotle's distinction between akracy (following a desire that is counter to one's reason or a person who sustains a want that is opposite to reason by the force of will) and enkracy (capacity to follow one's reason despite intense opposing pathos or passion). For Aristotle, virtue is “enkratic”, and a virtuous man is one who displays an internal harmony in his behaviour that brings rational order to impulses in the service of good ends (Mauri, 2011). Integrity is one of the defining characteristics of an honest guy since he has no conflicts in his actions, thoughts, or the words he speaks to others or to himself.

According to St. Thomas, a thing is honest if it is deserving of honour, and honour is due to excellence, or virtue: “... strictly speaking, honesty refers to the same thing as virtue” (Mauri, 2011, p.80). In a slightly narrower definition, honesty is defined as the virtue of refusing to falsify true truths in our interactions with others. This viewpoint raises several concerns, such as whether honesty is compatible with white falsehoods, or whether the virtue of honesty obligates us to share all of our most intimate thoughts and feelings with those we love. The importance of honesty for the disposition and practice of truth-telling is another reason why philosophers regard it as a value. There is no such thing as ultimate truth or honesty. Honesty may not even be a virtue in other instances. Telling the truth in order to manipulate or damage others, for example, cannot be considered an honourable deed. The objectives of our actions, according to Aristotle, specify

them in moral terms; some authors, on the other hand, base the appropriateness of telling the truth on the consequence that will result from doing so (Mauri, 2011).

However, Solomon (as stated in Mauri, 2011) argues that if every act of revealing the truth is deemed honourable, then cruel behaviour and irresponsible criticism can be tolerated: “the pure absolutist position would be that one still ought to disclose if there is anything to tell.” The consequentialist would argue that telling the truth is pointless because nothing good can come of it” (Mauri, 2011). Solomon concludes that “if both of us were totally honest, there could not possibly be any relationship at all, if for no other reason than that we would continually bore or offend each other beyond the limits of endurance” in response to any moral decision that does not take into account elements other than the moral law (p.81). Furthermore, telling the truth is linked to reality and our ability to relate to it. Saying something that isn't true not only shows a lack of respect for others, whom we subsequently exploit for our own gain, but it also shows that we give reality less ontological weight than it deserves. The nature of facts and language is twisted by the interests of whoever falsifies reality through the transmitted word (Mauri, 2011). Also, when correctly understood, honesty begins with oneself. Self-awareness and the ability to analyse one's own behaviour are signs of someone who wants to be honest with himself or herself. The three trademarks of an honest person are clarity on limits, in what is sought, and avoiding self-complacency and self-deception.

3.2 Contemporary Understanding of Honesty

Contemporary scholars examine truthfulness via the lens of Miller's five approaches to truthfulness. Miller (2017) asserts that "the virtue of honesty is fundamentally a character attribute concerned with reliably not manipulating facts" (p, 244). Miller's five ways or modes of behaviour appear at first glance to be incompatible with the virtue of honesty: lying, stealing, cheating, breaking promises, and deceiving (Miller, 2017). Miller continued, "Someone who steals repeatedly for moral grounds that are insufficiently good is not someone we would often define as honest." Similarly, someone who withholds critical facts on a consistent basis in order to mislead his or her audience into false belief cannot be considered as an honest person. An honest person is disposed to perform admirably in each of these five spheres of moral existence. The term "excellence" in this context encompasses more than just external behaviour; it also refers to virtue-motivated behaviour and other internal variables. In other words, the character of an honest person is structured in the following ways: (i) Sincerity: the dependable inclination to tell the truth when it is morally justified. (ii) Property respect: the consistent moral tendency to respect the property of others. (iii) Adherence to proper norms: the dependable inclination to adhere to fair and appropriate rules in situations involving voluntary participation for good moral reasons. (iv) Promise fidelity: the dependable inclination to maintain acceptable promises when morally justified. (v) Forthrightness: the dependable inclination to avoid deception by providing an adequate presentation of pertinent information when it is appropriate for sound moral cause (Miller, 2017). Additionally, a major

failure in any of these categories, such as being a persistent liar or cheat, is sufficient to demonstrate a lack of integrity. Similarly, honesty requires success in all five of Miller's approaches. The critical point is that honesty is plausibly tied to at least four several categories of behaviour, and hence an account of honesty that focuses exclusively on stating the truth and avoiding falsehoods is likely to be insufficient (Wilson, 2018).

Miller (2017) posits a concept he refers to as the "unification issue," which explains why honesty is seen to appear in seemingly disparate ways or behaviours, including the five dimensions of honesty listed previously. For any account of honesty to be successful, it must be able to meet Miller's unification test. That is, a successful description of honesty will illuminate why it is inextricably related or associated with a variety of seemingly disparate types of behaviour, including the five elements of honesty. The fundamental claim that honesty is merely avoiding deception or telling the truth does not satisfy Miller's requirement.

Miller's five ideas raise several difficult cases. It is reasonable to assume that truthfulness entails not wilfully manipulating the facts, as well as proper compliance (for example, by pretending illness to escape punishment) and property respect. Additionally, not manipulating the facts on purpose is associated with forthrightness. A less than candid agent may frequently be attempting to promote a false understanding of the facts, either implicitly or through omission. These factors contribute to Miller's first proposal of honesty being related with four of the five elements of honesty (Wilson, 2018).

Miller discusses several issues, one of which is promise loyalty. The question now is to what extent does breaching a pledge imply deliberate distortion of the facts? Is it true that false promises are synonymous with dishonesty? For example, promising to assist someone financially even when you have no intention of doing so. Miller asserts that I fabricate information about what I might do in the future. However, what happens when an agent makes a real attempt to honour a promise but fails? Is this type of breach of promise a symptom of dishonesty, and if so, can it be interpreted as a deliberate distortion of the facts? Miller asserts that not all breaches of a promise are indicative of a lack of integrity. According to Miller, adherence to promises is correctly connected with honesty, but only because a frequent failure to keep pledges raises legitimate doubts about the sincerity with which those promises were made. If they are not, then the individual is being untruthful.

However, in my opinion, failure to maintain a commitment demonstrates a lack of honesty on the side of the individual, as an honest person must always keep his or her word regardless of the circumstances. Furthermore, honouring promises demonstrates a person's reliability and genuineness. Additionally, it will instil confidence in those around him or her. Additionally, it appears as though Miller contradicts himself about faithfulness to promise, as he initially believes that fidelity to promise is synonymous with honesty, despite the fact that not all failures to maintain a promise show a lack of honesty. Then he stated that when a person consistently fails to honour a promise, it will be connected with dishonesty, raising doubts about the individual's character. Additionally, Kant's

universalization principle dictates that regardless of the scenario in which we find ourselves, we will never rationally allow lying and violating promises to become fixed ethical maxims. This is because a society characterized by deception and breach of promises will be worse. Both the individual who espouses the maxim and others around him or her will bear the consequences (Ozumba, 2001).

Miller discusses another troubling situation in which honesty is linked to property respect. Miller's example here is of a "bald-faced theft," in which the culprit is upfront about his actions and does not claim ownership of stolen stuff. Even if this is an instance of a lack of regard for property that does not include any blatant falsification of facts. Miller believes that this is not always an instance of dishonesty. Additionally, he equated property respect with honesty. However, I believe that being respectful of property implies that everyone should respect their neighbour's property without encroaching, and that no one should steal from their neighbour without justification. The fact that a perpetrator is forthright about committing a heinous act does not imply that he or she is truthful. This does not mean that simply because he or she is visible, he or she should steal from one location to the next. This criterion from Miller's plan falls short because an honest person or individual will never steal from a neighbour, regardless of the circumstances, and will never misrepresent the truth.

Miller's suggestion, on the other hand, demonstrates some negativity. He believes that an actor can be reliably disposed not to falsify the facts but have a positive reason for this reliability that is somehow unsuitable. For example, someone cannot be relied upon to misrepresent the facts solely to evade penalty.

Thus, someone may not misrepresent the truth in order to avoid punishment. This underlying rationale calls into question or casts doubt on an agent's integrity. As a result, Miller's initial idea encounters a roadblock.

Additionally, it may be of interest to note that Miller is aware that his initial idea may require some modification. He discusses four potential changes to his earlier work or proposal in this regard. These include the following: At its core, the virtue of honesty is a character attribute concerned with consistently not wilfully manipulating the truth unless ethically justified. (ii) The virtue of honesty is fundamentally a personality feature concerned with reliably not wilfully manipulating the truth for good or virtuous motivations. (iii) At its core, the virtue of honesty is a character attribute concerned with consistently not wilfully manipulating the facts as perceived by the agent. (iv) At its core, the virtue of honesty is a character attribute concerned with consistently not wilfully altering the facts in one's life and also actively stopping others from doing so.

Miller's five methods or modes of honesty, on the other hand, appear to fall into two categories: truthfulness and justice. To be honest is to be a person who is prone to tell the truth, and in some instances where giving the truth is not strictly required; it may be beneficial to volunteer it. As a subset of honesty, forthrightness is a particularly "open" form of truthfulness. For instance, while one's marital status may have some bearing on a prospective employer's judgment about him or her; it is also strictly "none of his or her business." If he or she then describes my marital condition accurately, he or she displays the truthfulness of forthrightness.

Moreover, sincerity may fill particular contents in which the speaker might create truth by action. This category includes truthfulness and commitment to promises. For instance, if someone promises Nathanael that he or she will purchase him a car for Christmas, that person binds himself or herself to making the statement real. However, following through on our commitments to another person is one of many ways to do justice to the other, but only if he or she makes a promise and then fails, purposefully or negligently, to make it real. He or she has acted in an unjustifiable manner toward him or her. Thus, this type of honesty encompasses both truth and fairness (Miller & West, 2020).

Similarly, honesty as an expression of respect for one's property rights is another form of justice. To have a right to a particular piece of property implies that others owe that person respect and observance of that right. Honesty appears to fit within the category of justice, as does playing by the rules. It is not dishonest to break rules to which one is not bound. Thus, compliance with the rules can be viewed as a duty owed to the other players, and thus as a form of justice, where justice is defined as essentially reimbursing others (Miller & West, 2020).

In a similar spirit, honesty as respect for property rights and honesty as compliance with rules, like honesty as honouring promises, appear to imply a degree of sincerity for frank failure to respect property rights or follow the rules. Forthrightness is simply a more open form of truthfulness; promise keeping is not only a form of truthfulness but also a form of justice; and respect for property and conformity with rules are both forms of justice that may or may not include truthfulness, depending on the circumstances (Miller & West, 2020).

3.3 African Perspective of Honesty

With regards to the theoretical investigation of the virtue of honesty, it is critical for this work to approach Africa through the lens of Ghana, more specifically the Assin Manso group. The following sources are used to discuss the Ghanaian perspective: proverbs, oral reports from sages or seniors in the community, work by indigenous scholars such as Gyekye, Ackah, and Kudadjie, as well as secondary sources such as online publications and encyclopaedias. From an African perspective, as noted previously, the emphasis will be on Ghanaian researchers. The majority of these Ghanaian scholars emphasized the importance of honesty in the Ghanaian community's morality. According to Gyekye (1996), the concept of personal character is key to African ethics, and it is critical to study the morally praiseworthy characteristics of character – virtue – that are regarded as valuable in African ethics. According to an Akan maxim, "virtue is preferable to riches." That instance, in African societies such as Ghana and Nigeria, the primary purpose of moral education is to instil moral values. This is because the existence of those virtues or positive character qualities motivates people to engage in the kinds of morally desirable actions and behaviours that are anticipated within a societal moral framework. These activities and behaviours are motivated by other-centred (rather than self-centred) qualities and are concerned with the well-being of others. In other words, it is thought that the acquisition – and especially the exercise – of such virtues is the bedrock of a practical moral life. Further, the benefits derived from these characteristics are believed to be permanent, not transitory. And a society will flourish if the majority (if not all) of

its members possess these attributes or character traits. Thus, an Akan proverb states: When goodness establishes a town, it thrives and endures.

That is, when virtue is incorporated into or established as the cornerstone of a society or state, that society (or state) grows strong, flourishes, and continues to grow. This is why on-going efforts are undertaken during the socialization process to instil those admirable character characteristics in African civilizations' developing children and young people, to teach them to value, internalize, and practically demonstrate those virtues in their moral lives (Gyekye, 1996). Gyekye also believes that people in their individual houses constitute a unit of a nation, and that as an individual's character deteriorates, the nation's character, potential, and quality of life deteriorate as well. Such decay eventually results in the deterioration and collapse of the nation's moral fibre.

To bolster Gyekye's argument, poor character among individuals in a society or community retards growth and contributes to other social vices such as fraud, contempt for elders, and theft. Gyekye continued by identifying certain moral qualities (adequate character traits) that are highly appreciated and hence emphasized in African moral life. The virtues he enumerated are not universally emphasized or emphasized equally in all African communities. However, it would include any list of what are considered to be positive character traits, such as probity, patience, kindness, fairness, humility, gratitude, moderation, temperance, generosity, contentment, hospitality, perseverance, trustworthiness, truthfulness, and honesty, and respect for elders. Gyekye (1996) classifies the aforementioned moral virtues into two categories: other-centered and self-centred. Other-

regarding virtues are those that have a good influence on other people, either directly or indirectly, when they are practiced. They are highly regarded for their contributions to others' well-being. Self-respecting virtues are those that benefit the individual. While some moral virtues, such as contentment, moderation, and temperance, may be deemed self-centred or self-beneficial, they can benefit others directly or indirectly. For example, a content individual is unlikely to steal from others or perform any other morally reprehensible act. Two Akan maxims address contentment: Possessing little possessions is preferable than thievery.

The snail is saying, "Leave me alone; I am quite fine where I am." Besides, these maxims emphasize the need of avoiding envy and jealousy, which can disturb societal harmony and result in violence. According to the Akan, contentment is a virtue associated with happiness. Whatever one has, one may maximize it; and if one does so, one achieves freedom from avarice, envy, and jealousy (Ackah, 1988). However, certain self-centred virtues may be legitimately classified as "mixed" because they confer additional self-centred benefits.

From Ackah's Perspective

Concerning the theoretical examination of the virtue of honesty, it is necessary for this work to approach Africa through the lens of Ghana, more precisely the Assin Manso group. The Ghanaian perspective is discussed using the following sources: proverbs, oral stories from sages or older members of the community, indigenous scholars such as Gyekye, Ackah, and Kudadjie, as well as secondary sources such as online publications and encyclopaedias. As previously stated, the emphasis would be on Ghanaian researchers from an African

perspective. The majority of these Ghanaian thinkers underlined the critical role of honesty in the morals of the Ghanaian community. According to Gyekye (1996), personal character is fundamental to African ethics, and it is critical to investigate the morally commendable traits of character – virtue – that are valued in African ethics. "Virtue is superior to wealth," an Akan maxim states. For example, in African societies such as Ghana and Nigeria, moral education is primarily concerned with instilling moral principles. This is because the presence of those virtues or positive character characteristics pushes people to engage in the morally desirable actions and behaviours that are expected within a society moral framework.

These actions and behaviours are driven by altruistic (rather than selfish) characteristics and are concerned with the well-being of others. In other words, it is believed that the acquisition – and particularly the exercise – of such qualities are necessary for a practical moral life to flourish. Additionally, it is considered that the benefits received from these qualities are lasting, not ephemeral. And a society will thrive if a majority (if not all) of its citizens possess these characteristics or characteristics of character. According to an Akan proverb, when goodwill develops a town, it thrives and endures.

That is, when virtue is incorporated into or established as a cornerstone of a society or state, the society (or state) becomes stronger, flourishes, and continues to grow. This is why, during the socialization process, attempts are made to instil those great character attributes in the developing children and young people of African civilizations, to teach them to respect, absorb, and

practically show those virtues in their moral lives (Gyekye, 1996). Gyekye also believes that individuals in their individual homes comprise a nation, and that when an individual's character deteriorates, the nation's character, potential, and quality of life deteriorate as well. Eventually, this rot leads in the weakening and disintegration of the nation's moral fibre. To strengthen Gyekye's argument, low character among members of a society or community retards growth and contributes to the spread of other social vices such as fraud, contempt for elders, and theft. Gyekye followed by identifying specific moral characteristics (adequate character traits) that are highly valued in African moral life and hence promoted. His mentioned virtues are not universally or equally stressed in all African communities.

However, it would include any list of characteristics deemed to be positive, such as probity, patience, kindness, fairness, humility, thankfulness, moderation, temperance, generosity, contentment, hospitality, persistence, trustworthiness, truthfulness, and honesty, as well as respect for elders. Gyekye (1996) divides the aforementioned moral virtues into two categories: those that are centred on others and those that are centred on oneself. Other-regarding virtues are those that have a beneficial effect on other people when they are performed, either directly or indirectly. They are held in great regard for their contributions to the well-being of others. Virtues that are self-respecting are those that benefit the individual. While some moral virtues, such as contentment, moderation, and temperance may appear to be self-centred or self-beneficial, they

can directly or indirectly benefit others. For instance, a content person is unlikely to steal from others or engage in any other morally repugnant behaviour.

Two Akan maxims are concerned with contentment: Possessing little possessions is preferable to committing theft. "Leave me alone," the snail is saying. Furthermore, these maxims underline the need of avoiding envy and jealousy, which can undermine communal cohesion and result in violence. Contentment, according to the Akan, is a virtue related with happiness. Whatever one possesses, one may optimize it; doing so results in freedom from avarice, envy, and jealousy (Ackah, 1988). Certain self-centred virtues, on the other hand, may validly be categorized as "mixed" due to the additional self-centred benefits they give.

From Kudadjie's Perspective

In order to conduct a theoretical investigation of the virtue of honesty, this work must examine Africa via the prism of Ghana, more precisely the Assin Manso group. The Ghanaian perspective is presented through the use of proverbs, oral traditions from sages or senior members of the community, indigenous scholars such as Gyekye, Ackah, and Kudadjie, as well as secondary sources such as online publications and encyclopaedias. As stated previously, the focus would be on Ghanaian researchers from an African perspective. The bulk of these Ghanaian philosophers emphasized the vital importance of honesty in the Ghanaian community's moral development. According to Gyekye (1996), personal character is central to African ethics, and it is vital to explore the morally admirable characteristics of character – virtue – that are prized in African ethics.

"Virtue trumps money," an Akan axiom declares. For instance, moral education is largely concerned with imparting moral concepts in African nations such as Ghana and Nigeria. This is because the presence of those virtues or positive character attributes motivates individuals to engage in morally desirable actions and behaviours that are anticipated within a society's moral framework. These actions and behaviours are motivated by altruistic (rather than selfish) motivations and concern for the well-being of others. In other words, it is considered that acquiring – and especially exercising – such characteristics are important for the flourishing of a practical moral life. Additionally, the benefits derived from these characteristics are believed to be permanent, not fleeting. And a civilization will thrive if a majority (if not all) of its inhabitants exhibit these or other character traits. According to an Akan saying, a town thrives and endures when it is developed by benevolence.

That is, when virtue is incorporated into or established as a cornerstone of a society or state, the society or state strengthens, flourishes, and continues to grow. This is why, as part of the socialization process, efforts are made to instil those excellent character traits in developing children and young people of African civilizations, to teach them to value, absorb, and demonstrate those virtues in their moral lives (Gyekye, 1996). Gyekye also believes that individuals in their own homes constitute a nation, and that as an individual's character deteriorates, the nation's character, potential, and quality of life deteriorate as well. Eventually, this root causes the nation's moral fibre to deteriorate and disintegrate. To bolster Gyekye's argument, poor character among a society's or

community's member's retards growth and contributes to the spread of other social vices such as fraud, contempt for elders, and theft. Gyekye then discusses key moral attributes (adequate character traits) that are highly valued and so fostered in African moral life. The virtues he mentions are not universally or equally emphasized in all African communities. However, it would encompass any list of excellent attributes, such as probity, patience, kindness, fairness, humility, thanks, moderation, temperance, generosity, contentment, hospitality, persistence, trustworthiness, sincerity, and honesty, as well as respect for elders. Gyekye (1996) classifies the aforementioned moral virtues into two categories: those focused on others and those focused on oneself. Other-regarding virtues are those that directly or indirectly benefit other people when they are practiced. They are highly regarded for their contributions to other people's well-being. Self-respecting virtues are those that are advantageous to the individual. While certain moral virtues, such as contentment, moderation, and temperance may appear to be self-centred or self-beneficial, they can also benefit others directly or indirectly. For example, a content individual is unlikely to steal from others or commit any other morally reprehensible act. Concerning contentment, two Akan maxims apply:

It is preferable to have few possessions than to commit stealing. The snail is pleading with you to leave me alone. Additionally, these maxims emphasize the need of avoiding envy and jealousy, both of which can erode communal cohesion and result in violence. Contentment is a virtue associated with happiness, according to the Akan. Any possession can be optimized; doing so results in

freedom from avarice, envy, and jealousy (Ackah, 1988). On the other hand, certain self-centred virtues may legitimately be classified as "mixed" because of the additional self-centred benefits they provide.

Indigenous Knowledge

Honesty is regarded to mean truth, truthfulness, fidelity, and probity among the Akans of Ghana. Additionally, it implies being candid with one another. It could refer to someone who speaks the truth. The application of truthfulness is seen by the warnings that parents frequently offer their children when they feel they have been lying. They say "*Ma woasem nyi kor*," which translates as "Make your word constant." The community's sages or elders associate the term "honesty" with morality and interpret it primarily in terms of moral principles. Proverbs, interviews with Assin Manso elders, and honesty in the household are only a few examples of indigenous knowledge that will be explored here.

Proverbs

Proverbs typically originate from a succinct, pithy, or figurative comment made by a smart or aged person, such as a leader, his linguist, or a recognized or wealthy man in a particular situation or context. If it impresses his audience, who are discovered to be wealthy and pregnant with wisdom, any of them may say it in a similar situation, and it quickly becomes a widespread term in the popular language (Ackah, 1988). Additionally, proverbs are referred to as wisdom nuggets. They are profound, wise sentences that are primarily utilized by elders

for advice encouragement, relaying life lessons, and discourse. The majority of countries in the world have their own proverbs and wise sayings, and African countries are no exception, as this is one of the characteristics that distinguish the continent's diverse cultures (Anita, 2020).

According to a common saying among Nigeria's Igbo people, proverbs are the oil with which they consume speech. This demonstrates the high regard in which proverbs are held for communication (Anita, 2020). The majority of proverbs addressed in this section are in Ghana's Akan language. Truth is paramount for the Akans. For instance, the Akwapims say, "*Pae mu se ye fere, nso eye ahodwo,*" which translates as "honest confession is difficult to make but brings peace of mind." This proverb emphasizes that it is critical to speak the truth freely, since even if a person encounters trouble as a result of speaking the truth, he or she will gain peace of conscience, which is more valuable to him as a human being than the seeming benefits of lying (Ackah, 1988).

Another fascinating adage concerning truth is "*Edze ndabraba tu kwan a, idur; na mbom nnsan w'ekyir bio,*" which translates as "if you travel with deception, you arrive at your goal but are unable to return." In other words, if you attempt to accomplish something through deceit, you may succeed; but, your rewards will end there. This is because, sooner or later, your deception will be discovered, and you will lose the respect you had before to committing the fraudulent conduct. Additionally, no one will ever trust you with anything

precious or responsible again; you will never be able to reclaim your original spotless reputation with them (Ackah, 1988).

Another adage concerning truth is "*Dza w'ano ase no nna ogyina ho rotwean wo*," which translates as "what your mouth has spoken stands and waits for you." This is a manner of emphasizing the sincerity and truthfulness with which promises should be made and kept. A promise made remains enforceable in the location where it was made and, in a sense, waits for you to redeem it. When promises are made, they are expected to be maintained; the maker of the promise has a moral obligation to keep it, and he forfeits the trust of those he deceives if he does not (Ackah, 1988). Additionally, the proverb "*Onyankopon mpe asem mmone nti na akye din mmiako mmiako*" expresses God's preference for honesty over deception and fraud: "*Onyankopon mpe asem mmone nti na akye din mmiako mmiako*" means "God gave each person a name because he despises fraud." In other words, it is because God despises a person who commits wrong so that the innocent may suffer, as is frequently the case with fraud, that he compelled people to give their children names, allowing criminals to be identified and evil checked (Ackah, 1988).

Furthermore, the Ghanaian Akan think that contentment is a virtue that leads to happiness. Whatever one has, one may maximize it; and in doing so, one achieves freedom from avarice, envy, and jealousy. This is implied by the saying "*Nsu anso eguar a, aso nom*," which translates as "if a quantity of water is insufficient for a bath, it will be adequate for drinking." This demonstrates the

importance of being content with whatever one has, regardless of how insignificant it may appear in comparison to what others have. The proverb's meaning is occasionally expanded to encompass a broader concept of contentment. For instance, goodness is valuable regardless of the capacity in which it is exhibited. The road sweeper who earns an honest living via his labour, like the statesman who makes critical decisions for the country's wellbeing, serves the community (Ackah, 1988). Finally, one Akan proverb highlights the need of being genuine and sticking to your words or actions without altering the facts. It is as follows: Not our brothers, but our ears receive assistance.

This means that when we make a decision, we do it on the basis of the evidence we have heard, not on the basis of what our relatives and friends want to hear. That is, there should be no regard for persons or an appearance of favouritism when administering justice. In summary, when passing judgment, one should have the bravery or boldness to declare the truth regardless of how much it will hurt (Gyekye, 1966).

Interviews of some Sages or Elders of Assin Manso Community

Among the Assin Manso community's sages, the term "honesty" refers to being truthful to one another, someone who is trusted by the majority, and someone who is respected by all. *"Honesty, to me, is when one is respected by everyone, regardless of where one finds himself or herself,"* one of them stated. Again, another sage stated, *"In my opinion, when we say someone is honest in a society, we are talking to someone who is trusted by the majority in that society to be diligent"* (Personal Communication). As a result of the foregoing, I may

conclude that the elders in Assin Manso valued honesty as a vital life value that, when practiced, aids the community's development.

Among certain of the community's sages, the concept of honesty is connected to morality and is primarily viewed as a moral value. A former assembly member from the Assin Manso electoral region believes that communal honesty is ineffective and that the law controlling them discriminates against persons who are not indigenous to the area. *“Honesty in our community does not stand out because, as I understand it, honesty in this community discriminates against people who are not Manso. According to him, the laws only apply to individuals who are not indigenous to Manso, but he questioned whether indigenous people are above the law. He stated that if an indigenous person from Manso village went to bathe in the Okye River, something he or she was not meant to do, and was apprehended, the law required that the offender be fined for violating the taboo; however, the individual was allowed to walk free. In a related development, a non-indigenous was apprehended for the same offense and ordered to pay a fine”* (Personal Communication).

Another respondent stated, *“Honesty is when one judges perfectly and does not condone sin, but rather points out the offender's wrongdoing whenever someone does something wrong in society, and he or she does it in front of the offender. Therefore, if we want honesty in our society, we should refrain from making skewed judgments”* (Personal Communication).

Similarly, one of the sages asserts that *“when a person breaches the norms or commits a taboo, that person may be excommunicated from the*

community for going to places where one is not permitted to go” (Personal Communication). Thus, we see how they cannot consider honesty without considering morality. Additionally, violating a society's moral principles or laws stifles the society's development (for example, by failing to attend collective labour) and does not promote discipline among community members. For example, one of the sages had the following view: "In the Assin Manso community, when new laws or rules are enacted, the first violator is punished, but future violators are allowed to go free." Further, they have a knack of assessing those who are not town natives” (Personal Communication).

Honesty in the Home

Every human being begins to develop his or her character in the family, and the manner in which he or she conducts himself or herself throughout his or her life is largely dictated by the character foundations instilled in him or her throughout childhood. In Ghanaian society, children are encouraged to perform well and exhibit positive behaviour and are reprimanded or scolded when they do anything wrong. For instance, children are disciplined when they tell lies, steal, refuse to complete errands for their parents, or attempt to cheat in any way (Ackah, 1988). On the other hand, positive behaviour is routinely rewarded. For instance, there is a proverb that "if you conduct errands with joy, you eat what brings you contentment." That is, a youngster who does not appear unhappy when an errand is sent, or who always completes an errand cheerfully and without complaint, is periodically given something special to eat upon return from an

errand. This is a strategy to promote a lack of laziness, honesty, and an entrepreneurial attitude in general (Ackah, 1988).

In addition, parents are urged to model moral behaviour at home for their children. For instance, one of the community's elders stated the following: *“If a child does something properly, the parents should praise him or her to recognize the good deed; but, if the child does anything wrong, the parents must instantly correct him or her. And there are other ways to discipline a youngster, like speaking to him or her using your eyes as a sign, calling him or her quietly and discussing examples of what others have done, or caning him or her. And in doing so, the family's integrity will be restored”* (Personal Communication). This demonstrates how a growing child in Ghanaian society is always urged to do good or demonstrate proper behaviour.

Besides, parents are obligated to manage the house's prosperity by ensuring that youngsters demonstrate proper moral behaviour. Parents should attempt to instil the virtue of honesty in their children by modelling it at home. For example, one of the elders stated that *“Parents should also be truthful to their children and wives.”* Thus, if a parent makes a commitment to purchase a garment for his or her child at the end of the year but fails to do so, This indicates that the parent has been dishonest and disappointed the child; in this situation, the youngster will be dissatisfied in the parent, his or her behaviour toward the parent will alter, and this will also result in mistrust” (Personal Communication).

The researcher believe that parents who make promises to their children and then fail to keep them should attempt to find a pleasant method to explain

their failure to keep the promise to their children; this would help create trust in the child and also bring peace to the household.

Moreover, there are various Ghanaian-specific strategies for instilling moral values in youngsters. The most prevalent method of teaching children to be good in the household and community is through implanting and convincing them that doing what is wrong has dire repercussions. Many of the repercussions that are not actually feasible are presented by parents; nevertheless, the majority of them are based on traditional legends that have been passed down through generations, and the children, being so young, either believe them naturally or are forced to accept them. Occasionally, youngsters are given stories about the real-world repercussions of bad behaviour. One of these stories is that when a father was walking with his son and noticed someone with their lips cut off, he would call his son's attention to it and explain that it was the result of lying or saying something false about a neighbour (for this was a real punishment for such acts carried out years ago on the Asantehene's orders) (Ackah, 1988). This educates the child that if he or she wishes to keep their mouths, they should refrain from telling lies.

3.4 Conclusion

The importance of honesty in philosophy is determined by its relationship to virtue. Furthermore, philosophers understand the virtue of honesty as the commitment to seek and live the truth. Additionally, it is believed to mean being honest and not fabricating information. However, honesty is interpreted in the current period via the lens of Miller's five approaches to honesty, which includes

the following: (i) Sincerity: the dependable inclination to tell the truth when it is morally justified. (ii) Property respect: the consistent moral tendency to respect the property of others. (iii) Adherence to proper norms: the dependable inclination to adhere to fair and appropriate rules in situations involving voluntary participation for good moral reasons. (iv) Promise fidelity: the dependable inclination to maintain acceptable promises when morally justified. (v) Forthrightness: the dependable inclination to avoid deception by providing an adequate presentation of pertinent information when it is appropriate for sound moral cause. Miller, 2017; Miller, 2018; Miller, 2018; Miller, 2018; Miller, 2018

Miller's five ways to honesty, on the other hand, are insufficient because the virtue of honesty transcends Miller's five perspectives.

Also, some Ghanaian scholars classified honesty as a virtue. And a person is considered to be honest if they adhere to the society's moral rules or laws. And acting in the contrary manner is referred to as dishonesty in society. And, according to the Assin Manso community's sages or elders, the concept of honesty is inextricably linked to morality, which they view primarily as moral principles.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

The purpose of this study was to investigate the ethical value of honesty among senior high school students in Ghana, with a focus on Assin Manso Senior High School. The study's specific objective was to ascertain how students view the importance of honesty. Additionally, the study intended to determine how students' attitudes toward honesty are expressed through their behaviour. Moreover, the study attempted to shed light on some of the consequences of academic dishonesty. The findings of the study are discussed in connection to the study's objectives in this chapter. The study analysed data obtained from 12 teachers and 30 pupils using a qualitative theme analysis.

4.1 Students Understanding of the Value of Honesty

According to the study's findings, pupils perceive honesty as a state of being completely truthful. Almost every student interviewed stated that they were "truthful." As one student put it, "*Honesty involves being truthful in all of your dealings and not uttering lies*". "According to another student, "*honesty entails constantly stating the truth*". This indicates that these students view honesty as the act of always stating the truth. Their perspective of honesty is consistent with Ghanaian society's moral discourse on truth-telling.

Being consistently truthful, "and not speaking lies," corroborates the principle of specificity and generality that underpins this study. According to the notion of specificity, an individual behaves in each situation in the manner in which he or she has been taught to behave in that scenario. The theory of generality supports the conclusion that for some individuals, honesty is a universal personality trait, whereas for others, moral behaviour is highly situational. In addition, the theory aids in the education of youngsters in ethics, the direction of moral judgment, and the formation of laws and social policies.

Another metric was the correlation between honesty and loyalty among pupils. According to some students, honesty is more about one's commitment to others than it is about one's beliefs. According to one student, "*Honesty is an act of loyalty to me*". This approach, in my judgment, is consistent with the theory of specificity, which maintains that a person responds in each situation in accordance with the manner in which he or she has been taught to act in such circumstances.

Furthermore, students view honesty as a value that benefits those who pursue it. For example, one student stated that "*you earn people's trust, and when you earn their trust, you get their favour, and they may assist you whenever you need something*". Trust, like honesty, may be demonstrated to be inextricably linked to a person's character, as expressed in their commitment to keeping their word and being accountable. This is in accordance with the principle of particularity.

The teacher's data were comparable to the kids' data in terms of candour. Additionally, the teachers define honesty as a state of being truthful and dependable. For example, one teacher proposed the following: and I quote,

“Honesty, to me, is a concept in which someone is truthful about himself or herself, and whatever that person says, he or she means it and is aware that they are speaking the truth and not lying.” The widespread belief among teachers and students alike is that honesty is mostly about leading a true and trustworthy life. This definition of honesty corresponds to Ahearne's position on the subject of honesty (2011). He defines honesty as the attribute or state of being truthful, upright, and just. (2) Sincerity, forthrightness, or candour. (3) Innocence or non-fraud. A person who is truly honest in the broadest sense is meticulous in adhering to all known truth and right, even in thought.

Moreover, the researcher's findings about the perception of honesty corroborate the researcher's proposed definitions of the terms. According to the study's literature review, the researcher defined honesty as adhering to established laws and regulations, being true, trustworthy, and sincere, free of deception, cheating, and stealing, and acting with integrity in acts and actions.

Also, the information corroborates Anderson's (2005) assertion that honesty serves as a person's moral foundation. He goes on to define honesty as being truthful in our interactions with people as well as being truthful in our statements.

Individuals benefit from honesty because it promotes peace of mind. As dishonest sections of society grow increasingly fearful of this life, they lose their inner peace and are profoundly dissatisfied with their circumstances. Integrity eliminates all forms of fear and preserves the human mind's tranquillity and tranquillity. With mental stability, one can make more informed choices and so improve the quality of one's life ("The Importance of Honesty in Life, 2017").

When asked about their perceptions of the notion of honesty, respondents expressed a range of viewpoints on the following topics: the value of honesty to society, school, family, and pupils. They responded as follows:

Importance of Honesty to the Society

Students are aware of the critical role that honesty plays in their lives in society, school, and family, according to the study's findings. In terms of society, the majority of students surveyed stated that honesty promotes peace. For example, one student stated, "*An honest society promotes peace and prevents family strife*". Likewise, there will be no social discord". Another student stated, "*There will be harmony in society; and there will be pleasant relationships in a society where there is honesty*". Likewise, there is a component of trust. Furthermore, "it will result in quick growth. There will be calm, and there will almost certainly be no tolerance for anarchy; and everyone in that community will be delighted that there is freedom of movement and, maybe, almost no crime in an honest society" (Personal Communication).

Moreover, one of the students had the following opinion: *“It contributes to the peaceful coexistence of society's members. Due to an individual's honesty in the community, others will gravitate toward him or her, who helps to diminish the prevalence of social vices such as armed robbery”* (Personal Communication).

This indicates that a sizeable proportion of students, regardless of their religious or political affiliation, regard honesty as a means of promoting peaceful coexistence among society's members. The belief that honesty promotes peaceful coexistence is supported by the article titled "The Importance of Honesty in Life" (2017). According to this work, honesty contributes to the spread of goodwill: surrounding oneself with honest individuals always results in a pleasant life brimming with positive energy. It fosters an atmosphere of positivity in your immediate vicinity. They adore them and aspire to be like them. They represent the world's goodness. Honesty is a virtue that contributes to the spread of goodwill.

Another piece of information provided by a segment of students regarding the value of honesty to society is that honesty helps to avoid conflict in society. One student expressed the following to bolster the afore-mentioned view: *“An honest society will avoid conflict and may also result in the resolution of disagreements and the avoidance of punishment”*. *“An honest society will avoid strife and will also promote peace,”* another student stated.

These findings suggest to students that in a society where the majority of people are honest with one another, conflict and misunderstandings will be minimized because members will trust one another. Again, it will contribute to the

improvement of society. These findings corroborate the 2017 article "The Importance of Honesty in Life," which stated that by honesty, one can contribute to making the world a better place. With an honest and pleasant attitude, you may develop a strong interpersonal relationship. Likewise, one's degree of contentment increases, and he or she lives a calm, negative-free life. Furthermore, it was observed that just a minority of students believe an honest society promotes progress. As an illustration, consider the following statement made by a student:

“An honest society or community develops more quickly, avoids instability, and decreases crime rates when violators are reported to the police.”

A student added, expressing a similar view: *“It contributes to the society's progress”*. Because if everyone is honest and performs the tasks assigned to them without discrimination, the society would develop”. Another student stated in a similar vein:

“The society will develop as long as everyone is honest to one another, as long as there is unity and no conflict or disagreement among the people, all in the name of honesty.” This means that if society is honest, crime will decrease significantly, and quick progress will also increase. Further, evidence revealed that honesty promotes social justice and truthfulness. One student, for example, stated: *“By calling a spade a spade, we will bring about justice and establish truthfulness in society.”* This indicates that students value justice and honesty as critical components of society. This interpretation is consistent with Ackah's (1988) theory of Akan ethics, which stated that "nokware" is an Asante term for truth, faith, honesty, and probity. It is composed of the terms "ano" (mouth) and

"kor" (one or solitary). Thus, a man who is genuine is a monolingual individual. The individual who truly believes what they say. The warning that parents frequently offer their children when they fear they have been speaking lies demonstrates the use of this word. They say, "*Ma woasem nye kor,*" which translates as "be consistent with your word." Consistency, truth, faith, candour, and transparency all contribute to a society's sense of fairness. The viewpoint expressed at the beginning of this paragraph is consistent with the generality theory upon which this work is founded.

A society that possesses the aforementioned criteria is devoid of corruption. From the student's perspective, corruption is a cancer that wreaks havoc on both society and nation. Additionally, it is a significant issue facing our community or country. One student, for example, stated: "*When there is integrity, there will be no bribery; much less corruption, in the school/society, and it will also foster family and societal unity*" (Personal Communication).

Importance of Honesty to the School

Students perceive honesty as a critical instrument for improving the school's reputation, according to data from this perspective. Almost every student response begins with the phrase "raises." Consider the following statement made by a student: "*Honesty elevates the school's reputation*". He continued, "The majority of students at this institution are dishonest, and it is possible that this stems from their upbringing, in which the truth is not stated. "*It improves the school's reputation,*" another student stated.

Besides, some students stated that *“it enhances the school's image and name”*. According to the findings of this survey, students view honesty as a means of promoting the school's name internationally. This argument is consistent with Kane's (2015) assessment that honesty is a highly valued characteristic. When others see us to be honest, we are exalted in their sight and also experience inner delight. As a result, integrity is a virtue to be cherished. Once we have decided to be honest, we will do everything possible to maintain this excellent quality. A student stated as follows in support of the preceding: *“It attracts people to AMASS because of the integrity of the students”*.

In addition, evidence from the students' section indicates that academic honesty contributes to the prevention of school property destruction. According to a student, *“For example, speaking the truth helps prevent students from destroying school property because if he witnesses a student destroying school property and the school administration inquires, he will name the perpetrator.”*

Speaking the truth in order to avert damage is the proper thing to do, and this is consistent with an aspect of the theory of generality that suggests that while honesty is a universal personality feature for some, moral behaviour for others is highly situational. As a result, when questioned about the destruction of school property, he would readily divulge the perpetrator's identity as a witness.

These findings indicate that pupils believe property destruction is a negative behaviour that should be discouraged in the educational system. This typically occurs as a result of a demonstration or the students' failure to defend the school's property (e.g. tables, chair, vehicles etc.). Data collected indicates that

few students believe that honesty is critical for the school, particularly the students, because it helps avoid both exam cheating and denial. For example, one student stated, *“I am responsible for adhering to school rules and regulations and avoiding lying”*. Also, *I am not required to cheat on examinations or steal from co-workers”* (Personal Communication).

“In academics, being honest helps because when students do not cheat during class exercises, teachers are more willing to assist them when they do not comprehend a certain concept,” another student observed. This demonstrates that students view honesty as a critical component of preventing academic dishonesty. A morally pure and disciplined student will not violate school policies and procedures. In addition, the study's findings reveal that students view dishonesty as an immoral behaviour that should be condemned in both the school and the wider community. Anyone who acts dishonestly should be punished in order to serve as deterrence to others. For instance, one student noted: *“When a student commits misconduct, the school authorities bring him or her to devotion and punish him or her either through demotion, if the student is a prefect; or suspension, if the student is not a school prefect; and; if a student lies to a teacher, he or she can be punished”* (Personal Communication).

This fact corresponds to "why honesty is critical in friendships" (2016), which asserts that honesty is a critical characteristic because it is one of the ways in which others appraise a person. If a person cannot be regarded honest, he or she will not have a successful business partnership, excellent friends, or even a successful life. Honesty presupposes an unwillingness to steal or deceive in any

way. It is a term that refers to decency or purity. It is a wonderful attribute that everyone admires and is critical in all relationships, including friendship.

Importance of Honesty to the Family

Data from the study indicate that most students perceive honesty in the family as an important value that binds the family members together. This indicates that African in general and Ghana in particular, families cherish the value of honesty because the family is the first point of call and the upbringing or training of any child. One student suggests that: *“It brings the family members together”*.

Another student noted: *“It shows how my parents brought me up”*. This assertion proves that one’s background or family is questioned when it comes to moral issues because the first stage of socialisation for a child is the family. This is a typical example in the Ghanaian society, where the moral character of a person is in question. A person who behaves himself or herself, their families receives praise juxtaposing a person who misconducts himself or herself. It also indicates that one’s character is being judged by the standards of his or her family.

Furthermore, the study indicates that students perceive honesty in the family as a way to determine the image of the family. One’s family name is questioned when it comes to the issue of morality in Ghana. For instance, one student said: *“It carves a unique deference for one’s kindred”*. The above datum is consistent with the study by Kane (2015) who postulates that honesty is a prized trait. If we are perceived to be honest, we are somehow elevated in the eyes

of others and we also feel inner happiness. Therefore, honesty is something to treasure. Once we decide that we will be honest, we will want to do all we can to preserve this admirable characteristic. What is more, a student noted: *“It brings respect to my family”*.

This datum from the study indicates that students perceive honesty in the family as a sign of respect to the family and this projects the image of the family in the society. Every family loves children who are respectful. A child who demonstrates respectful act in his or her character, that child’s family name is praised. If someone is not an honest person, honestly, it would be difficult to have business, personal and working relationships with others. People will even not be friendly with that person. Liars are unable to lead a good life. Some people always love the truth. They develop close relationships and greater intimacy with honest persons. They trust, believe, respect and honour them. With honesty, one finds people who are good, trustworthy, and honest, coming into their lives. The quality of one’s life is determined through the practice of honesty (*“importance of honesty in life,”* 2017).

Moreover, a section of the students intimated that honesty in the family brings about trust and cordial relationship among the members of the family. And, in a family where a child breaks this trust, that child is punished. For instance, one student said: *“Family members trust each other and there will be a cordial relationship among them. Also, if you are not honest to your parents, they will not trust you and they cannot stand up for you because you are not truthful; but*

where there is cordial relationship between me and my family they will be able to tell me some things that I do not know” (Personal Communication).

This datum is consistent with literature found in “UKEssays”, 2018 which states that honesty is the instrument to talk with the truth and win other’s trust. A person that has won his or her friend’s trust is the one that is honest. The society, as well as it is family members, will have confidence and feel that they can rely on such a person. Another student said: *“My family cherishes honesty because whenever I do something wrong my mother does not cover me up; and afterwards, she will call and advise me”*. In addition, one student also said: *“It makes my parents believe and have trust in me and it also makes them have respect and love for me”*.

Data from this suggests students’ view that for family members to love, respect, trust and cherish them as such, then they have to win their trust. And they can do so by being honest and this will help in promoting goodwill around them. From the study, it can also be found that some families abhor bad behaviour. However, a few students are of the view that being honest in the family makes the members provide their needs for them. For instance, one student said: *“The members of the family like you for telling the truth; and this make them provide your needs when they see that you are truly an honest person”*. Similarly, one student also shares the view that: *“Anything that I need, will be provided and my family members will also love me”*. This means that Ghanaian family cherishes children who are honest and provide them their needs.

Importance of Honesty to the Student

The study's findings demonstrate how students place a high premium on honesty. Many of the students interviewed believe that it is critical for them to be honest as students since being honest attracts people. For example, one student stated, *“My friends will admire me for being honest in school”*.

Also, another student stated, *“one will gain the teachers' respect and others will gravitate toward you; this will help boost the school's learning environment”*. According to the facts above, if a person is honest, he or she will attract people who admire them. This data is compatible with the study "The Importance of Honesty in Life" (2017), which asserts that honesty contributes to the spread of kindness in the world, and that surrounding oneself with honest people always results in a joyful life that is brimming with positive energy. Being truthful contributes to the positivity in your environment. Individuals admire and emulate those who are truthful. Sincere individuals serve as the world's goodwill ambassadors. One's integrity will assist him or her in fostering goodwill in their community.

Again, the study's findings reveal that some students believe that if they are honest, the school can rely on them when it comes to student behaviour on campus and vice versa. One student, for example, stated: *“Whenever something occurs at the school, the school can rely on me”*. This implies that students' honesty is critical to the school's success and contributes to their ability to earn trust. This data is consistent with the theory of specificity, which states that a

person behaves in each scenario according to the way he or she has been taught to behave in that context.

4.5 Exploring how the thinking of Students about Honesty is Reflected in their Behaviour

According to the study's findings, students' perceptions of living an honest life are critical for acceptance within their school community and beyond society. This demonstrates that students value morality when it comes to living an honest life. According to one student, *“Morality is a collection of socially acceptable behaviours, and I tell the truth of my own volition because people know I always do.”* Another student stated, *“Telling the truth helps you feel free”*. This statement demonstrates that morality, as the socially accepted way of living, plays a significant influence in students' decision to live honest lives.

Another student stated, *“Preaching in church about the evils of lying and my mother's attitude have kept me from lying. And, in addition to a segment of society, my family members have an influence on me”*. The virtues of one's family members (mother and father) and the decent people in society have an impact on one's life. Morality plays a significant impact in how students perceive the concept of honesty, from the teacher's standpoint. According to one teacher, *“Someone who is transparent and forthright in all of his or her actions. And that he or she maintains an open relationship with everyone”*. This demonstrates that society values individuals who are forthright and trustworthy.

This argument also verifies the data that students' pursuit of an honest life is influenced by their morals. Numerous scholars have documented the importance of morality in the quest of honesty. According to Kohlberg (1971), moral reasoning serves as a bridge between thinking and doing, inhibiting or promoting certain behaviours, depending on whether they are pro-social or transgresses.

Although both teachers and students agree on the critical role of societal morality in encouraging pupils to be honest, there are indicators that students' degree of honesty is low and that the majority of students do not demonstrate honesty. According to one teacher, *“The overwhelming majority of students at AMASS are dishonest, as evidenced by their performance on examinations. Exams are frequently written in the style of assignments. Certain students disregard basic norms and regulations; even students who are to obey teachers in order to be led become a problem”* (Personal Communication).

This demonstrates a lack of integrity on the part of AMASS students. These low moral standards may result in unethical behaviour, which may have a negative impact on them.

How do Students Practise Honesty in School?

The researcher was interested in seeing how pupils practiced honesty both in and out of school. According to the study's findings, the majority of students are upstanding when it comes to following school rules and regulations. *“I follow school rules and regulations because I arrive early when school reopens,”* one of

the student stated. *I make an effort to speak English on campus because it is one of the school's rules. I also assist with basic school housekeeping and always dress appropriately for school*” (Personal Communication).

In addition the study's findings reveal that not all students can honestly adhere to the school's norms and regulations. This means that a situation may arise in which a student violates school rules and regulations by failing to attend classes on a consistent basis, failing to attend social functions, and so forth.

According to one student, *“I follow school norms and regulations, and one of them states that students should always speak English in class and in the dormitory,” yet “at times, my buddies influence me to speak vernacular in class and in the dormitory”* (Personal Communication).

Again, one student stated, *“I do not always attend school social gatherings”*. This suggests that a student's failure to attend school events is almost always the effect of peer pressure. He or she may have noticed that some pupils have been refusing to attend school events on a consistent basis and that nothing has been done about it for some time.

Further, students' perceptions of honesty differ from those of the outside world. To the pupils, honesty entails being loyal to one's buddy, standing by one another regardless of the repercussions, and safeguarding one another. Students perceive honesty as a sense of ‘we feeling’ or togetherness, and will go to great lengths to defend a colleague who has acted improperly. According to the study's findings, some students perceive honesty as being loyal to a buddy, covering up

for one another, and rallying around one another as well. When a student is able to do this, it indicates that the student is honest, while behaving contrary to this indicates that the student is dishonest. *“If I witness a colleague cheating on a test, I will not report him or her to the invigilator, one of the students stated. Once he or she is through coping, I will request and copy the identical material”* (Personal Communication).

Another student stated, *“When a student engages in inappropriate behaviour in class, I will not single him or her out for punishment; rather, the entire class should bear the brunt of the penalty”*. This demonstrates that students regard the act of covering or rallying around one another as being honest.

Besides, one student stated, *“if I detect a friend cheating on an examination, I will not point him or her out; however, after the examination, I will approach him or her and inform him or her that what he or she did was cheating or bad and that he or she should stop. I believe in not subjecting students to punitive measures”* (Personal Communication).

However, the concept that students' understanding of honesty is to defend one another, to be loyal, and to safeguard a colleague from punishment is not always true. According to the study's findings, some students believe they will always tell the truth when their classmates misbehave in class or cheat on an examination; and they are not willing to bear another's burden when it comes to punishment, believing that the soul that sins will perish (individual should be responsible for his or her action).

“If a colleague misbehaves in class and the class is asked to report the offender,” a student stated. For my part, I will not call attention to him or her, but rather will approach him or her and raise his or her hand. Similarly, if I witness someone stealing in the dormitory, I will call attention to that individual” (Personal Communication).

“I will point out a student who misbehaves in class because one should not misbehave in class,” another student stated. For instance, as the class prefect, I am required to report any of my classmates who are misbehaving in class to our class instructor or teacher. At one point, a student misbehaved, and I reported that student. Some of my colleagues believed I did the right thing, while others said I did the wrong thing. However, I was certain that I had done the correct thing” (Personal Communication).

This demonstrates that not all students condone their colleagues' poor behaviour and that some students are willing to report those who misbehave to the relevant authorities for suitable punishment. In contrast to the preceding, there are instances where a student is truthful in one context but dishonest in another. Honest because he or she believes that cheating during an examination is wrong and, as such, will denounce a colleague who cheats during an examination. Acting dishonestly occurs when the same student conceals a student who requires reprimand for his or her classroom behaviour. Thus, in one case, the student reports, while in another, the student conceals or protects a colleague from punishment.

According to the study's findings, a student may be honest in one scenario but dishonest in another. *“If I discover that a colleague is cheating during an examination, I will tell him or her to stop or I will report him or her to the invigilator; even during the West African Senior School Certificate Examination (WASSCE), I will tell him or her to stop cheating, but I will find it difficult to point out a student who misbehaves in class for punishment by the teacher, so the teacher should punish (Personal Communication).* This demonstrates that the student will be honest in one setting by reporting a wrongdoing but will act dishonestly in another scenario by demonstrating a sense of solidarity for a wrongdoing. This statistic corroborates the idea of specificity, which asserted that humans may be honest in one setting but dishonest in another, and that individuals would react according to the way they had learnt to act in that situation.

Without exception or permission, an honest student will not quit school, regardless of the circumstances, and a student who does so at his or her own risk. Issuing exeat to students allows for the regulation of their movement within the school and also allows for the tracking of students who leave the school with exeat. Also, it assists in keeping track of students' movements.

According to the study's findings, some students drop out of school regardless of their circumstances. According to a student, *“if my housemistress refuses to sign an exeat for me in the event of an emergency, I shall violate my restrictions and return home.”* Similarly, another student stated, *“If my housemistress refuses to sign an exeat on my behalf, I will violate my boundaries and leave.”*

This information reveals that when it comes to exeat or granting permission to students, some are dishonest, as violating boundaries creates its own set of problems that can harm both the school and the student. Regardless of the circumstances, not all students are dishonest when it comes to signing of exeat. According to the study's findings, some students will not violate their bounds when their housemasters or mistresses deny them an exeat. *“If my housemaster refuses to sign an exeat for me, I will remain in school,”* a student stated. Similarly, another student stated, *“If my housemistress refuses to sign an exeat for me, I will not violate any rules except to remain in school”* (Personal Communication). This data demonstrates the degree to which some students are truthful when it comes to signing an exeat or leaving school with permission.

How do Students Practise Honesty in the Home

The researcher was interested in determining how students use the virtue of honesty at home. According to the data, the majority of students were truthful at home because their parents instilled in them the importance of always being true. *“If I am dispatched and there is change, I will deliver it to the individual; perhaps the person will inquire about the item's price,”* a student stated. Another student stated, *“When I do anything wrong and my parents confront me about it, I will tell them the truth and then apologize.”*

This demonstrates that the inculcation of morals in the home is described in a variety of ways, the majority of which emphasize the importance of the quality of the house's products and the sort of moral training provided in the family.

According to the study's findings, the majority of students would prefer report their sibling to their parents for discipline than shield them when they engaged in dishonest behaviour such as lying and stealing. *“I will discipline or counsel him or her because stealing is not an acceptable behaviour,”* a student stated. *“If I am older than my sibling, I will inform our parents”*. *“I will denounce him or her to our parents,”* another student stated, *“because I am incapable of disciplining my siblings”*. Further, a student stated, *“If I notice one of my siblings stealing in the house, I will denounce him or her because if I do not, he or she may come in with a pistol and rob us, or he or she may throw the thief outside and be beaten to death”* (Personal Communication).

This reflects the moral education the parent has instilled in their children to always be truthful, and there is an adage that charity begins at home.

4.8 Some Implications of Dishonesty in the Academic life of Students

The researcher aimed to study some of the consequences of academic dishonesty. The data reveal that the majority of students were not honest, despite teachers' best efforts to instil morality in them. *“Honesty among students is far away from them because they cannot be trusted when it comes to honesty, but there are a few who are on the average when it comes to honesty,”* a teacher observed. *“Because there are numerous theft cases pending at AMASS”* (Personal Communication).

The high level of dishonesty among pupils had a number of negative consequences on the students' behaviour. *“For examinations, it is worse since some students bring foreign materials to the tests room or hall and conceal them*

in a vital and sensitive area, particularly the girls, which is uncalled for, and so students cannot be trusted at all during examinations.” The information above corroborates evidence provided by several students regarding examination cheating. Students commit examination malpractices as a result of their low morale in terms of honesty. Another educator holds a similar opinion, stating:

“During a class test or examination, you will notice a large number of students cheating, copying from books, and entering the exam hall with foreign materials. At one point, I even discovered a spot where I had to detain some students who were in possession of foreign materials. Even in co-curricular activities, they demonstrate dishonesty rather than the virtue of honesty. For instance, some falter during athletic competitions, others avoid grounds work, and you will even hear house masters and mistresses complain” (Personal Communication).

This finding reaffirms the earlier finding that low morality drove students to engage in a variety of bad behaviours. The data indicates that some students lied to teachers when identifying a student who misbehaved or mentioning the name of a student who fled. This is frequently the case when students are grouped together. They will not provide you with the identities of students who fled and, if you are lucky, will provide you with fictitious names. Likewise, it is noted that some of the students lied to their parents in order to collect money under the school's name. The researcher observed a case involving a final year student who deceived his parents by collecting 50 Ghana cedes in order to purchase a clearance form; however, when the student's father called the housemaster to confirm, it was discovered that the student required money for other purposes and

no clearance form was sold for that amount. Again, it was noted that a female student in form one lied to a teacher when she was requested to produce her timetable. She informed the teacher that she would bring it, and the teacher waited patiently for her as well, but it turned out that she lied to the teacher when challenged later.

Moreover, it was reported that a form one student stepped out to visit a colleague without permission. When the security guard asked him or her if he or she was a boarder or a day student on his or her way back to campus, he or she replied, "he or she is a day student but is actually a boarder." I discovered he or she is a boarder from his classmates". This implies that he or she lied to the security guard in order to evade punishment. Students' perspectives differ significantly from teachers' perspectives on the impact of dishonesty on students' academic lives. Besides, it appears that a sizable proportion of respondents grasped the definition of dishonesty.

According to a student, *"dishonesty is the act of engaging in improper behaviour such as breaking rules and regulations, cheating on an examination, and engaging in activities that are highly prohibited"*. According to another student, *"dishonesty refers to not being truthful to oneself or telling lies in order to gain someone's trust"*.

Similarly, a student stated, *"dishonesty simply refers to someone who is not truthful"*. This demonstrates that dishonesty is a terrible moral behaviour that renders one untrustworthy and undermines one's social standing. The preceding findings are compatible with Wilkinson's (2012) study, which indicates that

dishonesty is defined as the act of lying, cheating, or stealing, and that dishonesty may be thought of as the polar opposite of honesty.

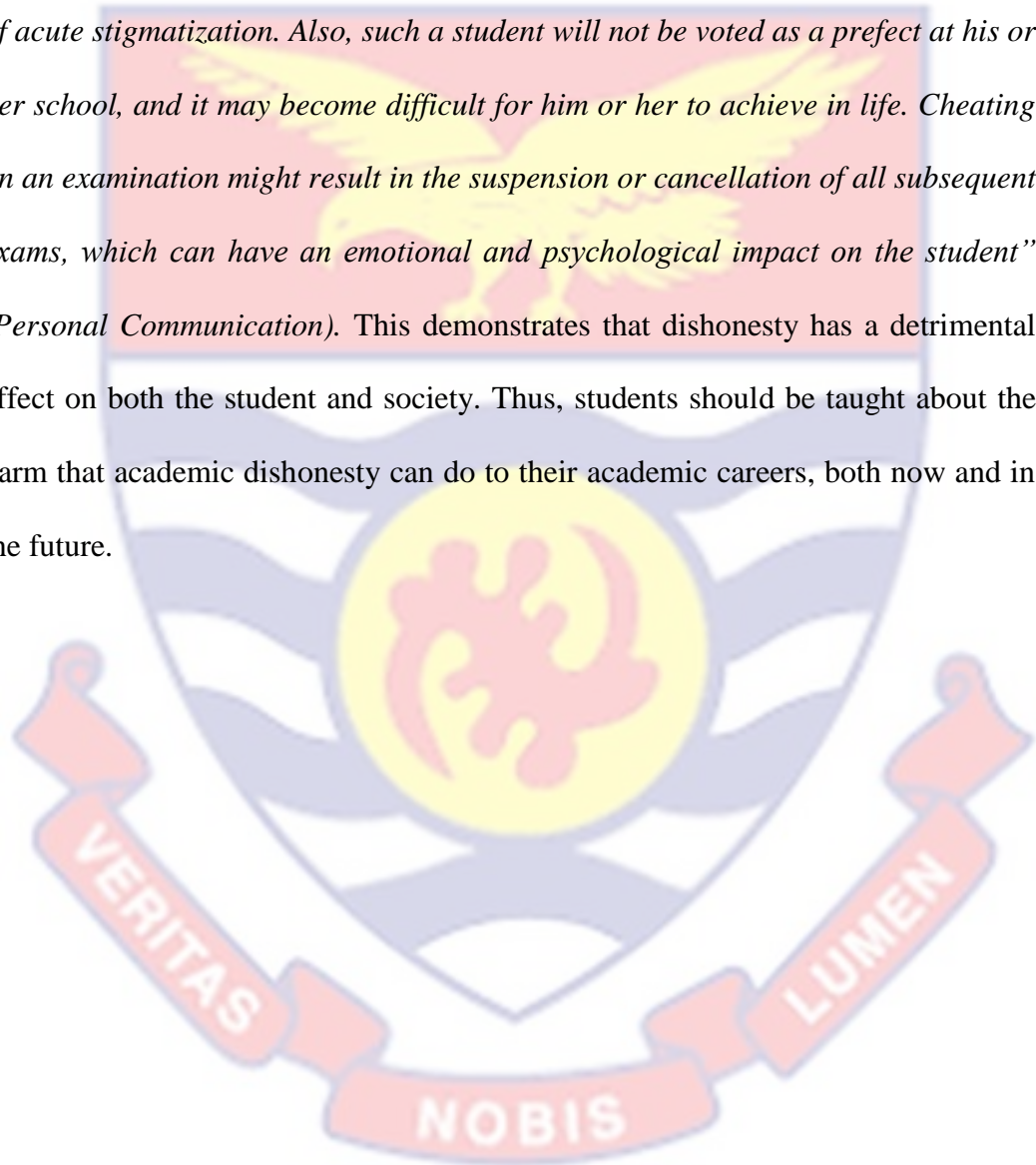
In terms of the consequences of dishonesty on students, the study's information indicate that a sizeable proportion of students believe that dishonest behaviour results in embarrassment, rejection by society, and loss of friends. The dishonest individual will also have difficulty establishing relationships with his or her friends and acquaintances. According to a student, *"it may result in the loss of friends and social rejection"*. Another student stated, *"It adds embarrassment to the dishonest student, and a dishonest student may find it difficult to connect with his or her peers"*.

According to another student, *"a dishonest student becomes socially and emotionally unstable, which can have a negative effect on the student's academic performance and can result in a loss of concentration in class."* This suggests that being dishonest has a significant negative impact on the individual. Thus, one must always strive to be truthful in order to earn society's love. Students' dishonesty has ramifications for their academic lives. According to the study's findings, the majority of students believe that being dishonest will have a negative impact on their academic success. Another student noted, *"a dishonest student is likely to be suspended from school for violating school rules and regulations, which will have an effect on his or her academic performance."*

Another student stated, *"When a student cheats on an examination, the student may be penalised or his or her examinations may be annulled, which will have an effect on the student in the future. In addition, tardiness in class may*

result in poor academic achievement, for which a student may be removed. A dishonest student will not be loved by his or her teachers and will not receive assistance with his or her studies” (Personal Communication).

Furthermore, a student stated, *“it can result in school dropout as a result of acute stigmatization. Also, such a student will not be voted as a prefect at his or her school, and it may become difficult for him or her to achieve in life. Cheating on an examination might result in the suspension or cancellation of all subsequent exams, which can have an emotional and psychological impact on the student” (Personal Communication).* This demonstrates that dishonesty has a detrimental effect on both the student and society. Thus, students should be taught about the harm that academic dishonesty can do to their academic careers, both now and in the future.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

The purpose of this study was to ascertain senior high school students' perceptions of the ethical value of honesty, utilizing Assin Manso Senior High School as a case study. Thus, the primary purpose of this chapter is to provide decisive opinions and recommendations regarding the research findings. The chapter begins with an outline of the study's purpose and a synopsis of the findings. It then revisits the research findings, concluding how the study contributed to a deeper understanding of the investigated problem and its impact on the researcher. The chapter finishes with a call for additional research.

5.1 Summary

The study began with an introductory section that discussed the investigation's backdrop and established the context for conducting the research. This is followed by a problem statement defining the issue at hand. The goal of this study is to investigate the ethical value of honesty among senior high school students using Assin Manso Senior High School as a case study and to determine how honesty is practiced by senior high school students. The study's scope and significance will assist policymakers in determining how honesty is practiced among Senior High School pupils. Important the value of honesty is to our students since they are the future leaders, it also is of interest to other teachers and educators who are concerned with moral formation of the youth or the adolescent

and how it will benefit the reading community. The chapter also outlined the objective of the study and the questions which served as a guide for the research.

The chapter also discussed the methodological approach employed to help arrive at the findings and conclusions which covered the research design, the sampling techniques, the sampling size, and the research instrument and data analysis procedure. The qualitative method involving interview guide was used for data collection and interpretative phenomenological analysis was used to analyse the data collected. The theory of specificity and generality were discussed. The theory of specificity claimed that individual could be honest in one situation and dishonest in another, depending on the situation that individuals would behave according to the way they had learned to act under the circumstance surrounding that situation and that of generality holds that individuals may acquire a personality or character trait of honesty and behave consistently regardless of the situation or circumstance.

Further, relevant literature was reviewed on description of ethics, the concept of honesty, the concept of dishonesty, the importance of honesty, ethical values, the concept of character and character formation, morality and moral development and moral reasoning, which are themes identified for the purpose of the study and the organization of the study.

Chapter two discussed pupils and value, as well as providing background information on the study region, Assin Manso Senior High School. The chapter also discussed the concept of value, which is defined as the standard or code of

conduct, conditioned by one's cultural tenets and guided by conscience, by which one is expected to conduct himself or herself and shape his or her pattern by integrating one's beliefs, ideas, and attitudes in order to realize one's cherished ideas and goals (Ruhela, 1986 & Cooper, 1986). The chapter also explored the nature of values, personal values, moral values, and the role of teachers in instilling values in students and facilitating value acquisition.

Chapter three discussed a theoretical exploration of the virtue of honesty which includes a brief consideration of honesty in the history of ethics, contemporary understanding of honesty and African perspective of honesty where the focus was based on Ghana looking at some Ghanaian scholar's views on honesty and how honesty is link with morality. The chapter also discussed indigenous knowledge which includes proverb, interview with sages or elders of the Assin Manso community and honesty in the home. Finally, conclusion on theory of honesty was also discussed.

Chapter four, data collected was presented and discussed in light of the literature and materials reviewed in the study focusing on the objectives set out for the study. This study found that students perceive honesty to be about speaking the truth in all situations. This perception is obviously a moral issue in Ghanaian society where young people are taught and encouraged to be truthful in all matters. The study further found that students at AMASS perceive loyalty to be an integral part of honesty. Findings from the teacher's perspective of honesty were analogous to those of the students; the teachers also perceive honesty to be a situation where a person is truthful and trustworthy.

Findings from the study indicate that student's perception of living an honest life is key to be accepted in the school's community and the wider society as a whole. This indicates that morality is curtailed in the student's view of living an honest life. Findings indicate that some students were not honest even though teachers put up their best to instil morals in the students. The high level of dishonesty among the students led to several detrimental effects on the behaviour of the students.

5.2 Conclusion

Views from forty two (42) participants comprising thirty (30) students and twelve (12) teachers were sought on the ethical value of honesty among students of Senior High School. As has been revealed in the analyses and the review of literature that students perceive honesty to be a situation where a person is always truthful but they do not know that honesty is not only about truthfulness rather it entails sincerity, discipline, trustworthiness, frankness, authenticity, integrity, candour, probity, rectitude, incorruptibility and scrupulousness just to mention a few.

Also, some of the students were found not to be honest (cheating in examination, leaving school without exeat, covering up for wrongdoing, not obeying school's rules and regulations and so on) even though teachers do their best to instil moral values in them and this is due to the fact that the students have little knowledge about the importance and benefits of honesty to them, society, family, school, community and the country at large.

Furthermore, the work revealed an unexpected data where a student is honest in one situation and dishonest in another. To the student cheating in an examination is bad because it gives one an advantage over the other students. So, to him or her when he or she sees someone copying in an examination he or she will report to the invigilator but this same student sees nothing wrong in covering up for a colleague who steals or exhibits a wrongful act in the school.

Moreover, data revealed that some of the students were aware of the harmful effects that dishonesty could have on all aspects of their lives: ranging from suspension from school, cancellation of examination papers, loss of friends, dropping out of school, rejection by peers, and loss of goodwill and so on. This effect can lead to emotional and psychological imbalance on the student's which can result in other serious maladies.

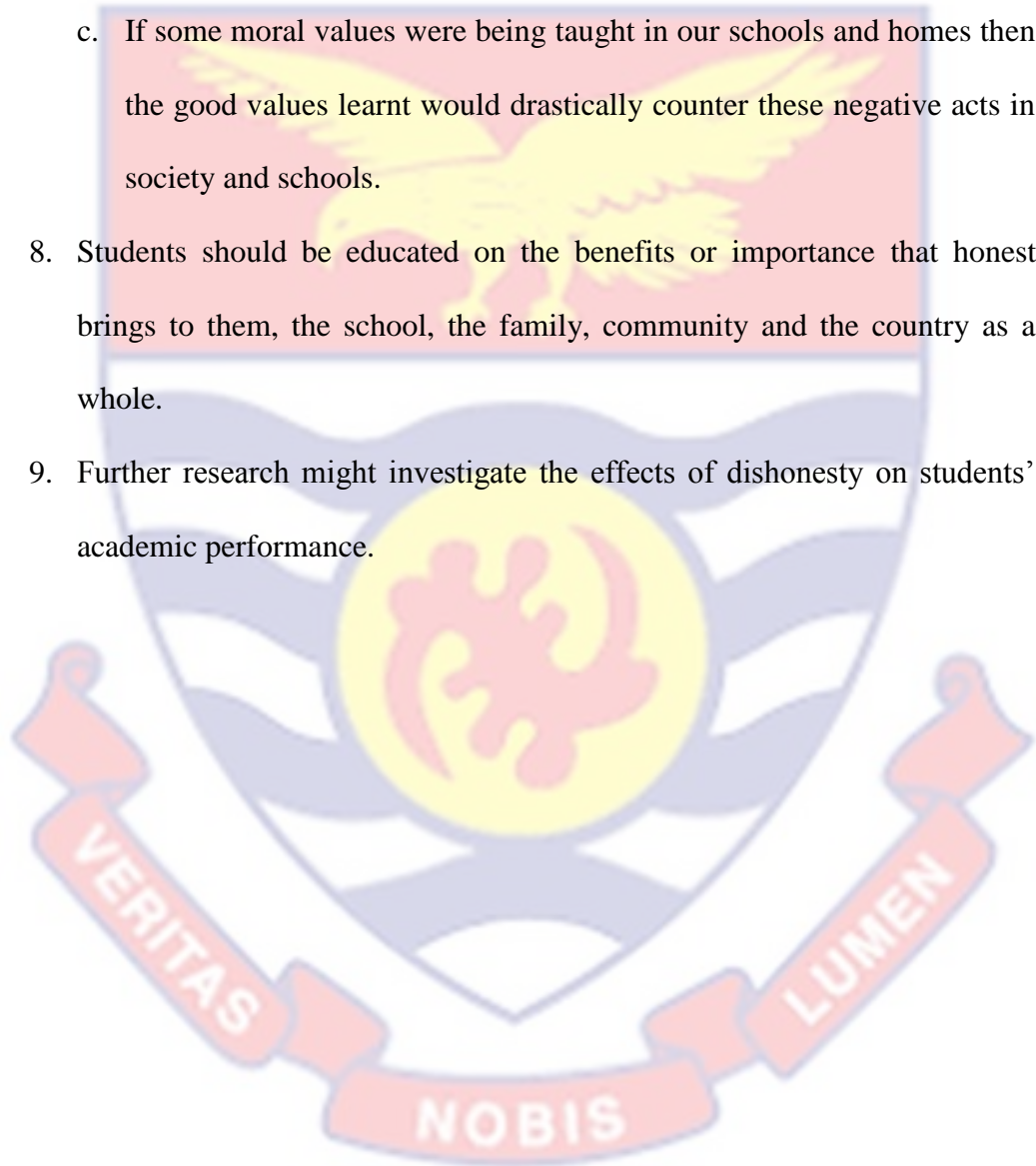
The study has brought to the limelight how the value of honesty is being practised by senior high school students. To them, honesty is being loyal to a colleague, covering them up and standing by them as well. They see honesty as a 'we feeling' or solidarity, so to them any students who does the opposite is considered to be dishonest. However, not all the students ascribe to that view. It has also revealed some of the hazards that dishonesty brings upon students' academic and social lives such as: suspension from the school, cancellation of one's examination, loss of respect and friends, and a dishonest student will not be elected as a prefect in the school. It can also lead to school drop out as a result of stigmatization from colleagues or peers.

5.3 Recommendations

In view of data gathered, analysed and conclusion drawn, the following recommendations are made:

1. Students who leave school without exeat or permission should be punished in order to deter others from doing same or to be made as a day student.
2. Students who condone and connive a wrongdoing in the school should be punished.
3. In order to prevent students from cheating in an examination closed-circuit television (CCTV) should be fixed in the entire examination hall.
4. Students who cheat in an examination should be punished by the examination committee.
5. Teachers should encourage the students to report any dishonest act in the school to their form masters or mistresses, housemasters or mistresses or to any trusted teacher in the school.
6. Students who obey the school rules and regulations should be motivated by the school authorities in order to encourage the other students to do same.
7. As parents and educators, we should all advocate the teaching of moral values in our schools for the following reasons:

- a. It helps in preparing our students for a future role in the society.
 - b. Knowledge gained in school is only one goal of education. And the primary goal or aim of education should enable students to gain knowledge and moral values
 - c. If some moral values were being taught in our schools and homes then the good values learnt would drastically counter these negative acts in society and schools.
8. Students should be educated on the benefits or importance that honest brings to them, the school, the family, community and the country as a whole.
 9. Further research might investigate the effects of dishonesty on students' academic performance.



REFERENCES

- Ackah, C. A. (1988). *Akan ethics: A study of the moral ideas and the moral behaviour of the Akan tribes of Ghana*. Accra. Ghana University Press.
- Ahearne, J. F. (2011). Ethics: Honesty. *American Scientist*, 99(2), 120-122.
- Alleyne, P., Cadogan-McClean, C., & Harper, A. (2013). Examining personal values and ethical behaviour perception between accounting and non-accounting students in the Caribbean. *The Accounting Educator's Journal*, 23, 47-70.
- Allport, G. W. (1961). *Patterns and growth in personality*. New York: Holt, Rinehart & Winston.
- Almond, B. (1999). *Introduction: ethical theory and ethical practice*. In Almond, B. (Ed), *Introducing Applied Ethics* (pp.1-14), Malden, MAL: Blackwell.
- Amankwah, P. A. (2011). *An insight into the Ghana Education Service: new manual for personal in Ghana Education Service*. Kumasi: Mobby Kreation.
- Ames, C., & Ames, R. (1984). Systems of student and teacher motivation: Toward a qualitative definition. *Journal of Educational Psychology*, 76(4), 535-556.
- Anderson, K. (2005). *Christian ethics in plain language*. U.S.A. Thomas Nelson Inc.
- Anita, P. (2020). *Ghanaian proverbs*. Retrieve from: <https://www.answersafrica.com> . April, 1st 2020.
- Anita, P. (2020). *Kanyan proverbs*. Retrieve from: <https://www.answersafrica.com>. April, 2nd 2020.

- Antwi, K. Jr. (2018). *Wassce 2018: more arrested by the police for impersonation*. Retrieve from [https:// www. primenewsghana.com/general-news.html](https://www.primenewsghana.com/general-news.html)
- Antwi, S. K., & Hamza, K. (2015). Qualitative and quantitative research paradigms in business research: A philosophical reflection. *European Journal of Business and Management*, 7(3)215-225.
- Ashton, M. C., Lee, K., & Son, C. (2000). Honesty is the sixth factor of personality: Correlations with Machiavellianism, primary psychopathy, and social adroitness. *European Journal of Personality*, 14(4), 359–368.
- Arku, J. (2018). *Wassce 2018: ten university students arrested for impersonation*. Retrieve from: <https://www.graphic.com.gh>
- Athanassoulis, N. (2018). *Virtue ethics: deanta global publishing, Chennai. India*. Retrieve from: <https://www.researchgate.net/publication/324006993>.
- Awuah, G. & Afriyie, O. (2005). *General introduction to religious and moral education for higher-level students*. Accra, Ghana: UGC Publishing House.
- Baird, J. E., & Zelin, R. C. (2006). Personal values and ethical viewpoint of accounting major: How do they compare to other students? *Journal of Legal, Ethical and Regulatory Issues*, 10(2),39-55.
- Bell, D. (2002). *Ethical ambition, living a life of meaning and worth*. New York: Bloomsbury.
- Bernard, R. H. (2012). *Social research methods: qualitative and quantitative approaches* (2nd ed). Thousand Oaks, CA: Sage
- Benn, P. (1998). *Ethics*. London: UCL Press Limited.
- Bibby, M. (2001). *Civics education and school values*. Paper presented at the annual AARE conference.

- Blackburn, S. (1994). *The Oxford dictionary of philosophy*. Oxford, NY: Oxford University Press.
- Blanchard, K. (1995). Right action management creates successes. *Ken Blanchard's profiles of success*, 1(3), 3-6.
- Boas, F. (1995). *Race, language and culture*. Chicago: University of Chicago Press.
- Boodish, H. M. (1962). The teacher's page: School verse life. *The Social Studies*, 53, 149-53.
- Boss, J. (2008). *Ethics for life*. New York: McGraw-Hill Companies.
- Bowen, G. A. (2008). Naturalistic enquiry and the saturation concept: a research note. *Qualitative Research*, 8 (1), 137-152.
- Brandt, R. B. (1996). *Facts, values and morality*. London UK: Cambridge University Press.
- Brocki, J. M., & Wearden, A. J. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and health*, 21(1), 87-108.
<https://doi.org/10.1080/14768320500230185>.
- Bryman, A. (2012). *Social research methods*. (4th ed). New York: Oxford University Press.
- Buckeridge, J.S. (2002). *Ethics and the professional*. Auckland, New Zealand: Auckland University of Technology.
- Burton, R. V. (1963). Generality of honesty reconsidered. *Psychology review*, 70(6), 481-499. <https://doi.org/10.1037/h0047594>.
- Butler, J. K. & Cantrell, R.S. (1984). A behavioural decision theory approach to modelling dyadic trust in superiors and subordinates. *Psychological Report*, 55,19-28.

- Carson, D., Gilmore, A., Perry, C., & Gronhaug, K. (2001). *Qualitative Marketing Research*. London: Sage.
- Cooper, D. (Ed). (1986). *Education, values and mind*. London: Routledge & Kegan Paul.
- Cornehlson, V. H. (1965). Cheating attitudes and practices in a suburban high school. *Journal of the National Association of Women Deans and Counsellors*, 28, 106-109.
- Creswell, J. W. (2013). *Research design: qualitative, quantitative and mixed-method approaches*. California, USA. Sage publication incorporated.
- Cuneo, T. D. (1999). *Capacities for goodness: A defence of neo- Aristotelian moral realism*, PhD. Thesis at Fordham University.
- Damon, W. (2011). *Honesty in endangered Virtues*. Stanford, CA: Hoover Institution Press.
- Danto, M. S. (1972). *Mysticism and morality*. New York: Basic Books.
- David, J. C. & Cherrington, J. O. (1982). Teaching honesty begins at home. *Exchange fall*, 22-25.
- Davis, B. G. (1993). *Tools for teaching*. San Francisco, CA: Jossey- Bass.
- Debats, D. L.H. M. (1996). *Meaning in life: psychometric, clinical and phenomenological aspect*. University of Groningen: S.N
- Devettere, R. J. (2002). *Introduction to virtue ethics*. Washington, D.C.: Georgetown University Press.
- de Vries, M. S.(2002). Can you afford honesty? A comparative analysis of ethos and ethics in local government. *Administrative society*, vol. 34(3), 309-334. Sage Publication.

- Djaba, G. (2009). *Raising honest children*. Retrieve from:
<https://www.modernghana.com/news/246124/1/raising-honest-children.html>. February, 9th 2014.
- Drake, C. A. (1941). Why students cheat. *Journal of Higher Education*, 12, 418-20.
- Durkheim, E. (1961). *Moral education: A study in the theory and application of the sociology of education*. New York: The Free Press.
- Eddy, E. D., Jr., Parkhurst, M. L., & Yakovakis, J. S. (1959). *The college influence on student character*. Washington, D.C.: American Council on Education.
- Edgley, C., Olmstead, G., & Turner, R. C., (1975). Information control in conversations: Honesty is not always the best policy. *The Kansas Journal of Sociology*. Vol. 11. No. 1. STUDIES IN DEVIANCE (spring, 1975).69-89.
- Eliaeson, S. (2002). *Max weber's methodologies*. Cambridge: Polity.
- Elkind, D., & Sweet, F. (1997). The Socrates approach to character education. *Educational Leadership*, 54, 56-59.
- Elster, J. (2007). *Explaining social behaviour: more nuts and bolts for the social science*. Cambridge :Cambridge University Press.
<http://dx.doi.org/10.1017/CB9780511806421>.
- UKEssays. (2018, November 17). *Importance of honesty*. Retrieve from:
<https://www.UKessays.com/essays/english-literature/exploring-the-meaning-of-honesty-English-literature-essays.php?vref=1>.
- Ethics, Honesty Found Most Crucial Personal and Motivational Traits When Recruiting New Agents (1995). *Insurance Advocate*, 10(42), 30-39.

- Ewelu, I. B. (1996). Leadership and African Values. *West Africa Journal of Philosophical Studies*. An AECAWA publication. 2, Dec. 1999.
- Fagothy, A. (1959). *Right and Reason: Ethics in theory and practice*, (2nd edition). Rockford Il: Tan Book and Publishers.
- Fall, L. T.; & Knutson, B. J. (2001). Personal values and media usefulness of mature travellers. *Journal of hospitality and leisure marketing*, 8, 97-111.
- Feiring, C., Lewis, M., & Starr, M. D. (1984). Indirect effects and infants' reaction to strangers. *Developmental Psychology*, 20, 485-491.
- Fink, A. (2003). *The survey handbook* (Vol.1). California: Sage Publication
- Foot, P. (1978). *Virtues and vices*. Oxford: Blackwell.
- Frankena, W. (1973). *Ethics* (2nd edition). Prentice Hall, Inc. Englewood cliff: New Jersey.
- Frankel, T. (2006). *Trust and honesty: America's business culture at a crossroad?* Oxford: Oxford University Press.
- Gachter, S., Hermann, B., & Thoni, C. (2010). Culture and cooperation. *Philosophical Transactions of the Royal Society of London. Series B, Biological science*, 365(1553), 2651-61. doi: 10.1098/rstb. 2010.0135.
- Galotti, K. M., S. F. Kozberg & M. C. Farmer. (2011). Gender and developmental differences in adolescents' conceptions of moral reasoning. *Journal of Youth and Adolescent*, 1/1972-40/2011. Retrieved from: <https://springerlink3.metapress.com/content/147784767761g131/resource-secured/?target=fulltext.pdf&sid=2kulgig-hitmcrop55aeddcvi&sh=www.springerlink.com>
- Gert, B. (2012). *The definition of morality*. The Stanford encyclopaedia of philosophy, (Fall 2012 ed). Edward, N. Zalta (ed). Retrieved on 5th May, 2018, from: <https://plato.stanford.edu/achieve/fall2012/entries/morality-definition/>.

- Gilbert, R. (2004). Elements of values education. *The social educator*, 22(3).
- Glaser, B & Straus, A. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Chicago: Aldine.
- Glensne, C. (2011). *Becoming Qualitative Researcher: An introduction*. 4th edition. Boston. Pearson Education Inc.
- Gorard, S. (2001). *Qualitative Methods in Educational Research: The role of Governance in Indonesia*. Final Review Report. Royal Norwegian.
- Gyekye, K. (1996). *African cultural values*. Accra, Ghana: Sankofa Publishing Company.
- Gyekye, K. (1997). *Tradition & Modernity, philosophical reflections on African experience*. London: Oxford University Press.
- Halbert, K. (2009). *History teaching and the values agenda*. PhD Thesis, James Crook University.
- Halliday, J. (2002). Researching values in education. *British Education Research Journal*, 28(1), 49-62.
- Halstead, J. & Taylor, M. (2000). Learning and teaching about values: A review of recent research. *Cambridge Journal Education*, 30(2), 169-202.
- Halstead, J. M., & Taylor, M. J. (1996). *Values in education and education in values*. Bristol, P.A: The Falmer Press.
- Halstead, J. (1996). Values and values education in schools. In J. M. Halstead & M. Taylor (Eds), *values in education and education in values*, 3-15. London: Falmer Press.
- Hanley, R. (1989). Keen offers plan to teach for core values in school, *The New York Times*.
- Hao, L. & Houser, D. (2011). Honest lies. *Interdisciplinary centre for economic science*. Retrieve from: <https://www.edirc.repec.org/data/icgmuus.html>

Harley, S. & Philip, D. (1986). *Contrasting values in Western Europe, Unity, Diversity Change*. London: Macmillan.

Heenan, J. (2004). *Making sense of values*. Retrieve 5th March 2006, from <https://cornerstonevalues.org>.

Heiman, M. M. (1965). The use of a film to teach ethical values. *Journal of the National Association of Women Deans and Counsellors*, 28, 110-13.

Henrich, J., Boyd, R., Bowles, S., Camerer, C., Fehr, E. Gintis, H., Tracer, D. (2005). Economic man in cross-cultural perspectives: behavioural experiments in 15 small-scale societies. *The behavioural and brain science*, 28(6), 795-815, discussion 815-55, doi: 10.1017/s0140525x0500012

Hill, B. (2004). Values education in schools: Issues and Challenge. *National values education forum*. Retrieve from: <https://www.valueseducation.edu.au/values/default.asp?id=8884>.

Hitt, W. (1996). *A global ethic*. Columbus OH: Battelle Press.

Hofstadter, A. (1969). The structure and ground of responsibility. In C. H. Faust Feingold (Eds.), *Approaches to education for character*. New York: University Press.

Holland, R. W., & Verplanken, B. (2002). Motivated decision making: Effects of activation and self-centrality of values on choices and behaviour. *Journal of Personality and Social Psychology*, 82(3), 434-447. <https://dx.doi.org/10.1037/0022-3514.82.3.434>

Holloway, I. & Wheeler, S. (1996). *Qualitative research for nurse*. Oxford: Blackwell Publishing.

Holmes, R. L. (2003). *Basic moral philosophy*. Belmont, CA: Thomson Wadsworth.

- Holton S. M. (1952). The high school student's definition of honesty. *The high school journal*, 35, 249-251.
- Honesty & integrity (n.d). *The random acts of kindness foundation*. Retrieve from: [https:// www. Random acts of kindness.org](https://www.randomacts.org).
- Hosmer, L. T. (1995). Trust: The connecting link between organizational theory and philosophical ethics. *Academy of management review*, 20, 379-403.
- Hsieh, D. M. (2002). *The virtue of honesty. Presentation to the Front Range. Objectivist Group 9th March 2002.*
- Hudson, L. A. & Ozanne J. L. (1988). Alternative ways of seeking knowledge in consumer research. *Journal of consumer research*, 14(4), 508-521.
- Igboin, B. O. (2011). Colonialism and African Cultural Values. *African Journal of History and Culture*. 3(6), 96-103.
- Importance of honesty for life. (2017, June 22). Retrieve from: <https://www.freeinfoworld.com>> personal development.
- Jago, L. K. (1997). *Social events and tourism behaviour: a conceptualisation and an empirical analysis from a value perspective*. Unpublished Doctor of philosophy thesis, Victoria University, Melbourne.
- Joseph, P. B. & Efron, S. (2005). Seven worlds of moral education. *Phi Delta Kappan*, 86(7), 525- 533.
- Joseph, J. A. (2002). Public values in a divided world: A mandate for higher education. *Liberal Education*, 88, 6-15.
- Kahl, L. R. (1983). *Social values and social change: adaptation to life in America*. New York: Praeger.
- Kane, S. (2015). The importance of honesty. *In daily reflections*. Retrieve from: <https://www.addiction.com/13604/the-importance-of-honesty>.

- Kant, R. (1994). *Through the moral maze, searching for absolute values in a pluralistic world*. New York: Paragon House.
- Keohane, N.O. (1999). The fundamental values of academic integrity. *The centre for academic integrity*.
- Kinnier, R. T., Kernes, J. L., & Dautheribes, T. M. (2000). A shortlist of universal moral values. Issues and insights. *Counselling and Values*, 45.
- Klamer, A. (2017). *Doing the right thing: A value-based economy*. London: Ubiquity Press. Retrieve from: <http://www.jstor.org/stable/j.ctv3t5r85>.
- Klien, H. K & Myers, M. D. (1999). A set of principles for conducting and evaluating interpretive field studies in information system. *MIS quarterly* 67-93.
- Kluckhohn, C. (1951). Values and value orientations in the theory of action. In Talcott Parsons and Edwards, A. Shills (Eds). *Toward A General Theory of Action*: Harvard University Press.
- Kohlberg, L. (1958). The Development of modes of thinking and choices in years 10 to 16. *Ph. D. Dissertation*, University of Chicago.
- Kohlberg, L. (1971). *Stages of moral development*. Retrieve from: <https://info.psu.edu.sa/psu/math/stages%20of%20moral%20Development%20According20to%20Kohlberg.pdf>.
- Kohlberg, L. (1984). *The Psychology of Moral Development: The nature and Validity of Moral Stages* (Essays on Moral Development, Vol. 2). New York: Harper & Row.
- Kohlberg, L & Gilligan, C. (1972). The adolescent as a philosopher: the discovery of the self in a post-conventional world. In Kagan & Coles, R. (Eds). *12 to 16: early adolescence*. New York: Norton.

- Kristiansen, C. & Hotte, A. (1996). 'Morality and the self: Implications for the when and how value- attitude behaviour relation' in Seligman, Olson, Zama (Eds), *The Psychology of Values: The Ontario Symposium*, 8. Lawrence Erlbaum Associate, Publish, 77-101.
- Kudadjie, J. N. (1995a). *Moral renewal in Ghana: Ideals, realities, and possibilities*. Accra: Asempa Publishers.
- Kudadjie, J. N. (1995b). *Moral issues in human, social and economic development in significance of the human factor in African economic development*. Westport, USA: Greenwood Publishing Group: 115-129
- Kuehn, P.R. (2018). *Moral values for students: a necessary part of the curriculum*. Retrieve from: <http://www.soapboxie.com>.
- Kumar, V. (2016). *Importance of honesty essay in daily life*. Retrieve from: <http://www.klientsolutech.com>
- Kung, H. (1995). A sense of global responsibility would motivate people to behave ethically. In C. Wekesser (Ed.). *Ethics*, 47-57. San Diego. CA: Current Controversies.
- Lan, C., Gowing, M., McMahon, S., Rieger, F., & King, N. (2008). A study of the relationship between personal values and moral reasoning of undergraduate business students. *Journal of Business Ethics*, 78(1-2), 121-139.
- Lerner, D. (1969). Education and responsible behaviour in modernizing societies. In Faust, C. H. & Feingold, J. (Eds.). *Approaches to education for character*. New York: Columbia University Press
- Lewis, H. (1990). *A Question of Values: Six ways we make the personal choice that shapes our lives*. San Francisco. Harper & Row Publishers.
- Lexmond, J. & Reeves, R. (2009). *Building character*. London, UK: Magdalen House.

- Liem, A. D., Lau, S., & Nie, Y. (2008). The role of self-efficacy, task value, and achievement goals in predicting learning strategies, task disengagement, peer relationship, and achievement outcome. *Contemporary Educational Psychology, 33*, 486-512. <http://dx.doi.org/10.1016/j.cedpsych.2007.08.001>
- Liem, A. D., Martin, A. J., Porter, A. L., & Colmar, S. (2012). Sociocultural antecedents of academic motivation and achievement: Role of values and achievement motives in achievement goals and academic performance. *Asian Journal of Social Psychology, 15*(1), 1-13. <http://dx.doi.org/10.1111/j.1467-839X.2011.01351.x>
- Lill, A. (1997). Eetika või moraali. Inimloomuse ta` iustest ja pahedest antiikaja pilgu la` bi. [Ethics or morals: On the of the virtues and vices of the human nature from the viewpoint of the ancient time.] *Akadeemia, 3*, 503–532.
- Lincoln, Y. & Guba, E. (1985). *Naturalistic Inquiry*. London: Sage.
- Lo- Biondo Wood, G. & Haber, J. (1994). *Nursing research: methods, critical appraisal and utilization*. Mosby.
- Lonergan, B. (2004). *Philosophical and theological papers 1965-1980: collected works of Bernard Lonergan . 17*. Toronto: Toronto University Press.
- Long, M. M.; & Schiffman, L. G. (2000). Consumption values and relationship: segmenting the market for frequency programs. *Journal of consumer marketing 17*(3), 214-232.
- Lopes, J., & Santos, M. (2012). Teachers' beliefs, teachers' goals and teachers' classroom management: A study with primary teachers *Revista de Psicodidactica, 18*(1).
- Ma, H. K. (2009). Moral development and moral education: An integrated approach. *Hong Kong Educational Research Association, 24* (2).

- Maaja, V & Vissak, T. (2013). 'The Nature of (Dis) Honesty, its impact factors and consequences'. In *(Dis) Honesty in Management*. Published online: 9 March 2015; 3-18.
- Mahes, P. (2014). *The importance of honesty in life*. Retrieve from: <http://www.google.com/Ur?sa>
- Magesa, L. (1997). *African religion the moral tradition of abundant life*. New York: Orbis Books.
- Mann, H. E. (2015). *An honest dissertation: exploring the roles of culture and character in shaping individual dishonesty*. (Duke University. North Carolina). Retrieved from: [https:// pdfs.semanticscholars.org/5667/](https://pdfs.semanticscholars.org/5667/).
- Mauri, M. (2011). Self-respect and Honesty. *Filozofia*, 66 (1),74.
- Maykut, P. & Morehouse, R. E. (1994). *Beginning qualitative research: a philosophic and practical guide*. London: The Falmer Press.
- McBeath, G. & Webb, S. (2002). Virtue ethics and Social work: Being lucky, realistic, and not doing one's duty. *British Journal of Social Work*, 32, 1015-1036.
- McClelland, D. C., Atkinson, J. W., Clark, R. A., & Lowell, E. L. (1976). *The achievement motive*. New York, NY: John Wiley & Sons.
- McIntosh, I. (1997). *Classical sociological theory: A reader*. Edinburgh: Edinburgh University Press.
- McKeon, R. (1969). Character and the arts and disciplines. In Faust, C.H. & Feingold, J. & McKeon, R. Character and the arts and disciplines. In Faust, C. H. & Feingold, J. (Eds.). *Approaches to education for character*. New York: Columbia University Press.

- Meglino, B. M. & Ravlin, E. C. (1998). Individual values in organizations: concepts, controversies and research. *Journal of Management*, 24(3), 351-400.
- Mercader, V. (2006). *Study of the ethical values of college students*. (Graduate Thesis and Dissertation, University of South Florida). Retrieve from: <https://scholarcommons.usf.edu/etd/2629>.
- Miedema, P.P. (1971). Ethical value: *American Classical League*. 48(8), 90-93.
- Miller, C. B. & West, R. (2020). *Integrity, honesty and truth seeking*. New York, NY: Oxford University Press.
- Miller, C. B. (2017). *Honesty in moral psychology*. Cambridge, Mass: MIT Press.
- Mill, A. T., Durepos, G. & Wiebe, E. (2010). *Instrumental case study: encyclopaedia of case study research*. Retrieve from: <https://www.methods.sagepub.com/reference>.
- Mintah-Botchey, M.S. (2015). *The role of the community in character formation of children: A case study of the Shai Traditional Area*. Unpublished Mphil thesis (University of Cape Coast). Ghana.
- Mussen, P. H., Conger, J. J., Kagan, J. & Huston, A. C. (1990). *Child development and personality*, (7th edition). New York: Harper Collins Publishers.
- Neuman, L. W. (2003). *Social Research Methods: Qualitative and Quantitative Approach* (4th ed). USA: Allyn and Bacon.
- Nucci, L. (1997). Moral development and character formation. In J.W. Herbert & H. Genera (Eds), *Psychology and educational practice*. Berkeley, CA: McCutchen.
- Nunoo, C. (2018). *Help students imbibe core values*. Retrieve from: <https://www.graphic.com.gh>

- Ofori, R. & Dampson, D. G. (2011). *Research Methods and statistics using SPSS*. Amakom-Kumasi: Payless Publication Ltd.
- Olademo, O. (2008). *Theology of African traditional religion*. Lagos: National Open University of Nigeria.
- Oksenberg, A. (1992). Moral imperialism vs. Mora conflict: conflicting aims of education. In Darling – Smith, B. (Ed). *Can virtue be taught?* (pp. 33-50). Notre Dame, IN University of Notre Dame Press.
- Omogbe, J. (1979). *Ethics: A Systematic and Historical Study*. London: Global Education Services.
- Omotehinse, J. K. (2001). *On the Ethics of Virtue and Vice*. Oduwole EG, Ben-El Books.
- Ornstein, A. C., & Hunkins, F. P. (1998). *Curriculum: Foundations, Principles and Issues* (3rd ed) Boston: Allyn and Bacon.
- Ozumba, G. O. (2001). *A course text on ethics* (2nd Impression). Lagos: Onosomegbowho Ogbinaka Publishers Ltd.
- Page, A. (1963). Socrates on cheating. *Liberal Education*, 49, 193-97.
- Pajaras, M. F. (1992). Teachers' beliefs and educational research: cleaning up a messy construct. *Review of Educational Research*, 62(3), 307-332.
- Parr, F. W. (1936). The problem of student honesty. *The journal of higher education*. 7, 318- 326.
- Parsons, T. (1951). *The social system*. London: Routledge.
- Pater, A. & Van Gils, A. (2003). Stimulating ethical decision – making in a business context: effect of ethical and professional codes. *European Management Journal*, 21(6), 762-772.
- Patton, M. (2002). *Qualitative Research and Evaluation Methods*, 3rd edition. Thousand Oaks, CA: Sage Publication.

- Pendleton, D. & King, J. (2002). Values and leadership. *British Medical Journal*, 325 (7376), 1352-1355.
- Peterson, C., & Seligman, M. (2004). *Character strengths and virtues*. Oxford: Oxford University Press.
- Piaget, J. (1932/65). *The moral judgment of the child*. New York: Free Press.
- Plato, (2000). *The Republic*, ed. G. R. F. Ferrari, trans. Tom Griffith. Cambridge: Cambridge University Press.
- Plato, (1968). *Republic*. (A. Bloom, Trans). New York. Basic Books.
- Polit, D. F. & Hungler, B. P. (1997). *Essentials of nursing research: methods, appraisals and utilization (4th edition)*. Philadelphia: Lippincott- raven publishers.
- Power, C., Higgins, A., & Kohlberg, L. (1989). *Lawrence Kohlberg's approach to moral education*. New York, NY: Columbia University Press.
- Pratt, A. (2005). How I taught value. *feminist teache*, 16(1), 1-19. University of Illinois Press.
- Preston, P. W. (1996). *Development theory: an introduction*. Oxford: Blackwell Publishing.
- Pudelko, C. E., & Boon, H. J. (2004). Relations between teachers' classroom goals and values: A case study of high school teachers in far North Queensland, Australia, *Australian Journal of teacher education*, 39(8). [https:// dx.doi.org/10.1422/ajte.2014v309n8](https://dx.doi.org/10.1422/ajte.2014v309n8).
- Raaijmakers, Q., R. C.M.E., R, Engels & Hoof, A. (2005). Delinquency and moral reasoning in adolescent and young adulthood. *International Journal of Behavioural Development*, 29(3), 247-258. Retrieve from: <https://www.tandf.co.uk/journals/pp/01650254.htm> [Dol 10.1080/10165025-0544000035](https://doi.org/10.1080/10165025-0544000035).

- Raths, L. E., Harmin, M. & Simon, S. B. (1978). *Values and teaching*. Columbus, Ohio: Charles E. Merrill Publishing.
- Rokeach, M. (1979). *Understanding human value: individual and societal*. New York: The Free Press.
- Rokeach, M. (1973). *The Nature of human values*. New York: The Free Press.
- Rokeach, M. (1968). *Believe, attitudes and values: A theory of organization and change*. San Francisco: Jossey- Bass Inc., Publishers.
- Roe, R. A. & Ester, P. (1999). Values and work: empirical findings and theoretical perspective. *Applied Psychology: An International Review*, 48, 1-21.
- Rose- Ackerman, S. (2001). Trust, Honesty and Corruption: reflection on the state-building process. *European Journal of Sociology*, 42(3), 526-570.
- Rosenbaum, S. M.; Billinger, S. & Stieglitz, (2014). Let's be honest: a review of experimental evidence of honesty and truth-telling. *Journal of economic psychology*, 45(2014), 181-196.
- Roy, S. (2013). *Importance of moral value in student life*. Retrieve March 2016, from [http://www. Importantindia.com/6898/importance-of-moral-values-in-student-life](http://www.Importantindia.com/6898/importance-of-moral-values-in-student-life).
- Ruhela, S. P. (Ed). (1986). *Human values and education*. New Delhi: Sterling Publishers.
- Ryan, K., & McLean, G. F. (Eds). (1987). *Character development in schools and beyond*. New York, NY: Praeger.
- Sauve', M. S. (2008). *Ancient ethics: A critical introduction*. New York, NY: Routledge.
- Schwartz, S. H. (1992). Universal in the content and structure of values: theory and empirical tests in 20 countries. In M. Zanna (Ed.), *Advances in experimental social psychology*, 25, 1-65. New York: Academic Press.

- Schwartz, S. H. (2012). An overview of the schwartz theory of basic values. *Online readings in psychology and culture*, 2(1).<http://dx.doi.org/10.9707/2307-0919.1116>.
- Scott, E. D., & Jehn, K. A. (1999). Ranking rank behaviours: A comprehensive situation-based definition of dishonesty. *Business & Society*, 38(3), 296–325.
- Scott, E. D., & Jehn, K. A. (2003). Multiple stakeholder judgments of employee behaviours: A contingent prototype model of dishonesty. *Journal of Business Ethics*, 46(3), 235–250.
- Sigmund, F. (1900, 1965). *Interpretation of dreams*. Trans. James Strachey. New York: Avon Books.
- Skillern, F. L., Jr. (1978–1979). The new definition of dishonesty in financial institution bonds. *The Forum*, 14, 339–351.
- Slobogin, K. (2002). *Survey: many students say cheating is ok*. Retrieve from: <http://www.cnn.com/2002/fyi/teachers.ednews/04/05/highschool.cheating/>
- Smith, C. P., Ryan, E. R., & Diggins, D. R (1972). Moral decision making: Cheating on examinations. *Journal of Personality*, 40, 640-660.
- Sortino, D.P. (2009). Moral remediation, multi-systemic therapy and effective interventions for serious juvenile offenders. *Internet journal of criminology*. Retrieve from: <https://www.internetjournalofcriminology.com>
- Stackman, R. W., Pinder, C. C., & Connor, P. E. (2000). ‘Values lost. Redirecting research on values in the workplace’. In Ashkansay, N. M.; Wilderom, M. & Peterson, M. F. (Eds). *Handbook of organizational culture and climate*.
- Strike, K. (1993). *Against values*. Reflections on moral language and moral education [ElectronicVersion]. *Education policy analysis archives*, 1. Retrieve 19 /11/ 06 from: <http://epaa.asu.edu/epaa/v1n13.html>

- Symons, A. K. & Stoffle, C. J. (1998). When values conflict. *American Library*, 29(5), 56-58.
- Tamayo, A.M. (2004). Virtues of honesty in a higher education institution. *American journal of social science*, 2(1), 1-6.
- Thonton, P. D. (1996). Values. *Journal of environmental health*, 59(4), 4.
- Thrane, C. (1997). Vacation motives and personal values systems. *Journal of vacation marketing*, 3(3), 234-244.
- Trabue, A. (1962). Classroom cheating-An isolated phenomenon? *Educational Record*, 43, 309-16.
- Uhlig, G. E., & Howes, B. (1967). Attitude toward cheating and opportunistic behaviour. *Journal of Educational Research*, 60, 411-12
- Van Deth, J. W. & Scarbrough, E. (1995). 'The concept of values', in van Deth, J. W. & Scarbrough, E. (Ed). *The impact of values*. London: Oxford University Press.
- Varve, V. E. Jr. (2005). Honesty in online education. *Pointers and clickers*, 6.
- Veugelers, W. (2008). Moral values in teacher education. *In the first symposium on moral and democratic education in Florina*. Amsterdam: University of Amsterdam.
- Walsham, G. (1995). The emergence of interpretivism in IS research. *Information system research*, 6,376-394. <https://dx.doi.org/10.1287/isre.6.4.376>.
- Warnock, M. (1996). Moral values. In Halstead, J. M. & Taylor, M. (Eds), *Values in education and education in values*, 173-195.
- Webster's Ninth New Collegiate Dictionary* (1989) Springfield, MA: Webster.

- Wentzel, K. R., & Looney, L. (2007). Socialization in school settings. In J. E. Grusec & P. D. Hastings (Eds.), *Handbook of socialization* (pp. 382-403). New York: Guilford.
- William, R. M. Jr. (1970). *American society* (3rd edition). New York: Alfred A. Knopf.
- Whitty, R. (1984). The scientific status of management research as a practically-oriented social science. *Journal of management studies*, 21, 369-390. <https://dx.doi.org/10.1111/1467-6486.tb002-34.x>.
- Why honesty in a friendship is important. (2016, September 22). Retrieve from: <https://studymoose.com/why-honesty-in-a-friendship-is-important-essay>.
- Williams, J. D. (2009). *An introduction to classical rhetoric: Essential readings*. Chichester: Blackwell Publishing.
- Wilkinson, B. (2012). *Truth or consequences: choose the road that avoids a career disaster*. Retrieve from: <http://www.berrywilkinson.com>
- Wilson, A. T. (2018). Honesty as a virtue. *Metaphilosophy*. 49(3); 0026-1068.
- Wiredu, K. (1992). The moral foundation of African culture. In Coetzee. P. H & Roux, A.P. J (eds), *Philosophy from Africa: a text with readings*, Oxford University Press. 287.
- Woods, R. C. (1957). Factors affecting cheating and their control. *West Virginia Academy of Science Proceedings*, 29, 79-82. 631
- Yukl, G. A. & Van Fleet, D. D. (1992). Theory and research on leadership in organizations. In M. D. Dunnette & L. M. Hough (Eds). *Handbook of industrial and organizational psychology*. (2nd edition) 3,147-197. Palo Atto, CA: Consulting psychology press.
- Zastrow, C. H. (1970). Cheating among college graduate students. *Journal Research*, 64, 157-60.

APPENDIX A
INTERVIEW GIUDE
TITLE OF THESIS

Ethical value of honesty among students: the case of Assin Manso Senior High School (AMASS).

THESIS STATEMENT

The objective of this interview is to collect data or information on a student's view of honesty

Research Questions

1. What do students of AMASS say honesty is?
2. How do student practice honesty in and out of school?
3. How much of student thinking about honesty is represented in their behaviour?
4. What are some implications of dishonesty in students' academic life?

(A)

STUDENTS

Biodata

1. Gender: Male/ Female
2. Age:
3. Form:
4. Programme:

Themes for interview

Theme A. Concept of honesty.

Follow up questions.

- Q1. In your opinion what is honesty?
- Q2. To you, who is an honest person?
- Q3. What is the importance of honesty?
- Q4. What are the benefits of honesty to students?

Theme B. Practise of honesty

(A) At School.

- Q1. How do you practice honesty in school?
- Q2. How do you obey the school rules and regulations?
- Q3. How do you consider yourself for being an honest person?
- Q4. What will you do when you find another student cheating in the examination or with foreign materials?
- Q5. What will you do when a colleague of yours misbehaves in class and the teacher wants to punish the whole class? Do you point the student who misbehaves or the teacher should punish the whole class?
- Q6. What will you do when you see a colleague stealing in class or the dormitory?
- Q7. What will you do if your housemaster or mistress refused to sign an exeat for you?

Theme C. Relationship between honesty and character

- Q1. In your opinion what is morality
- Q2. In your view what is character
- Q3. Do you tell the truth on your own free will or are you pressured to tell the truth?
- Q4. What activities motivate you, to tell the truth?
- Q5. What influence your reasoning for being honest?
- Q6. How does your character influence you to tell the truth?
- Q7. How does your character influence you to be honest?

Theme D. Implications of dishonesty for student academic life

- Q1. What is dishonesty in your view?
- Q2. What are some of the effects of dishonesty to student?
- Q3. How dishonesty does affect student's academic life?

APPENDIX B

(B) TEACHERS

Biodata

1. Gender: Male/ Female
2. Subject taught:
3. Rank:
4. Position:
5. Number of years in the school:
6. Number of years in the service:

Theme: The concept of honesty among students

Questions to guide interview

- Q1. In your view what is honesty?
- Q2. Can you please mention some of the characteristics of an honest person?
- Q3. How do you see honesty among the students?
- Q4. How do your students exhibit the virtue of honesty during classwork, examination and other co-curricular activities in the school?
- Q5. What can be done to instil the virtue of honesty among students?

