ASHESI UNIVERSITY COLLEGE

Ethical or Not? Assessing the effectiveness of Giving Voice to Values as a course in Ashesi University College

Thesis

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DECLARATION

This thesis is a presentation of my original research work. Any contribution by others involved is clearly stated. Literature has been duly referenced and every collaborated effort is stated.

This work was completed under the supervision of Kajsa Adu-Hallberg and Mrs.Rebecca Awuah at Ashesi University College

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In my capacity as supervisor of the candidate's thesis I certify that the above statements are true to the best of my knowledge.

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ABSTRACT

This paper seeks to evaluate the pedagogy of ethics instruction at Ashesi University College with an aim of recommending methods to adopt from the perspective of alumni of Ashesi University to adequately prepare graduates to deal with values conflict situations in corporate Ghana.

Interviews were conducted for fifteen alumni of the university from the 2009 and 2014 graduating year groups. Data retrieved were manually analyzed using thematic analysis. Results showed that there has been a considerable positive change in perceptions of alumni about ethics and ethical action. Results also showed that the major difference between individuals that experience the Giving Voice to Values course, and those that did not was seeking third parties for assistance in the face of values conflict situations. Though the Ashesi education has contributed to the ethical personalities of its graduates some gaps in teaching ethics were being identified.

It is recommended that Ashesi develops a four-year Giving Voice to Values curriculum to ensure the effectiveness of teaching skills in ethical action..

Keywords: Ethics, values conflict situations, Giving Voice to values

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CHAPTER 1: INTRODUCTION

Education is the art of making man ethical, Georg Wilhelm Friedrich Hegel once said. This profound statement can explicity be referred to as the goal of Ashesi Univerisity College. A university can label itself as one seeking to create an ethical system or never make it a priority at all. Though it may subscribe to academic integrity, it might not necessarily pursue it. A university in Africa that has labeled itself as one of Africa's leading universities aiming to create a culture of ethics and integrity in and out of the classroom is Ashesi University College. Armed with pillars of scholarship, leadership and citizenship, the university is making strides towards it is mission to educate "a new generation of ethical, entrepreneurial leaders in Africa; to cultivate within our students the critical thinking skills, the concern for others and the courage it will take to transform a continent."

Ethics has always being a global issue. The rise and fall of corporations like Enron and Arthur Anderson was as a result of ethics. Scandals are solid proofs of the collapse of ethical behavior all around the globe. The current leak of documents from the Panamaian company, Mossack Fonseca which revealed cases of money laundering, tax evation and sanction dodge is a prove of the constant reoccurrence unethical acts in the world today. The 2009 economic meltdown was an issue of ethics and its consequences on households and organizations was enormous. It caused individuals to lose millions of dollars due to investment in below investment-grade instruments which were rated as A-grade by rating agencies. Africa is not left out of the cycle of unethical behaviours, corruption is indicated by Transperency International with most corrupt countries situated in Africa makes ethics very necessary on the continent. R.S Peter and Warnick's ideals that to education, hopes

are attached that individuals become better than they were (Warnick, 2007) It is therefore necessary to evaluate the accomplishment of hopes attached to the Ashesi education by evaluating the effectiveness of a college curriculum seeking to change this order of unethical cultures by establishing courses, codes and policies that cultivates an ethical culture imbibing ethics and concern for others as principles for its students. Ethics is vital in the Ghanaian corporate environment; a research aimed at evaluating the pedagogy of ethics in Ashesi to ensure it is improvement in order to create ethical adults for the Ghanaian corporate environment is a step in the right direction towards solving the global issue of ethics.

This thesis seeks to evaluate Ashesi University College's pedagogical methods of ethics instruction by evaluating the effectiveness of the Giving Voice to Values (GVV) course to ascertain if graduates utilize skills learned in the course in dealing with values conflict situations in the workplace. Ashesi University College, the first liberal arts college in West Africa, adopted an integrated approach to ethics education in its curriculum since its inception in 2002. The ethics curriculum underwent a major change as the Giving Voice to Values curriculum originally developed by Dr. Mary Gentile in partnership with the Aspen Institute, along with the Yale School of Management, for use in American MBA program was integrated into the curriculum in the Fall semester in 2010 as a compulsory ethics seminar for freshmen (Hallberg Adu, 2010). This paper would reveal the differences in reactions of graduates who enrolled in GVV as a course towards value-conflict situation in their workplaces in comparison to the reactions of graduates who did not enroll in this course. The research questions guiding this paper are below;

Research question one (RQ1): Is there an association between the way Ashesi graduates who experienced the GVV course react to values conflict situations in the workplace compared with those who did not experience the course. Research question two (RQ2): From the perspective of Ashesi University graduates, how can the way ethics is taught at university be improved in order to better graduates to handle values conflict situations in corporate Ghana.

1.1. The Ashesi Ethics Culture

Ashesi University College's mission is to educate a new generation of ethical and entrepreneurial leaders for Africa. With its mission, the Ashesi education is structured to give students this experience in and out of the classroom. Ashesi's focus on ethical leadership drives the structures instituted to achieve this. In Ashesi University, the Honour system, Leadership seminars, and Learning goals work hand-in-hand to produce an ethically reasoning and action-oriented graduate. Giving Voice to Values an ethics seminar-style course in Ashesi University contradicts the traditional way of teaching ethics centered on the various ethical theories ranging from Utilitarism to Kantian ethics. Dr. Mary Gentile and colleagues state in their book, *Giving Voice to Values* that the purpose of ethics education is not to train students to know the various theories of ethics, but to rather give them courage through constant practice; role playing and scripting to voice out their values. Giving Voice to Values was introduced as a support to the already existing ethics centered education structures in Ashesi University such the Honour system and Leadership seminars. There exists a strong connection between the Honour system in the university and Giving Voice to Values as a seminar-style course. It can be argued that Giving Voice to Values propels students, particularly freshmen to have courage to fearlessly live the values of the honor system, hence making the ethics education in Ashesi

an interdependent cycle which affect the classroom, personal and social life of an individual.

1.2. Motivations/Purpose for the Study

Ashesi University College operates a Career Services Department in charge of organizing career fairs and skill-training programs for students in order to build their professional careers right from college. The department liaises with some corporate organizations to make summer internship opportunities available for its students. After each summer break, the department organizes an internship review session for students and sometimes for a sect of students. As I sat in one of such internship evaluation sessions and heard students complain of their inability to effectively handle some value-conflict situations they encountered in the workplace, I began to wonder how effective the teaching of ethics and courses like Giving Voice to Values have been. This research aims to support Ashesi University's mission of training ethical leaders for the continent. As a means of supporting the mission, this paper seeks to find ways of improving Ashesi's way of instilling in students the capability to skillfully deal with value-conflict situations in their workplaces by evaluating if the process of teaching ethics has been effective and finding out how it can be improved.

1.3. Significance of the Study

This study aims at revealing the effectiveness of the Ashesi University's ethics pedagogy by evaluating how students apply skills acquired and strategies taught in Giving Voice to Values skills to value-conflict situations in the corporate environment. This research is significant because it provides relevant data on ethics education in Africa precisely Ghana. It also provides a framework for assessing the effectiveness of adopted ethics curriculum

such as Giving Voice to Values in the African context. This study also serves as an opportunity for Deans in Ashesi University and in other tertiary colleges to ascertain how to make ethics education more effective in Ghana and beyond.

1.4. Theoretical Framework

The theory of intellectualism proposed by Socrates as the solution to ethical behavior is the basis for the theoretical framework for the research. Socrates proposed that no one knowingly desires what is a bad, implying virtue is knowledge (Jowett & Plato, 380 B.C. E). The theory of intellectualism proposes that ethical behavior could be stimulated through pedagogical methods. Mary Gentile and collegues through the Giving Voice to Values presents an intuitionist approach based the perception that people make input during ethical conflict based on values (Gentile, 2010) In effect the intuitionist approach encourages students and employees to learn how to engage in communication with the aim of voicing out their values within organizational culture; values. The believes that with constant role-plays and papers teaching how one voices out their values, students would be equipped to voice out values in any value-conflict situation. Just like Socrates, Mary Gentile and colleagues provide a pedagogical approach to teaching ethics. Though quite conscious of Aristotle's plea that a man is ethical not because of his knowledge of ethics but because of his engagement in ethical act (Aristotle, 350 BC), I believe that the knowledge and pedagogy of ethics in a well-structured environment using the appropriate methods can propel individuals into ethical behavior. Many scholarly articles have explored the essence of teaching ethics and methods for doing so. The prominent model is an integration of ethics into functional courses of study which scholars like Kohlerg proposed as the most effective way of teaching ethics. This paper seeks to reveal the effectiveness of the

pedagogy of ethics in Ashesi University College in training students to appropriately handle value-conflict situations by reviewing Giving Voice to Values as a course.

1.5. Research Method

This research is a qualitative research based on the philosophy of social constructivism. The method of data collection is through interviews with open-ended questions. The population under study is alumni of Ashesi University College. A sample size of fifteen participants was chosen using simple random sampling techniques. The qualitative method of data collection was through interviews; in person and telephone interviews. Data collected is analyzed manually to bring out themes and subthemes for interpretation.

In the next chapter, I analyze various scholarly articles concerning the model and methods for teaching ethics to ascertain which methods the research community discovered as being effective at teaching ethics

CHAPTER 2: LITERATURE REVIEW

Ethics education has become a prominent topic of discussion in the past decade, resulting from the outburst of scandals, economic meltdown and government mismanagement. The moral responsibility of knowledge creators, colleges and universities, is to ensure that their beneficiaries are instilled with the responsibility using the power in knowledge gained to improve the quality of economic and social life for all (Wilcox and Ebbs, 1992). Ethics education, thus becomes important for the realization of this goal.

Warnick Bryan, in his article 'Ethics and Education Forty years Later', examines the relevance of R.S Peters book 'Ethics and Education' in modern day. Peter defines education as a certain way of initiating students into worthwhile activities which includes history and literature as well as values of freedom, equality and democracy should manifest in school (Warnick, 2007). Peter emphasizes that education is a word like reform or cure; in that it implies that something has changed in the individual for the better (Warnick, 2007). This means there is no education without positive change in an individual.

Warnick in the article supports Peter's stance on education causing change, but equally proposes that change could be negative or positive hence the ambiguity to education. To education hope is attached that we become better by learning from others, hence a great disappointment awaits stakeholders if education is not able to satisfy our hopes (Warnick, 2007).

Thomas Lickona recounts the observations of Theodore Roosevelt, who believed that educating a person in mind and not morals educates a menace to society and that all other problems derived from the lack of morals taught in public schools (Lickona 1976) as cited

in (Berryhill, 2007). Roosevelt through his observation establishes the existence of Wanick's ambiguity in education, yet proposes a more sustained effort to making education a positive impact on individuals; educating individuals in morals. According to Roosevelt, the lack of teaching morals in public is the root cause of all other problems; insisting ethics education is the way out to solving these societal problems. Roosevelt's stance is validated by ancient philosopher; Socrates, that knowledge of ethics proves that one is ethical yet opposed by Aristotle, who stipulates that a man becomes ethical by doing the act itself rather than by pedagogical means. Their opposing views stimulates Plato's philosophical question, "Can ethics be taught?"

2.1. What is Ethics?

Ethics has been defined by many scholars, depending on the understanding of the concept or field. According to Aristotle, ethics are dispositions to act in certain ways. The Washington Ethical Society defines ethics as the specific value, standards, rules and agreements people adopt for conducting their lives. Most widely ethics is considered as the philosophical study of the rights and wrongs of human decisions and actions. Ethical values shape our actions and inactions and are the motivation for reacting in a particular manner to specific situations. Michael S. Pritchard in his article, "What is Ethics?", describes ethics as a complex, perplexing and controversial subject without any clear and concise definition, which sound like morality. Ancient ethical philosophers like Socrates, Plato and Aristotle equated ethics to morality and virtues, viewing these three as synonymous. Santa Clara University's Markkula Centre for Applied Ethics defines ethics as two ideas; first well founded standards of right and wrong that prescribe what humans ought to do and secondly the study and development of one's ethical standards (Velasquez, Andre, Shanks,

& Michael, 2010). It debunks the notions that feelings, social norm and laws are not ethics as they have a tendency of deviating from what ethics is.

2.2. The History of Ethics and Ancient Ethics

The beginning of ethics as a branch of human science is traced to Socrates (Parry, 2014). Socrates was the first to think extensively about moral life in the form of historical continuity and outlining moral theories as per his studies of human behavior (Parry, 2014). Ancient moral theory tries to provide a reflective account of an essential human activity so one can grasp what is of fundamental importance in pursuing it. Many ancient scholars like Plato and Aristotle built up on the ethics of Socrates until ethics metamorphosed into what is known today. Socrates' ideology on ethics is revealed through Plato's dialogues such as Republic, Phaedo, and Charmides. According to Socrates, a man worth anything looks only at one thing, whether what he does is just or not. Socrates presupposes that intellectualism is the solution to ethical behavior. He argues that no one knowingly desires what is a bad, implying virtue is knowledge and sufficient for happiness (Jowett & Plato, 380 B.C. E). Socrates' stance on intellectualism as the basis for virtue does not reveal the complexities of human behavior which has the tendency to desire things which are inherently bad for them.

Plato builds upon Socrates work as he brings to light the complexities of moral psychology as found in his mature moral theory. *For Plato, virtue is to acquire knowledge which is the basis and an extra mile of instilling in the appetites and emotion which cannot grasp knowledge- a docility to react in a compliant way to what reason knows is the best* (Parry, 2014). Plato reveals there is a tendency for individuals to take action harmful to them even though they have knowledge of the harm, defeating the Socrates theory of intellectualism.

Here, Plato distinguishes between reason and appetites. Reason knows what is good both for oneself and in the treatment of others whilst appetites are short-sighted and self-centered, pull in the opposite directions (Parry, 2014). Per Plato's assertion, appetites drive individuals to take harmful actions against themselves, which can be solved by ensuring appetites conform to the dictates of reason which will definitely perform actions that promote the good of the individual and others.

Aristotle like Plato disagrees with Socretes' belief that knowing the right always guarantees doing the right, recognizing that doing the right is not always so simple. He emphasizes that a person becomes virtuous by doing the act itself and not by pedagogical methods (Parry, 2014). Like Plato, Aristotle believes in the existence of appetites yet believes that appetites can fail to obey reason leading to unethical actions. Aristotle in his ethics masterpiece, Nicomachean Ethics defines virtue as a reliable disposition whereby one reacts in relevant situations with the appropriate feeling neither excessive nor deficient. According to Aristotle; the virtuous habit of action is always the intermediate state between the opposed vices of excess and deficiency (Aristotle, 350 BC). Hence, generosity is the virtue between the excess of wastefulness and deficiency of stinginess.

The ethical theories of ancient ethical philosophers reveals the ability for individuals to acquire a knowledge of ethics and the decision making process of doing the ethical action qualifying an individual as ethical. The theories of such philosophy formed the foundation of ethics education in recent times.

2.3. African Ethics

Nkrumah in his short piece *Society & Ideology* discusses the African view of ethics. This is imperative to this research as it forms the basis of assessing ethics education in Africa so that ethics education can be integrated with culture. He asserts that in the African tradition, man is regarded as a spiritual being, a being endowed originally with a certain inward dignity, integrity and value which opposes the Christian idea of the original sin and degradation of man (Nkrumah, 1964). This view of man reveals that man is innately born good or ethical according to the African society. This value of man serves as the theoretical basis of the African culture of communalism (Nkrumah, 1964). This made the African community an egalitarian one where the welfare of all and sundry was paramount (Nkrumah, 1964). Nkrumah argues that this system has been corrupted by colonialism which led to classism, Euro-Christian values as well as Islamic tradition. Nkrumah proposes that philosophical consciencism is a way to weave the African culture to embrace both Christian and Islamic principles whilst still maintaining our egalitarian principles and pulling all resources together for the re-institution of an egalitarian community (Nkrumah, 1964).

2.4. Can ethics be taught?

Plato's philosophical question, can ethics be taught, has been attempted by many; with some school of thought believing that ethics can be taught whilst others believe otherwise. There are countless reasons why people think ethics cannot be taught. One argument is that at the time of teaching ethics at the college level, most students have their values already been formed by societal norms and views; which has some unethical elements, rendering ethics education a waste of time (Williams & Dewett, 2005). Another argument is that

business is best conducted as a self interested venture, suggesting that ethics are not of prime importance in a business context (Williams & Dewett, 2005). So the dilemma is, can an ethics centered education for four years, drastically change the values of an individual built over eighteen years.? Universities are the appropriate institutions which inculcate the importance of ethics and should go as far as it can to influence the ethical reasoning of graduates (Fleckenstein, 1997). According to Socrates, ethics consists of knowing what we ought to do and such knowledge can be taught. (Velasquez, Andre, Shanks, S.J., & Meyer, Can Ethics Be Taught, 1987)

The educational system is a very important part of the moral education of a child. Their teachers and peers have as profound an impact on them as their parents and religious leaders do because they spend most of their waking hours engaged both in the classroom and other co-curricular activities (Awuah P. , 2009). Research provides some evidence that during pre-college years moral development continues but does not suggest a particular period when it ends (Williams & Dewett, 2005). From research, dramatic changes occur in the young adult in their 20's and 30's in how they use their problem solving skills to deal with ethical issues. During this stage, they begin to do an introspective analysis of their role in the community. (Velasquez, Andre, Shanks, S.J., & Meyer, Can Ethics Be Taught, 1987).

King and Mayhew's review of the literature on moral development during college identified 29 studies that found college education was positively associated with moral development as measured by the defining issues test, only one study proved otherwise. (Williams & Dewett, 2005).

2.5. Teaching Ethics

Callahan, 1980 suggests five goals for courses in ethics; stimulating moral imagination, recognizing ethical issues, eliciting a sense of moral obligation, developing analytical skills and finally tolerating and reducing disagreements and ambiguity. Powers and Vogel (1980) propose a final aim which is integrating managerial competence with moral competence. According to R.S Peter, there is no education without change. Hence, the aims proposed by Callahan, 1980 and Powers and Vogel, 1980 emphasizes the hopes attached to ethics centered education.

In a bid to ascertain the views that ethics can be taught many scholarly articles have been written outlining the right procedures for teaching ethics to students in both undergraduate and graduate schools. There are many alternatives for teaching ethics in an undergraduate or post-graduate course. The obvious models are first, the stand-alone one-semester, possibly compulsory, ethics module taught by suitably qualified ethicist, and the second is the more detailed approach where ethics is fully integrated throughout the curriculum (Mcdonald, 2004). Ethics teaching practices range from single ethics courses to integration of ethics into functional courses with other methods such as role plays and case studies.

2.5.1. Single-Course/Integration Pedagogy

The most common method of teaching organizational ethics and business ethics is to first study the strengths and limitations of different ethics understanding theories and then apply the theories to macro organizational ethics policy with most ethics courses have been able to do well but have not well handed our dimensions that actually stimulate ethical behavior (Nielsen, 1998). Nielsen 1998 proposes in his journal article "Can Ethical Character Be Stimulated and Enabled?", that "a single-ethics course which covers the potential five

dimensions of an organizational ethics course and can be easily taught for a fourteen-week period by joining cognitive understanding, affective concern and effective political method can stimulate and enable ethical character." He proposes ethics understanding theories, policy and individual level issues, ethics stories in the form of cases from the ethical experiences of past and current students, and the different types of action-learning methods as the five dimensions of an organizational ethics course. Kirk Hanson, an advocate for separate ethics courses believes this is the most effective way of teaching ethics. He proposes that schools that argue against teaching ethics separately have failed to address the subject adequately (Noah, 1987) as cited in (Mcdonald, 2004).

Kohlberg(1988), contradicts Kirk as he argues that the isolation of ethical discussion from other disciplines through the use of a discrete course, has been criticized for the potential to give students a false impression of the real world of business by separating ethical considerations of real-world business consequences. Many scholars, philosophers and writers have advocated that an integration of ethics into the entire curriculum, particularly the functional courses is a more effective way of teaching ethics to stimulate the desired ethical behavior than a single-ethics course. Gandz and Hayes (1988) propose that there should be a full integration of ethical consciousness, analysis and choice within all discipline in areas of the business curriculum supporting Kohlberg's claims. Mcdonald 2004, argues that Steering committee assessing the pedagogy of ethics determines that providing a concentrated teaching forum for ethics is probably not as useful as ethics components taught within each relevant area of study such as accountancy, marketing and information technology. The integration of ethics into functional courses solves the issues proposed by Kohlberg as it reveals students to the ethical pitfalls and issues available in

the specific-industry fields, providing them with a framework of awareness of such issues, and possible analysis using ethical model but does not necessarily stimulate ethical behaviours amongst students. Mcdonald(2004), further argues that the best individuals to teach business ethics are those grounded in normative philosophy and ethical theory, but with an acute sensitivity to the business circumstances in which ethical decisions are being made.

In the journal "Teaching Ethics" by Rogers Franci published in 2011, he establishes that at Bayor University ethics is well integrated into the functional courses. He argues that the most important aspect of teaching ethics is to make professors and faculty comfortable about teaching ethics by stimulating frequent faculty discussions on ethics with field experts sharing ideas on current ethics trends in business. A fully integrated ethics program using industry-specific examples help students understand not only the temptations of unethical behavior, but how their decisions have consequences outside of just their personal reputations (Rogers, 2011). Rogers reveals another dimension of teaching ethics focused on both the faculty emphasizing that ethics courses would only be effective if tutors are comfortable at teaching it.

2.5.2. Service Learning Pedagogy

In contradiction to Kohlerg, Fleckenstein(1997) argue in her journal "Service Learning in Business Ethics" that research suggests that the traditional way of integrating ethics into required functional courses actually results in a decline in moral reasoning. It is suggested that ethics education needs to be personalized based on the individual student and that there is a need for experiential learning methods. She suggests a service learning pedagogy to educate students in ethics. There are four criteria necessary for stimulating learning from

experience. First projects must stimulate interest and should be intrinsically worthwhile. The project should present challenges that inspire curiosity and they must cover a considerable time span and be capable of future development.

In like manner, Barber and Battistoni(1993), support Fleckenstein stating that service is often segregated from civil responsibility, and is instead associated with altruism or charity – a supererogatory activity of good men and women rather than obligatory activity of responsible citizens. The civic view of services emphasizes mutual responsibility of and the interdependence of communities. It is not an idea of the privilege helping the less privilege, but the fact that free, democratic community strives on mutual responsibility. This method of teaching helps in the process of letting students discover their roles in the community which Velasquez et al (1987), identify as a critical mental process students in colleges undergo.

2.5.3. Case Studies/Role Plays/Drama Pedagogy

Apart from the models above, there are scholarly articles portraying how ethics should be taught outlining the effective methods of teaching ethics. Not withstanding the method of teaching ethics, the institution must ensure that it is able to demonstrate the students' achievement of learning with regards to ethics (Laura P. Hartman and Patricia H. Werhane, 2010) as cited in (Odrakiewicz, 2011). The theoretical perspective of teaching ethics is to have students analyze cases that present difficult ethical issues and propose solutions on a casuistic basis. Case studies have been adopted as a method of teaching ethics. The best way to teach integrity competence in management is through case study as a role-play or video supported case study (Odrakiewicz, 2011).

Garaventa, 1998 who builds on the contributions of Odrakiewicz argues that the current mode of teaching business ethics such as case studies and seminars has not changed, though the topic of business ethics has gained much attention. He argues that plays are more useful literature in teaching ethics as it attempts to inculcate moral and ethical values since they more sharply address the interactions of characters and the reader becomes more involved in their situations. Plays break the cycle of moral apathy amongst readers through this unique characteristic. He proposes that plays such as An Enemy of the People, Death of a Salesman and Glengarry Glen Ross raises many questions relating to business ethics hence could be used as focal points of discussion for analyzing business ethic scenarios (Garaventa, 1998).

2.5.4. An Alternative Method

In complete deviation from scholars stated above, Koehn, 2005 introduces another dimension of teaching ethics by ascertaining that the real problem is our human tendency to game the system in order to gain what we think is in our self-interest. He reechoes that the classroom experience should be transformational, leading students to assess their values and assumptions agreeing with R.S Peter that there are hopes attached to education much more ethics education. He proposes a three-dimensional way of teaching ethics thus, investigations into personal meaning of money, a parabolic encounter and a major shock to the system. He asserts that a deep understanding into how students viewed money was a pathway to self-discovery and knowledge. In the article, money is defined as a vehicle for individual desires (Koehn, 2005). Parables are extremely useful short tools used to stimulate critical analysis and challenges students' conventional responses to life. Koehn reveals that he makes students analyze the play An Enemy of the People in order to change

their conventional thinking about whistle blowing and analyzing their assumptions about unethical behavior critically revealing an element of case study as proposed by Garaventa, 1998.

2.5.5. Action-based Method

The 2009 US credit meltdown raised brows as to how business leaders have been trained in the past to develop awareness of ethical issues they are likely to encounter in their careers (Gentile, 2010). Alternatively, they are taught to analyze ethical issues using the numerous ethical theories such as utilitarism, virtue and deontology which are all insufficient methods (Gentile, 2010). Most recently another addition to the methods of teaching ethics is Giving Voice to Values developed by Mary Gentile and colleagues. The curriculum is based on the assumption that most individuals would like to bring their entire personality to the workplace which includes their skills, ambitions and values. Giving Voice to Value focuses on developing the scripts and implementation plans for responding to the commonly heard reasons and rationalizations for questionable practices and role-playing the delivery of those scripts (Gentile, 2010).

Finally, Pizzolatto and Bevill, 1996 undertook a research to ascertain the best methods of teaching ethics from the perspective of graduates. With a sample size of 395 graduates, the research evaluated the effectiveness of the various methods graduates proposed were used to teach the ethics. The most frequently used methods have been class discussions, faculty lecture, assigned text reading and case analysis. Role plays were the least used methods of teaching ethics. According to the research, students' respondents rated class discussion (40%) as the most effective in covering the issues of ethics. The second was case analysis, which had 12% of respondents validating its effectiveness. Faculty lectures had 10% of

respondent validating its effectiveness with only 3% rating role plays as an effective method of teaching ethics. Though this study suggests with empirical evidence the most effective methods of teaching ethics, the study was conducted over a decade ago and may not be irrelevant to these modern times characterized by globalization, the increasing dynamism of ethical issues and pedagogy methods and upsurge in corporate scandals.

2.6. The Ashesi Education

The Ashesi Educational System (AES) is an intentionally crafted educational model founded on pillars of Leadership, Scholarship and Citizenship that seeks to imbibe skills of ethics, critical thinking, problem solving and community empathy in students. The learning goals of the model are; Ethics and Civic Engagement, Critical Thinking and Quantitative Reasoning, Communication, Leadership and Teamwork, Innovation and Action, Curiosity and Skill and Technological Competence. The learning goals reveal Ashesi's commitment to building a new Africa of ethical leadership. There are unique cultures that interlock the classroom ethics taught and learnt with social ethics. The aim is to help students build ethical mindsets both in the academic sphere and the social sphere.

The Ashesi Honour code system is the ethics pride of the institutions and a great selling proposition. The code which was adopted in 2008 and voted into force by the student body who became the custodian of the code and went to any heights to protect it when it came under attack by the National Accreditation Board. The Honour Code is a bold step that moved the institution towards a building a unified trust community. The code holds students responsible for each other and ensures all examinations are taken without invigilators proving that African students have the capability to be honest and upright if the right education focused on ethics is provided. The code which states that "I will not

cheat, lie, or steal or tolerate anyone who does" spearheads conversations on ethics emphasizing on the individual being ethically upright and holding his environment (friends, colleagues, staff and faculty) to do same. This enforces a personal intuition of ethical uprightness and places a responsibility on the individual to be concerned about the ethical fibre of his or her colleagues. Hence, a colleague's behavior is your concern showing the essence of community which is an Africa phenomenon as described by Nkrumah, 1964. As a liberal art college one unique set of courses which focus on ethics is Leadership Seminar I-IV, which is preceded by Giving Voice to Values (GVV). These leadership seminars, GVV inclusive, are aimed at building ethical value, eroding old unethical mindset, imbibing the attitude of being responsible for the other and giving students the moral courage to make and voice out ethical decisions regardless of the consequences associated with their stance. The ethics curriculum of Ashesi University has evolved tremendously. In Fall 2010, the university adopted the Giving Voice to Values Curriculum by Mary Gentile. It had a pilot of the course-study in Spring 2010 with 49 freshmen students and based on the feedback received, it scaled up the for all freshmen in the following year (Hallberg Adu, 2010). With strict regards to the Gentile curriculum the Ashesi pilot examined students with a tale of two stories, discussed enablers and disablers, undertook the Myer-Briggs Personality test and a role play with three different scenarios. In the final evaluation of the pilot project of the course 71% of the respondents recommended course for freshmen next year, 19.4% recommended course, if improved whilst 9.7% recommending the course if it is in a different format. None of the students thought the course was not worth recommending. This shows how impactful the course was for students. Some recommendations made for future GVV programs were an

introductory session about values, more lecture hours for the course and an opportunity for trained alumni to teach the course. (Hallberg Adu, 2010)

At present, Giving Voice to Values has evolved into a 5-week seminar-style course with lectures scheduled once a week exposing students to the curriculum proposed by Dr. Mary Gentile and colleagues. The course is usually co-facilitated by trained alumni who have exposure to the corporate environment, hence can provide real-life examples of corporate value-conflict situations students are likely to face in the corporate environment. The course promotes class discussions, role plays and reflections from students to ascertain the skills acquired through the course (Awuah R. , 2014). After the inception of the course since 2011, the effectiveness of this course has not been measured and that's what this paper seeks to do. To ascertain how useful this course has been in dealing with value-conflict situations to graduates who undertook the course in 2011.

2.7. Solving Literature Gaps

Many research papers and journals focus specifically on schools in Europe, America with little information on Africa, particularly Ghana, with emphasis on business ethics. This paper also seeks to improve on the pedagogy of ethics at Ashesi University, Ghana provides literature on the ethics education in Ghana. Ashesi focuses on four major programs; Business Administration, Computer Science, Management Information Systems and most recently Engineering.

CHAPTER 3: METHODOLOGY

The Giving Voice to Values curriculum offers opportunities for students to practice voicing out their values in any ethical dilemma by analyzing the reasons and rationalization and taking advantage of enablers in order to voice their values (Gentile, 2010). This research seeks to unveil the different approaches sampled graduates adopt in reaction to value-conflict situations they face to ascertain the level of success of the course. Ashesi has an integrated approach to teaching ethics as ethics are fused into functional areas of study. Research instruments for this study are structured to capture graduate thoughts on how the pedagogy of ethics instruction can also be improved at Ashesi University.

This chapter reveals the method of sampling, data collection and data analysis as consistent with the qualitative research environment. In the chapter, I outline thesampling strategy, population and sample size and data analysis methods providing adequate justifications for my choices.

3.1. Research Questions

Research question one (RQ1): Is there an association between the way an Ashesi graduate who experienced the GVV course handle values conflict situations in the workplace compared with those who did not experience the course.

Research question two (RQ2): From the perspective of Ashesi University graduates, how can the way ethics is taught at university be improved in order to better prepare graduates to handle values conflict situations in corporate Ghana.

3.2. Research Design

This research is a qualitative research aimed at tapping into participants' interpretation of their experiences with values conflict situations in the Ghanaian corporate environment. With a goal toward understanding in depth the viewpoint of a research participant concerning the pedagogy of ethics instruction, and the reality of values conflict situation in corporate Ghana a qualitative approach to research is more applicable. This research does not claim generalizability but rather claims to represent the viewpoints of the participants studied.

The qualitative approach adopted for this research is Applied Research, specifically Evaluation research. Evaluation research is chosen because the focus of this research is to access the effectiveness of an educational course whilst developing solutions to improve the pedagogy of ethics. From Research Methods for Everyday Life (Vanderstoep & Johnston, 2009), evaluation research focuses on assessing the effectiveness of a particular program or course of action in solving a particular problem. It is used extensively in education, where researchers compare the effectiveness of various teaching models. Applied research methods, action and evaluation research, result in proposals and include recommendations for change or improvement, which is the intended outcome of this research (Vanderstoep & Johnston, 2009).

3.2.1 Population and Sampling Strategy
The target population for this research is all Ashesi University graduates in the 2009 and 2014 graduating classes. The 2014 graduating class is chosen because it was the first group to experience Giving Voice to Values as a five-week seminar-style course in Ashesi University. The 2009 graduating class on the other hand did not experience the Giving

Voice to Values course hence a suitable control group to be compared with the 2014 class. The target population consists of approximately 260 Ashesi alumni. However, the accessible population is all alumni within this range with their current contact details in terms of email, phone-numbers and other social media account details with the Alumni Relations Office of Ashesi University College. This accessible group consists of 145 individuals which is the sampling frame for the study.

Though the study is qualitativeresearch , probabilistic sampling strategy was used in the selection of all participants to be included in the study in order to reduce bias.

Participants were selected through simple random sampling procedures below;

1. Obtain the list of all alumni in the relevant year groups (2009 and 2014) from the Ashesi Alumni relation office

2. One year group at the time, arrange the list obtained for each year group in alphabetical order.

3. To select eight number of alumni from each year group

4. Divide the total number of names on the list by 8 to obtain an nth position.

5. Names with the multiples of the nth position would be selected for the sample.

6. Write out names of selected sample to be emailed by the Alumni Relations office

7. Selected prospective participant who decline participation are replaced by individuals next in line on the list or individuals working in the same firm with them who were not selected for the research.

All selected participants were communicated to by the alumni relation office of Ashesi University College with a follow-up phone call to schedule interviews.

From the procedure above, a sample size of fifteen Ashesi graduates were selected and interviewed for the research. Qualitative research studies typically have much smaller samples that quantitative research studies' 20-35 participants is not unusual. Sample size is considered sufficient when the criterion of redundancy is met (Vanderstoep & Johnston, 2009). The inclusion criteria for sampled participants in the research are Ashesi alumni of the 2009 and 2014 graduating class who are currently working in Ghana either self-employed or working for a corporate organization in Ghana. The age ranges of the sample population are between 24 and 35 years for both genders. The sample populations all have a Bachelor degree in one of Ashesi's three courses; Business Administration, Computer Science or Management Information Systems. The sample population is limited to alumni working or who worked in Ghana it the last two months. This is because the geographical limit of the study is Ghana. The study is not limited to only Ghanaians. Any Ashesi alumni of any race or nationality could be participants so far as they work in Ghana.

3.3. Data Collection and analysis

The method of data collection was through guided interviews; blending both structured and informal interview questions. Structured interviews are used mainly because they provide more data collection control and hence less dependent on intuition and the skill of the interviewer (Vanderstoep & Johnston, 2009). Structured interviews are more preferred for the evaluation research method because the results of the interviews are more comparable hence common patterns and trends can be generalized and recommendations can be made. Most interview questions are open-ended questions and will use the single-issue format in order to stimulate story-telling. In order to develop a robust research instrument/interview guide, mock interviews were conducted using three individuals; a student, 2009 alumnus and 2014 alumnus. Initially, the research aimed to take a structured interview approach of

data collection, but after interviewing these three it was realized that some responses by participants needed further questioning and, clarifications hence a guided approach to interviewing is more preferred. The mock interviews revealed a need to change, reword and rearrange questions on the interview guide. The mock interview with the 2009 alumnus revealed that the case was too simplistic having a black-white approach to ethics. From Dr. Mary Gentile's book, many ethical situations do not come as black or white but there also exist some gray areas too. As such, the case was changed to incorporate value-conflict situations which reflect the concept of right versus right ethical dilemmas as discussed in Giving Voice to Values.

Data obtained from interviews ranging from 30 minutes to an hour and twenty minutes were utilized as primary data for the research. During interviews, notes were taken and the entire conversation recorded upon consent from the participant to help the researcher remember all conversations engaged in.

The analysis of qualitative research notes begins in the field at the time of observation, interviewing as researcher identifies problems and concepts that help in the understanding of the situation. The first formal analytical step is documentation. Formal systems of analyzing qualitative data are coding techniques, grouping similar kinds of information together in categories and relating different ideas and themes to one another (Rubin and Rubin, 1995). Seven audio recordings of the interviews were transcribed whilst eight were analyzed through repeated listening of each audio twice. Transcribed data were analyzed through searching for common keywords such as "integrity" and "consequences". Also, common topics concerning value conflict situations encountered in the workplace and

strategies adopted were also analyze to deduce recurring themes and sub-themes. A similar approach was used to analyze audios which were listened to repeatedly.

3.4. Ethical consideration

This research included human subject whose rights and freedoms needed to be upheld throughout the research. The participant clearly understood that the participation in this research was voluntary and has the right to withdraw from the research at any point in time. Potential participants were contacted on phone or through social media to confirm their participation in the research. At this point two potential participants confirmed their inability to participate in the research hence new participants were recruited as replacements. Participants were issued consent forms to sign as proof of consent before or after interviews on scheduled days. The consent forms explained the goal of the research and the relative benefits and risk they are likely to face as participants of the research. The research does not involve deception of participants, disclosure of the participant's name and punishment of the participant. All notes and recordings taken from the research would be destroyed after the research is published. Research participants would be given a copy of the published research by virtue of being participants in the research upon request.

The topic of ethics and value-conflict situations at the workplace is a sensitive and nearly private issue; hence participants declare their interest to participate before they are interviewed as respondents for the research. Due to the sensitive nature of ethical issue, the identity of all participant were not released as described earlier. In order to get alumni fearlessly sharing their experiences, I assured them of confidentiality and the fact that their participation was a contribution to making the pedagogy of ethics better.

3.8.1. Summary

The methodology above answers the questions posed by Creswell; what knowledge claims are being made, the strategies of inquiry informing procedures and the methods of data collection (Creswell, 2003). It also provides how sample size would be selected from the accessible population and how the data collected would be analyzed to arrive at findings to be discussed in the next chapter.

CHAPTER 4: FINDINGS AND DISCUSSION

In this chapter, I outline the findings of the research based on data collected. Starting with the demography of participants and then moving to changes in perceptions of ethics created

by the Ashesi culture. I later analyze the values conflict situations experienced by Ashesi alumni in corporate Ghana, and the common reasons and rationalizations experienced in most work environments. Furthermore, I outline the motivations for ethical behavior amongst Ashesi alumni as well as strategies adopted to handle values conflicts.

4.1 Demographic Characteristics of Respondents

Fifteen participants between the ages 24-35 were randomly recruited for the research and classified based on economic background; high, medium and low earners, based on parent's income whilst in Ashesi University College. 20% of participants come from low earners background whilst 33.3% and 46.6% constituted medium and high earners respectively. Eight participants were selected from the 2014 graduating class whilst seven were from the 2009 graduating class of Ashesi University College across the Business Administration, Management Information System and Computer Science majors. Most participants had Business Administration majors and with only two MIS and CS majors probably because Business administration students are in the majority. Participants have had at least a year's working experience in corporate Ghana with their working environments classified as Ashesi, government organizations and private local/ international organizations. Interviews were conducted in person and on telephone based on availability of participants. The table below shows a breakdown of the demography of participants with coded names; names indicated in the table are not the real names of participants of the research.

Table 1

Demographic characteristics of research participants

Participant & Notation	Age	Gender	Economic Background	Monthly income	Ashesi Financial aid	Corporate Environment (Sector)
2014						
Kwame (K)	25	Male	Medium	1000-2500	Yes	Private
Selassie (S)	24	Female	High	2501-4000	Yes	Private
Ryan (Ry)	24	Male	Medium	1000-2500	No	Private
Florence(F)	24	Female	Medium	1000-2500	Yes	Private
Maureen(M)	24	Female	Medium	1000-2500	Yes	Ashesi
Felix (Fl)	26	Male	High	--	No	Entreprenuer
Robert (R)	28	Male	Low	1000-2500	Yes	Private
Rich (Ri)	25	Male	High	> 4000		Ashesi & Private
2009						
Ken (Kn)	30	Male	High	2501-4000	Yes	Private
Selorm (Sl)	34	Male	Low	> 4000	Yes	Private
Maxwell(Mx)	33	Male	High	2501-4000	No	Public
Ruth (Rt)	30	Female	Low	> 4000	Yes	Ashesi
Josy (Js)	30	Female	High	2501-4000	No	Private
Joy (J)	29	Female	Low	1000-2500	No	Private
Kobina (Kb)	35	Male	High	2501-4000	No	Private

Responses by the various participants are denoted by their notations as seen in the table above. The researcher's questions are labeled D: representing Dorcas.

4.2 New perceptions created by the culture of ethics in Ashesi

According to the respondents, the ethical culture of Ashesi University College shaped their perception about ethics and influenced their thoughts on the topic. All respondents said that Ashesi added on to their ethical fibre by introducing an element of ethical action instead of being dismissive when conflicts arise.

D: How has the Ashesi education changed your perception about ethics and ethical action?

K: A lot, a lot. Before coming to Ashesi, I found it alright to help someone out in exam because you felt you were doing them good, thinking of it now, you are actually helping the person not to help themselves,… harming the person

M: Ashesi made me more vocal about it. It made me concerned about if other people are cheating. …I realized it affects me if someone around me is cheating because its reflects on me

S: I wouldn't say it changed my perception per se because a lot of it were stuff I was already practicing maybe according to honour code. Maybe a new thing that it added to me was to go and report if a saw someone cheating

D: How did Ashesi change your perception about ethics and ethical action?

Sl: Ashesi confirmed what I believed in. The addition would be the need to do something about it. This reveals that an element of ethical action is ingrained in the culture of Ashesi which graduates are exposed to during their college years.

Rt: I would say the deliberate effort to teach ethics makes you take time to think about ethical dilemmas, you actually take your time to think about scenarios, whereas before you just go into it without considering all scenarios

Mx: Ashesi make you conscious of it. First, you were indifferent … gradually, because no one is doing it, it gradually becomes a norm and it becomes a habit. So normally you leave Ashesi with the habit of wanting to the right thing.

Interviews revealed there has been a paradigm shift in mindset about ethics before and after

Ashesi for many participants in both graduating year groups. The Ashesi ethics grooming

enables one to anticipate possible dilemmas which can be resolved through carefully

developing scenarios in order to make informed choices. For others, Ashesi ethics culture

was just a confirmation of all they had believed in and made them more confident about it.

D: How did Ashesi change your perception about ethics and ethical action?

J: I grew up prim and proper girl, I never broke the law…, Ashesi boosted my confidence about ethics". The overall sentiments of alumni about a change in perception after their education in Ashesi is captured by the following statement made by the third 2014 respondent

Ry: … you know this shouldn't be done this way. This isn't right. But majority of the people, 9 out of 10, make it feel right, but it is really not right. So that is what Ashesi taught me and gave me confidence to stand in that one percent of the people that feel is not right.

4.3. Value Conflict Situations in Workplace

From the data collected, only three of out of eight 2014 graduates interviewed could appropriately define the term values conflict situation though they had been introduced to it over the course of their first year in Ashesi whilst they experienced the GVV course.

D: What do you understand by the term value-conflict situation?"

S: A what? I don't remember. I can use my head to explain it, but I don't really know what it is. I won't try. I'm not sure". "Even as at the time I was finishing school, GVV was long gone."

Ry: Can you just brief me on it

M: Did they teach us. Maybe not during my time. Like when your values are conflicted. I don't remember them teaching us.

Below is a pie chart explains categories of 2014 graduates in defining the term values conflict situation.
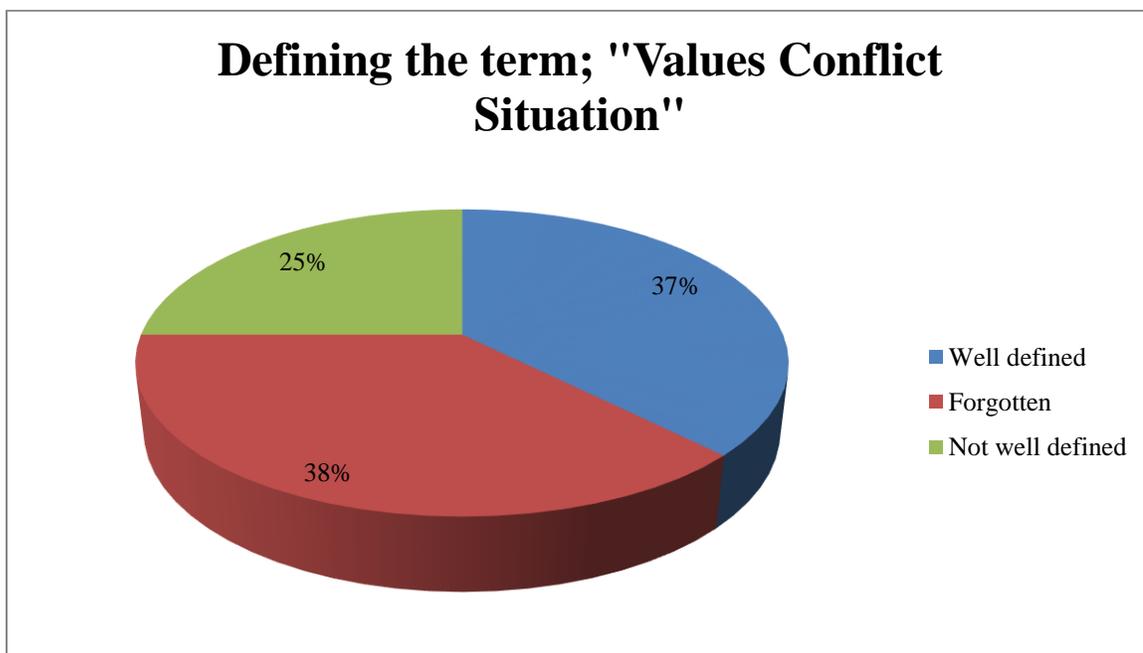

Figure 1. Defining the GVV term "Values conflict situation"

For some 2014 graduates who appropriately defined the term, the understanding of it was

lacking.

D: What do you understand by the term values conflict situation?

K: Value conflict situations- two different people and two different values that we believe in. We believe in what is right and what is wrong so do you. What is right in my opinion in my situation might not be the same as what is right in your situation, can't find a common ground as to what is right

D: Have you been engaged in any value conflict situation since you started your professional career?

K: Maybe.

Though before the above conversation, Kwame had shared some experiences in a bid to answer the case question, which can be classified as a value conflict situation

K: I had a lot of friction between the manager who hired me because I felt like i was being exploited. .. In such as situation you have, it got to a point where people realized that the manager was not doing their work, it was the subordinate doing it and was presented as the manager's work. in such a situation are you going to keep quiet about it? I'm going to keep quiet about it…

The term could not be remembered as an academic term studied under GVV but rather as

a term that can be logically defined. Many of the 2009 participants who gave defining the

term a try were able to adequately bring out the fact that it was a situation that conflict with

one's values..

4.3. Engagement in values conflict situations

Data collected revealed that all participants have been engaged in value conflict situations

with some situations coming along with very high stakes such as loosing one's job. All

participants within the first year of work experienced some values conflict situations. Only

one participant emphatically acknowledged her experience of values conflict situation, yet

could not provide examples of the situations.

Only 26.6% of the stories shared by alumni when asked to narrate a values conflict situation were financial in nature, that is, money related whilst 66.66% were not financial in nature. Nine of the values conflict situations experienced by alumni involved superiors with three involving peers and two involving subordinates. The stories shared about subordinates were all shared by alumni working in Ashesi or who had worked in Ashesi in 2015, hence subordinates as defined in this context are students. Some values conflict situations also involved external organizations or individuals who are considered partners to the organization.

4.3.1. Bribery

Alumni who worked with a private local organization that directly deal with government organizations as well as entrepreneurs are likely to face value-conflict situations involving bribery.

D: What are the common reasons and rationalization people give to perpetuate unethical action in your company?

S: We work with a lot of government agencies. You quickly learn that I mean nothing, gets done, nothing gets done if you don't tip off someone or you don't give them a tip for something they should be doing anyways"

Felix, an entrepreneur, shared that obtaining a license especially in the oil and gas sector came with high stakes of bribery. He shared that sometimes people ask for a 10% stake in your company in order to offer you a contract for the sale of petroleum products. From discussion, I learned that most bided contracts require some form of bribery in order to secure it. Felix share in disgust for the corporate system created in Ghana.

Fl: it is the system. The system is so corrupt, it is so rotten!! It is just the system we have created and we have make the system look so corporate.

This proves how normal bribery and other unethical behaviours have become a norm in corporate Ghana making it even abnormal to act in an opposite direction. Some entrepreneurs have navigated this by sourcing their supplies directly from companies abroad with little local partnerships which could be detrimental to their existence and success locally.

4.3.2. Results not Process
From the interviews conducted, most organizations in corporate Ghana are results-oriented more than process-oriented. Performance is however the standard. One must just ensure you are delivering result, no one really cares about the how.

D: What are some of the reasons and rationalizations people give for unethical behaviours?

F: Interestingly for my company, we always look at results. it is results driven, figures are going up then you are doing well. We don't really consider process, consider the results.

This quote portrays the sentiments of Florence on her organization's focus on performance instead of process and performance. She shares that, the organizational focus results in individuals engaging in unethical behaviours just to produce result!

4.3.3. Sexual offers as values conflict situation
Sexual offers to female employees as bait for favours, business contracts or deals were very famous and usually a no to such offer warrants a "no" the offer, proposal or favour. Florence shares her experiences and knowledge of this discourse in the corporate environment.

D: Tell me about some reasons and rationalizations people give for unethical behaviours

F: … I've heard a whole lot of people saying that in the corporate world women do all these things to get deals."

D: Tell me of a value conflict situation you encountered?

F: …I wanted a sponsorship from a big multinational company for our event. I'm telling him what is at stake and he is asking for a sexual relationship. … you want to be known for getting things done. You know it is a plus for you.

FL: In some top banks in the country, ladies are used as bait to secure highly influential potential clients who have some sexual interest in these ladies Hmm the aspect that blew my mind were stories from my friends about female stuff and even it happens to guys. … people up the corporate ladder ask for sex in exchange for a job or new role. Both female and male graduates need some training on how to cleverly maneuver such sexual offer in carrying out their professional duties.

4.3.4. Ownership of work

Another common values conflict situation alumni encountered in the workplace was with

regards to ownership of work. Two alumni expressed experiences of times where superiors

received praise and accolades for the work they had done with no input whatsoever from

individuals receiving the awards for it.

Fl: Being in an environment like that, if care is not taken you tend to become envious in situations like this. One equally common value –conflict stories an alum shared was about writing a Masters' thesis for some superiors. From what I was told, , people are willing to pay thousands of Ghana cedis to individuals who can write their thesis for them. Felix shared an example of a recent case of involving another Ashesi alum whose superior wanted him to write out his thesis.

4.3.5. Value Conflict Situations at Ashesi

Alumni who work in Ashesi University college acquiesced to the fact that they hardly faced

values conflict situations; the most occurring value conflict situation was relational in

nature. Alumni who served as faculty interns expressed the fact that due to previous

relationships they had with some students also students of the college before they became

alumni they experience some dilemmas in terms of marking students' scripts especially

when they know who these individuals are.

M: It seems like you hold the future of your friends and other classmates retaking the course and sometimes this thought crosses your mind." Many have navigated this situation by

requesting students to provide their identification number instead of their names on their quiz scripts.

4.4. Common Reasons and Rationalization in the Ghanaian Corporate Environment

In Giving Voice to Values, one of the main aspects is to identify reasons and rationalizations in one's organizational context, and develop adequate counter arguments for these rationalizations. The identification of rationalization would involve in-depth study of the organizational dealings and individuals. From the interviews, it was realized that 2014 participants had not done a mental study of the organization to bring out reasons and rationalizations. The question prompted a quick scan of the observations and conversations in the organization to be able to identify rationalizations defeating the essence of GVV helping alumni realize rationalizations in the workplace and consciously develop and practice counter arguments to solve them. The most popular rationalization that almost cut across all field were "it happens everywhere". From interviews conducted by alumni working in government agencies and private companies that deal with government agencies are often faced with reasons and rationalizations such as ', 'everyone is doing it' and " it is a connection system". In issues of bribery, rationalizations such as 'hand go hand come' and 'you need something, you have to give something' are common. For financial institutions such as banks and auditing firms rationalizations like "time constraints" and "its not my job" is frequently used. For financial institutions directly involved in tax assertion, rationalization like "why should I pay more when I can pay less" is one common. In this sector too bribery of the tax man in order to pay less is almost the norm..Through conversations with one alumni, he shared that many at times alumni frequently discuss values conflict situations they face with their fellow alumni. Gradually,

one popular reason and rationalization given by fellow alumni in order to encourage unethical behavior is "are you the only Ashesi alumnus."

D: What are some of the reasons and rationalizations that people give to perpetuate unethical action?

Fl: The example of the Ashesi friend I gave you who told me "you are too known! Are you the only one who went to Ashesi" – this was in a bid to let him see that what he was deciding to do was wrong.

4.4 Motivation for Ethical Behaviour

Data showed there were many motivations for ethical behaviour amongst alumni in the professional field. These motivations are categorized into four main themes which are upholding values/ integrity, preserving the Ashesi brand, long-term consequences and faith-based choices.

4.4.1. Preserving self integrity/values
Self integrity is one vital reason behind ethical behaviours in the corporate environment. Most alumni interviewed seek to build a personal brand of integrity in the workplace. Majority of the alumni through their stories revealed that in a bid to stand up for their values such as self-integrity, they refrained from acting unethical.

D: What are the risk and benefits of the decision you had to make?

F: If I say yes to him, I have compromised on my values, my reputation was at sake from both ways. No to him had a big impact, yes had a big impact

S: The risk was that I would put my integrity on the line if there ever was an audit, I would put my integrity on the line.

Some alumni shared that they had built a brand of integrity for themselves, known to all and sundry in the organization, hence did not give in to values conflict situations to maintain that brand.

M: But everybody knew that if you are doing any 'basaba' thing don't involve Maxwell". The sustainability of this plan requires a consistent choice of ethical decisions in values conflict situation.

4.4.2. Preserving the Ashesi Brand

Preserving the Ashesi brand was identified as anothermotivation for Ashesi alumni to be

ethical in their professional environment. The brand of Ashesi is one that seeks to produce

ethical and entrepreneurial and most alumni interviewed hinted that. Kwame iterated that

the brand of the school would continue to be strong if students realized that they have a

part to play in building and maintaining the brand.

K: The brand of Ashesi that its students are over achievers would only work if you also play your part." It was interesting to note that some graduates upheld high ethical standards in a bid to maintain and protect the Ashesi brand.

D: What were the risks and benefits of the decision you had to make?

Rh: The benefits where that I would be upholding Ashesi's values system. An alumni working at Ashesi explained.

The creating and maintenance of a great brand requires the collective input of all

stakeholders particularly alumni and it was refreshing to realize that some alumni still had

that in mind.

4.4.3. Long-term Consequences

Long-term consequences was the second highest motivation for ethical behaviour. Long-

term consequences in this context are (1) the consequences of one's action and (2)

maintaining a clear conscience in the future.

D: What are the risk and benefits of the decision you had to make?

Sl: What would happen if it is found out that I actually did it for him." This portrays some fear of the unknown which are the consequences of actions and decisions of the now.

D: What are the reasons and rationalizations for unethical behaviour in your company?

R: Everyone is doing it

What are the counter arguments you give to such rationalizations:

R: One thing about me is that I don't do it because everyone is doing it. I don't like following the crowd. I do it when I feel comfortable with it and that is after considering the consequences

4.4.4. Faith-based choice
The data show that four of the interviewees make ethical decisions based on faith principles

from the bible. Interview transcripts reveal responses littered with faith jargon.

Mx: You can always look at the bible and eternity and God's will.

K: I'm a Christian and I have the belief that whatever that I have is not a result of someone's doing or what I will do... my existence does not solely depend on this. From interviews conducted, their religious background influences their decisions during values conflict situations. Maxwell shared a biblical proverb saying "a good name is better than riches" portraying a reason why he has built an ethical brand for himself.

It was clear that some alumni interviewed had more than one motivation for ethical

behavior combining either two or three of the motivations stated above. Below is a table

and pie chart displaying the motivation for ethical behaviour for each participant.

Table 2

Motivation for Ethical Behaviour

Participant	Motivation for ethical behavior
2014	
Kwame	Ashesi Brand, Faith, Long-term Consequences
Selassie	Self integrity/values
Ryan	Ashesi Brand
Florence	Self integrity, Faith
Maureen	Long-term consequence
Felix	Values
Robert	Long-term consequences
Rich	Ashesi Brand
2009	
Ken	Long-term consequences
Selorm	Long-term consequences
Maxwell	Faith, Self integrity
Ruth	Values
Josy	Values
Joy	Values, Faith
Kobina	Self integrity, Long-term consequences

Motivations for Ethical Behaviour
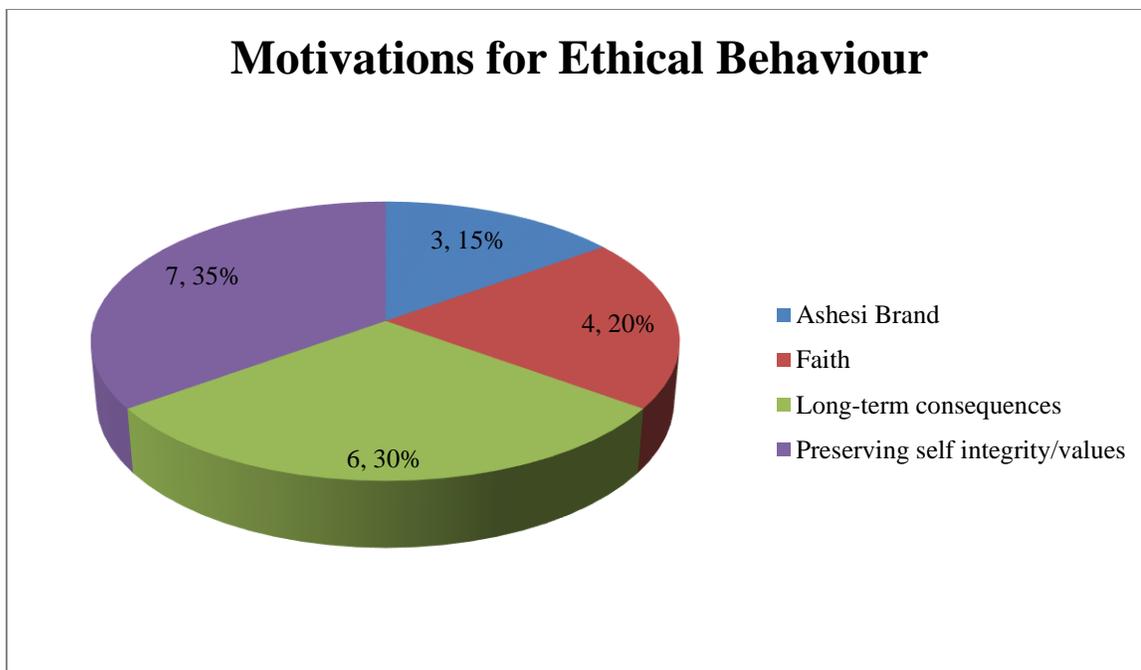
Figure 2. Motivation for Ethical Behaviour

4.5 Strategies dealing with value-conflict situations

From the data collected, various strategies were adopted by alumni to deal with the values conflict situation. The recurring themes are running away, doing the right thing, voicing out your values, leaving/quitting job, assistance from third parties and doing the wrong thing.

4.5.1. Running away

Running away is one means of dealing with value-conflict situations, which has proven successful for some alumni and futile for others.

S: "I wouldn't talk about it again and hope that he also doesn't bring it up. So maybe I run away from the situation and it never came up. It worked out in the end. Felix also shares his experience with running away and how it did not work due to persistence from his superior.

Fl: He was the only friend I had, he treated me well. One day this guy said, Felix do my thesis for me, I promised to help with the research just to make him happy but later he was persistent. Running away in this case by just dismissing the situation when it came up did

not work out. Eventually there comes a time of confrontation where one would need the courage to either voice out or fall prey.

4.5.2. Voicing out values

Voicing out one's values in values conflict situation is the end-goal of the Giving Voice to

Value curriculum. The curriculum teaches that constant practice of the process of voicing

out values not only prepares the individual but also equips him or her in the face of the

challenge. Some alumni also expressed how they voiced out their values to their superiors

in some situations.

D: Have you been engaged in a value conflict situation since you started your professional career

Js: Yes

D: What was the situation

Js: … As a person, I believed in treating the others right whilst my superior believed otherwise. After thinking over this, I told my supervisor, I cannot act the way he wants me to towards my subordinates as a superior".

In situations where people had declared their stance in the face of value conflict situations,

others have respected their views.

Mx: I told my boss I wouldn't add any external players for the games. He was a nice man. If it was a typical Ghanaian boss, that would have been my end. Now everyone knew me. If you are doing the wrong thing, don't involve Maxwell. Some people told me I was in the wrong profession and the church would appreciate my qualities of integrity instead.

Florence, a female alum confronted with sexual offers shares her experience of voicing out her values.

D: What did you do?

F: Well, sweetheart, I was trying to play smart by not engaging but trying to lead him on. But later I thought to myself, I'm I bringing personal things to busness. …what would be said of me if I'm no more there… I don't want to be considered as such a lady – so I said no. [taps the table] and the outcome of my proposal was no as well [tap again].

Voicing out one's values may come at very high stakes and graduates need to be prepared to take on the risk and the consequences in order to survive the Ghanaian corporate environment as ethical people.

4.5.3. Quitting the job

Quitting one's job is another way of dealing with value conflict situations. Two alumni quit their jobs as a result of values conflict situations Josy reiterated the fact that though she voiced out her values, she was always pressured to treat her subordinates wrongly.

D: What did you do?

Js: After a few months of battling with which decision to take, I finally quit the company, because what they asked me to do was the opposite of what I believed in as a person

Felix also explained how he left his company and vowed never to be interested in the corporate environment but decided to focus on his own entrepreneurial venture .He said I want to build a company for others like me who cannot deal with the corrupt nature of the system." From data collected only two alumni quitted their jobs due to ethical reasons, yet from the answers from the case study reveal that majority of alumni are unafraid to lose their jobs for doing the right thing.

Kwame share that "hiring and firing is part of corporate life. The fact I lose my job for standing up for the right thing does not mean I would go hungry forever."

D: What would you do if you know you can be fired for acting ethically in such a situation

Js: I'm not afraid of being fired. I wouldn't think twice about it. Reputation is key.

R: I'm not afraid of losing and I'm not afraid of failure. If you are afraid of losing a job, you will succumb to all maltreatment.

Rt: … I'm not worth it working in that place.

Below is a table of changes in decision during the process of answering the case question. "what would you do if you knew not helping would cause you to lose your job. Although most individuals were taken aback by the question, it was clear that some respondent might give in depending on the circumstances of the events as well as the stakes involved. Some

could not bear losing their jobs whilst other would act differently in other values conflict

situations. Selassie and Selorm, 2014 and 2009 alumnni respectively share below.

S: So I'm sure, this is just by my own estimation, I' m sure 60% or a lot more alums have failed along the way. There may be extreme things they may not do but the little things they take part in me inclusive.

Sl: It would be a very difficult situation. I can't sit here and say I would do this or that. Because this is your job so you give off your job because of .. you also have to look at like I said earlier what would happen if it could also put you in trouble so its here and there

Table 3

Examining Case Study Responses

Participant	Would you help your supervisor cheat?	Will you help your supervisor cheat if you can be hired for not helping	Change in decision?	Deduced change in decision
		2014		
Kwame	No	No	No	
Selassie	No	Undecided	Yes	Might fall prey if circumstances are different
Ryan	Yes	--	Not asked	
Florence	No	No	No	
Maureen	No	No	No	
Felix	No	No	No	
Robert	No	No	No	
Rich	No	Undecided	Yes	
		2009		
Ken	No	No	Not answered	
Selorm	No	Undecided	Yes	Losing the job is too high a stake
Maxwell	No	No	No	
Ruth	No	No	No	
Josy	No	No	No	
Joy	No	Undecided	Yes	Might fall prey if circumstances are different
Kobina	No	No	No	

4.5.4. Assistance from third parties

Other alumni have resorted to third parties such as parents, friends and fellow alumni for

support in times of value-conflict situations before making a decision. Interview discussion

showed that many alumni are in communication with each other. Many alumni in sharing

their experiences also shared experiences of their fellow Ashesi friends.

D: What did you do?

Ri: I went to my dad for help on how to go about a conversation without creating a conflict.

*Selassie also iterated "I actually did think back to GVV a couple of times errmm I spoke to
another alumni, I told him this was the situation what do you think I should do about it"*

The act of talking over a values conflict situation and strategies for voicing values with a
trusted person is part of the GVV curriculum and usually mentioned explicitly on the last
day of class to the students.

4.5.5. A Breach down the ethical road

The final strategy for dealing with unethical behavior is doing the wrong thing. Some

alumni fall prey to doing the wrong thing in order to preserve relationships or for financial

reasons". As part of the interview, a case study about a values conflict situation in the

workplace which involved helping a superior cheat on an assessment for promotion was

given to participants. Participants were asked two questions; first "what would you do in a

situation like this?" Secondly, what would you do if you know you can be fired if you don't

help your supervisor cheat? Answering the case study question, Ryan said" *if I'm faced*

with a situation like this honestly I would help him out. I think the main motivation would

be to put him in a place and higher up the ranks for financial reasons".

Kobina also shares his experience of how he vouched for a friend and cut the necessary
bidding process to recruit his qualified friend for the project due to trust in his capabilities.
He shares what he did as well as its ;

D: What was the situation?

Ko: … I vouched for a friend who I knew had the capabilities of doing something for the company. …, because I know him and our relationship he was accepted so the bidding process was cut short. So I eventually got into trouble for that because he did not deliver to my superiors' expectation. But if we had opened up the bidding process we could have more qualified applicants

What were the risk and benefits of the decision you made?

Ko: I had serious, I mean my trust between my superiors and I declined. My integrity was at line and even trust..

4.5. How unique are the 2014 graduates?
A comparison between the 2014 graduates and the 2015 graduates in the interview process

showed that some 2014 resorted to third parties for assistance before making a decision.

Five out of the seven interviewees either used third parties or were contacted by fellow

alumni as third parties for advice during values conflict situations. Discussions revealed

many there is much conversation amongst the 2014 graduates about values conflict

situations in corporate Ghana. Unlike 2009 who usually tried to manage their situations on

their own even when it occurred during their first year in the corporate Ghana. It could be

said that many may not have reported it because they deemed it not important to the

conversation. I believe that Giving Voice to Values somewhat contributed to this trend as

it created a community of trust for many 2014 alumni to share experiences. Only one 2014

alumni, Florence, revealed the continuous task of role-playing in approaching her

colleagues when they falter. Expressing how daunting the task of approaching a colleague

who does the wrong thing was she said most often she would have to rehearse over and

over again before she approaches the individual. This shows role –play as a strategy of

learning to deal with value conflict situations.

Leaving two alumni, Ruth and Maureen out because they didn't share any concrete story,

the grahs below shows the differences between 2014 and 2009 in strategies adopted

2014 Ashesi Graduates

1, 14%

1, 14%

5, 72%

- Voicing out Values
- Running away
- Doing the wrong
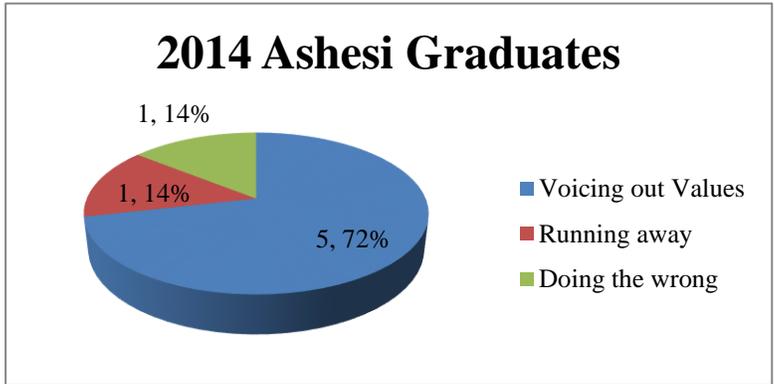
Figure 3. **2009 Ashesi Graduates Reaction to values conflict situations**

2009 Ashesi Graduates

1, 17%

1, 16%

4, 67%

- Voicing out values
- Doing the wrong
- Running away
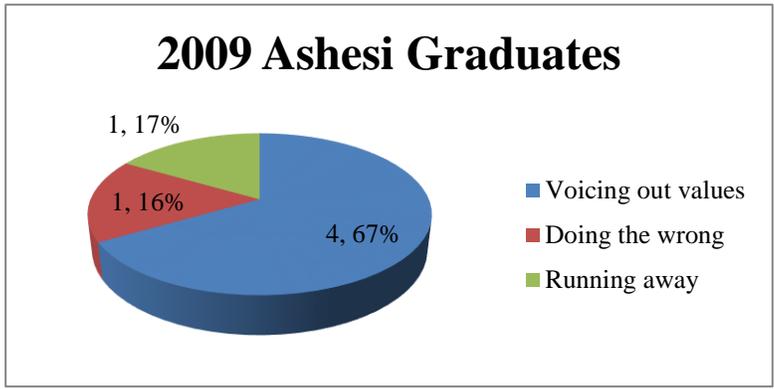
Figure 4. **2014 Ashesi Graduates reaction to values conflict situations**

Answering the Research question one (RQ1): Is there an association between the way Ashesi graduate who experienced the GVV course react to values conflict situations in the workplace compared with those who did not experience the course. From the above ,it could be realized that there is no difference in how alumni who experienced GVV as a five-

week seminar-style course react to values conflict situations compared to alumni who did not experience GVV as a course in Ashesi. Due to unequal sample sizes for both groups, the percentage representation communicates that 72% of 2014 voice out their values as compared to 67% of 2009 which does not give a true representation of the results. Four out of six 2009 graduate voiced out their values when asked to share their experience whilst five out of seven 2014 alumni did same. It could also be explained that with experience, alumni learn more effective ways to smoothly deal with value-conflict situations in a professional environment. The only difference is in the engagement of third parties in dealing with value conflict situations.

4.6 Gap in teaching ethics in Ashesi.

Though Ashesi's aim is to equip students to face the unethical system in corporate Ghana from the data collected there are currently some gaps in the teaching of ethics at Ashesi that hampers enforcing the achievement of this aim. In answering, *Research question two (RQ2): From the perspective of Ashesi University graduates, how can the way ethics is taught at university be improved in order to better graduates to handle values conflict situations in corporate Ghana*, it was prudent to locate gaps in teaching ethics at Ashesi university before proceeding to solutions for these gaps. All research participants were asked; "*what aspects of ethical action, handling value conflict situation, in the professional environment, were you unprepared for after graduation*". Some 2009 alumni admitted that Ashesi cannot train individuals to be fully equipped to deal with value-conflict situation due to the dynamic nature of the corporate environment today. However, many expressed their thoughts based on the experiences they had encountered at the workplace.

4.6.1. Voicing out whilst maintaining respect

Two participants expressed frustration in their inability to balance voicing out your values and maintaining respect. Ashesi taught students to voice out their values, but how do we maintain respect whilst doing so. A stress on this ethics must be coupled with some training on maintaining respect and exercising right judgment in various situations. Answering the question you which aspect of ethical action where you not prepared for when you were graduating from Ashesi alumni shared their concerns below;

K: The most difficult thing would be is to find a balance between voicing out your values and being respectful.

Ruth shares similar sentiments and later hints on what see wrong a current employee of the university.

Rt: Now I teach here so I see students,.., now I think Ashesi students now are a bit overly outspoken I don't want to say outspoken because you want students to be outspoken so there is a thin line between being outspoken and confident and being rude and arrogant right and I think Ashesi students now are pushing the rude and arrogant more than the confident and outspoken. Ruth expressed that "I think we lay too much emphasis on speaking up but forget to talk about respect and recognizing your context."

4.6.2. Difficulties in Speaking up
Many alums also expressed frustration over the fact that though Ashesi had taught them to speak up, it was difficult to pinpoint individuals when they do something wrong and subsequently report them. This trend was quite notable in alumni who come from low to medium backgrounds. Not withstanding the training received in Ashesi seven out of eight alumni from economically low and medium background found pinpointing and reporting collegues for doing the wrong things difficult and for some unattractive. Below are some sentiments shared by alumni.

D: Which aspects of ethical action were you unprepared for after graduating from Ashesi?

F$_{14}$:It is difficult to hold others accountable for their actions. It is difficult to call out someone when they falter. My strategy is to tell the person to report themselves, which doesn't work out always."

Ry: I have a problem pointing the bad ones out

R: I don't like reporting . I prefer telling you. If I tell you, its better than reporting you… some people you can report a 100 times and they would still do the wrong thing.

K: … the manager was not doing their work, it was the subordinate doing it and was presented as the managers work. in such a situation are you going to keep quiet about it? I'm going to keep quiet about it because I'm been paid and this is my job.

Rt: I think one other challenge in ethical situations is are you going to tell? Selorm also shared that sometimes individuals do not report mainly because they do not trust the system. "Will you actually walk to your boss and say this person has done this or management and say this person has done this. And there are several reasons why you would not (1) you don't trust the system. In Ashesi, you have ways of, I know in the honour code for example in the booklet you are made to tick whether you've seen an unethical act… In the real life, there is nothing like that.'

4.6.3. The only ethical man standing

One striking gap two 2014 alumni expressed was the fact that what should be done when

the entire company is unethical and you seem to be the only ethical person.

S: Each time they tell us to report to a higher superior when he our immediate is perpetrating an unethical act. What do we do when the highest authority in the company is unethical and you seem to be the junior –most person in the company. Who do you report to Selassie explained that as the junior-most person your views of ethics are not even considered and people a just simply obeying orders from above which renders your contribution irrelevant.

Maureen also shared "*if the head is unethical, then there is no hope. Giving voice to values did not train me to deal with this."* This brought up a question of do you leave or stay when meet with the high stakes of unethical behavior knowing quite well the unavailability of jobs on the Ghanaian job market.

4.6.4. Envy & Office Politics

Another gap was adequately dealing with envy in the corporate environment and what the

appropriate retaliation measure should be. Felix shared a story of how some superiors

ganged up against him due to his refusal to indulge in some unethical behaviour such as writing a Masters degree thesis for one of them. *What do you when individuals intentionally frustrate you in an organization just to make your life miserable?* This was a daunting question that showed up in two stories shared. The data collected from the class of 2009 who had some professional experiences also revealed they were unprepared to handle office politics in the professional environment.

Mx: I really was not prepared for office politics, I didn't know how not to respond tit for tat.

Js: The office politics is so shocking, people would do anything even go to the extent of sabotaging you or say anything about you. Some would even tell you in the face, I hate you. The reality seems completely different from the theory which is difficult to prepare adequately for.

4.6.5 Values conflict situations are not always financial

Giving voice to values was treated as a financial course, making it seem like most of the value conflict situations experienced in the corporate environment are financial in nature. Only 4 out of the stories discussed were of a financial nature. Many were relational, academic, deceptive and irresponsible in nature. Alumni who took giving voice to values express concerns about focus on scenarios which are financial in nature. Kwame shares "*initially I thought GVV was about financial mismanagement, that's what it sort of made to look like*.

4.6.6. Gone never to be remembered!!

One major gap identified from the research was most 2014 participants had entirely forgotten almost everything they learnt in the GVV class. The most popular versions of the class was the trust exercise and inviting alumni to share their experiences. Most 2014 participants when asked what they learnt in the class only remembered the stress on ethics in the class and the scenarios acted out in groups. . Many complained about the timing of

the course. Felix said *"we teach in the first year, and then we stop" this just helps temporarily"*. Selassie exclaimed *"Even before I left Ashesi University, GVV was long gone."* The mock interview with a current third year student of the college proved that all the lessons from the class had been forgotten by third year first semester. It could be deduced non-remembrance is highly attributed to the timing on the course as well as its inconsistency throughout the four-year stay in the university. Some alumni were particularly concerned about the fact that many alumni just touch on the surface and did not fully share the truth, unfortunately they find out the truth once they get into the professional environment. Others also iterated the fact that students took the course for granted and were not entirely truthful in addressing sample scenarios.

Fl: Giving Voice to Values was more like a camouflage. People didn't tell us the truth. They wanted you to know the surface. Why waste our time?

Occasional conversations about the topic with some members of the college, outside of the data compiled from interviewing participants, showed that it was never regarded with seriousness. Maureen said *"I used to think it was very ineffective. I don't think we took it serious."* A non-participant also said "*in that course we only lied, we told people what they wanted to hear.*" This brings up a question captured in one alumnus comment about teaching ethics. Selorm asked "what are the stakes for students in the classroom setting? As discussed above, in the real world there are high stakes which might include losing your job which comes with serious repercussions. This explained why during internships students could not apply what they had learnt entirely mainly because in the classroom the stakes may not be as real as compared to the professional environment. Students are not placed in a position of reality hence they can make any decision at all at in the class setting.

Is there a possibility for of placing students in the real situation in order to truly which decisions they are likely to take.

4.7. Suggestions for improving the pedagogy of ethics

In answering Research question (2), participants were asked to suggest ways for improving ethics instruction in Ashesi University. Alumni provided varied suggestions as to how the teaching of ethics can be improved so that graduates are more prepared to deal with values conflict situations in corporate Ghana. Ashesi focus on ethics is laudable yet the university's graduates alone cannot champion change. It has to teach others in primary, junior high and senior high schools to do same. It is great to find schools such as Wesley Girls' High School which is a step behind tertiary implement the honour code system as well. Just as Ashesi students engage in service learning project in various communities, it would be a good opportunity for some students to champion ethics initiatives in senior high and junior high schools in order to create a systematic change for the entire country.

Ryan shared that "What they should do is if there is a way you can keep going a step back. Maybe trying to get a group of students to go to just a school. So they try to start this with the berekusio school just like they have done with Gey hey and see the trend. Florence also add on by saying "GVV should not be in Ashesi campus alone. It should be taken to the JHS, SHS. It should leave the boundries of Ashesi."

Giving voice to values as a five-week seminar course is inadequate for making the necessary impact. Most of the 2014 alumni proposed that GVV should be made a four-year curriculum course instead on a term's course in the life of a student. Felix proposed that

"GVV should be taken till fourth year. They should try to fuse GVV with finance, real estates, project management with that you bring real-life experiences."

Rich suggested that the framing of Giving Voice to Values as an ethics course for the corporate environment is not the best for freshmen. This is mainly because they do not have an experience of the professional environment, hence cannot relate to these examples. It was interesting to find out that this change had been incorporated in the second year of the course, hence the cases used now relate to values conflict situations students may experience while at university. Joy, a 2009 alumnus, suggested that students must be made to understand the sacrifices that come with standing you grounds with regards to ethical issues. As discussed, stakes are high and one should be prepared to make some daring sacrifices in order to keep their brand of integrity. Students should be empowered with such courage to stand amongst the 1% that say it is not right and stand their grounds. It should be made clear that theory is different from reality, hence students must prepare to face these. With regards to the point above, Selorm also suggest if there could be a practical way of placing students in the real life situation so that students could be aware of the high stakes involved to make a right decision. The courage to make the right decision in such a moment would result in making the right decision later in life. Maureen acquiesced to Selorm suggesting explaining that one cannot learn how to deal with value conflict situations only through discussions. *It would be necessary to put people in the real-life situations she said.* Josy and Ruth also suggested alumni should be invited to share their real life examples with students and case studies should be developed from alumni experiences as course materials for GVV. Finally, students should be encouraged to have

a futuristic mindset about the decisions they make and the consequences it has on their reputations.

4.8 Discussions and Analysis

R.S Peters' book Ethics and Education reviewed by Warnick Bryan, it states that to education hope is attached that we become better by learning from others, hence a great disappointment awaits stakeholders if education is not able to satisfy our hopes. (Warnick, 2007). From interviews with alumni, it was realized that many alumni have hopes attached to the education they received from Ashesi University especially with regards to ethics. They look forward to making ethical decisions in their professional environment when faced with values conflict situations due to the education they have received.,Unfortunately, they sometimes make the wrong unethical choices.. ., The dissappointment exhibited during the interviews towards themselves or friends who have fallen prey to unethical act could be realized. This certifies Warnick's claim that, … a great disappointment awaits stakeholders if education is not able to satisfy our hopes. Ryan shared his experience below;

D: What did you do?

Ry: I needed the admission, it was a need and I needed to relax my ethics a bit which was not right.

D: If you think back at your actions, how was it influenced by GVV

Ry: It was not influence by GVV in any way.. You know GVV teaches us the positive things. You know GVV wouldn't be proud, my lecturers wouldn't be proud wherever she is may she forgive me. She wouldn't be proud of this decision.

Felix also shares a story about a fellow alumnus whose boss is requesting he does her Master's degree thesis and accepted to do it. He said "and this was someone I sat in the same class with." The above shows how there is so much expectations graduates have for

themselves and their fellow alumni to be able to handle value conflict situations. It becomes such great disappointment if these expectations are not met when dealing with values conflict situations. According to Nkrumah's short piece Society & Ideology which discussed man's innate goodness or ethical uprightness according to the African society. This ideology about man was confirmed during the interview with Robert who iterated the Nkrumah view whilst telling stories about reasons and rationalizations at his workplace.

R: I always use the new born baby. No one is born to know how to shoot a gun but y you are forced to do so when your life is threatened… Everybody is naturally ethical but our environment changes us mostly to be what we don't want to be.

The comment above exposes the African mindset to ethics and confirms Nkrumah's view of the subject. An ethics course ingrained with this mindset would thrive in the African communities like Ghana as it draws connections to our culture and mindset of people. It was interesting to realize that the Ashesi alumni have created a semi-egalitarian community to support each other in dealing with values conflict situation. This egalitarian community seeks to provide support and advice to fellow students engaged in values conflict situation in the workplace. This feature is commendable as it proves the egalitarian nature of the African society as described by Nkrumah.

Socrates philosophical question, can ethics be taught? is partially answered from the research. According to Williams & Dewett, teaching ethics at the college level is a waste of time as their values have already been fully developed. In the Ghanaian context, the research showed otherwise. In the result section ''New perceptions'' it is realized that the ethical culture of Ashesi had lasting impact on all students with regards to ethics. Interviews showed that some alumni who enrolled into Ashesi with a mindset that cheating

was fine and ethics was not important currently have a complete change in mindset. Kwame is one of such graduate.

D: So I just want to know to what extend did Ashesi's education change your perception about ethics and ethical action?

K: A lot, a lot before coming to Ashesi I found it easy, ok to help someone out in exams because you felt you were doing the m good. Come to think of it now you feel like you actually, forget the cheating part, you are helping the person not to help themselves because instead of sitting up and studying they feel like they could get the help and still pass anyway in most cases when you look at it you realize you are harming the person.

All of the fifteen interviewees reported a change in perception about ethics and particularly ethical action. This finding confirms King and Mayhew's review of the literature on moral development that; college years was positively associated with moral development.

Linking the findings on teaching ethics with literature analyzed, some of the suggestions given confirmed the literature. According to Kohlberg, 1988. The isolation of ethical discussion from other disciplines through a discrete course provideds a false impression of the real world of business by separating ethical considerations of real-world business consequences. One suggestion from Felix, a 2014 alumnus,was that GVV is fused into finance, real estates and project management bring on board real-life experience. This suggestion confirms Kohlberg's assertion that intergrating ethics with functional courses exposed student to the real world of business.

Many alumni hinted on having real-life cases for which they thought would be effective in teaching ethics. According to Odrakiewicz, the best way to teach integrity competence in management is through case study as a role-play or video supported case study. Ruth shared that having real life case studies from the alumni community and challenge students to map

out how they would go about it and find out what the alumni did just to identify the differences in tackling values conflict situations.

CHAPTER 5: CONCLUSION AND RECOMMENDATION

The purpose of this study is to support Ashesi's mission by improving Ashesi's way of instilling in students the capability to skillfully deal with value-conflict situations in their workplaces by evaluating if the pedagogies of teaching ethics that have been effective and finding ways it could be improved. The research questions are:

- Is there an association between the way Ashesi graduate who experienced the GVV course react to values conflict situations in the workplace compared with those who did not experience the course.

- Research question two (RQ2): From the prespective of Ashesi University graduates, how can the way ethics is taugh at university be improved in order to better graduates to handle values conflict situations in corporate Ghana.

5.1 Major Findings

The Ashesi education has a holistic system of teaching ethics ranging from Giving Voice to Values to the honour code as well as leadership seminars with are supportive of each other. The ethical training of students of the college is as a result of this holistic system rather than one particular element out of the whole.. From the data collected and analyzed it could be concluded;

- All graduates had encountered values conflict situations in their workplaces. Five out of seven of the values conflict situations experienced by the 2014 alumni occurred during their National Service year.

- Responses received from both graduating classes proved only a small difference between the alums who experienced GVV and those who did not. Graduates who experienced Giving Voice to Values are likely to approach third parties for assistance in values conflict situations.

- Data showed that graduates from low to medium economic backgrounds were less likely to report perpetrators of unethical acts.

- Also, the most common motivation for ethical behaviour was to maintain one's values and integrity followed by the long-term consequences of the action. Research also discovered that GVV as a 5-semester course in the first year was insufficient and ineffective as many 2014 graduates could not remember lessons learned from the class. Through the research, it was realized that reality and theory are often different hence, an exposure of students to the stakes of making ethical decision would be prudent towards building their ethical muscle.

This requires an extension of the GVV courses perharp till fourth year if possible. I would also recommend a GVV section be focused on dealing with office politics in the third to final year of school so as to prep graduates to be for the corporate environment.

5.2. Recommendations

- From the research data, I would recommend that first of all, the Giving voice to values curriculum should be reviewed and expanded into a four-year curriculum in addition to the leadership seminars. The curriculum should focus on how to maintain ethical personality in the professional environment after the first year. The first year should be focused on aiding individuals to know and develop values and

speak up whilst maintaining respect. Topics such as office politics, reasons and rationalizations, navigating unethical professional cultures should be taught later when students have been exposed to the professional environment. I also recommend that cases as course materials for Giving Voice to Values should be based on real life experiences of graduates in the professional environment. Alumni who are invited should honestly share their experience in times they stood their grounds for what was right and in times they failed. It would be realistic to make students have real life experiences of stakes involved in making an ethical decision.

- Students should be encouraged to undertake internships and purposely look out for values conflict situations in the professional environment for classroom discussions. Such discussions should be tailored at developing strategies and role-playing these strategies to prepare students to deal with such situations in the near future.

- I share similar sentiments with Robert, a 2014 participant, who argued that having a majority vote for the honour code should not be the end of the discussion.. What is needed is the 20-30% that voted no due to lack of understanding should be won over; that makes much impact.

- Ashesi needs to focus on actively bringing other schools particularly senior and junior high schools on board its ethical agenda. From this research, unethical behaviour is almost a norm in the professional environment. Ashesi through its service learning and volunteers projects could start pushing the ethical agenda to schools in order to contribute tremendously to building an ethical Africa.

- From literature, an interesting method of teaching ethics proposed by (Koehn 2005) was discovered. I argue for this method mainly because of the financial reason given for unethical behavior by one of the participants. Koehn proposes a three-dimensional way of teaching ethics thus, investigations into personal meaning of money, a parabolic encounter and a major shock to the system. He proposes that a deep understanding into how students viewed money was a pathway to self-discovery and knowledge. I propose that an investigation into this method of teaching ethics can be made to explore its feasibility in Ashesi. I propose a focus on identifying students' personal meaning of money; as the vehicle of their desire. The aim is to change wrong perceptions of what money is and can do whilst emphasizing on building an ethical brand for themselves. I agree with the words of Felix, a 2014 participant "*put it out there that can do good without money.*"

- The Ashesi aim of building entrepreneurial leaders is a step in the right direction towards building an ethical continent. From personal experiences, I have realized that some staff members who move on from Ashesi University College carry their ethical training along with them to their new professional environment. A further push of our entrepreneurial agenda would create many organizations which subscribe to ethics and uphold it in their business transactions. These organizations would be a means of nurturing other members of the society to build up ethical muscles in a corrupt system hence creating an ethical country and gradually an ethical continent. Felix confirms this by saying he left the corporate world to start a business which would provide ethical environment for others.

Ashesi's mission of ethical and entrepreneurial leaders is unique to West Africa. As C.S Lewis puts it "education without values, as useful as it is, seems rather to make man a more clever devil" hence a continuous improvement of system, codes, policies and ethics instruction pedagogy in Ashesi University College is a step in the right direction which would make the accomplishment of it is mission a reality.

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APPENDIX

Appendix A: Consent Forms
– Consent Form: Effectiveness of Ashesi's Ethics Education Study –

This consent form represents a formal agreement by which Dorcas Amoh-Mensah, the researcher, names and accepts her professional responsibilities, and by which each participant can be assured their rights. Please note that the language and items covered in this consent form are considered standard within the Ashesi University College's standards. **Participation is purely voluntary and of your choice.**

Purpose of the research: To ascertain the effectiveness of Giving Voice to Values ethics course and recommend ways of improving the pedagogy of ethics at Ashesi University.

What you will do in this research: You are asked as a sequence of open-ended questions and invited to respond with your own stories to the extent that you choose to do so.

Time required: Participation will take approximately 60 minutes to complete.

Risks There are no anticipated risks associated with participating in this study. The effects of participating should be comparable to those you would experience from having a reflective conversation with a colleague.

Benefits: At the end of the study, the researcher will analyze all narratives to propose solutions to improving the pedagogy of ethics in Ashesi University. The researcher seeks to publish work emerging from this study. If you wish, you can contact the researcher (information below) to request a copy of any manuscripts based on the research or summaries of the results.

Compensation: There is no financial compensation or gift-in-kind associated with participation in this study.

Confidentiality: Your participation in this study will remain confidential. No story will be attributed to you without your explicit permission. Records from these interviews will be destroyed once the data has been collected, analyzed and published. If recordings of the interview are made, the recordings will be destroyed after entire study is completed and will be used only for the purpose of enhancing accuracy of the researchers' notes (which will be destroyed at the completion of the project).

Participation and withdrawal: Your participation in this study is completely voluntary, and you may refuse to participate without penalty or retribution. Also, you may choose to withdraw at any time without penalty or retribution. You may withdraw by informing the researcher that you no longer wish to participate (no questions will be asked) or that you do not want your responses used in the post-interview analytical process. You may skip

any question during the interview, but continue to participate in the rest of the study if you so choose.

To Contact the Researcher: If you have questions about this research, please contact Dorcas Amoh-Mensah, Senior, Ashesi University College. Phones: +233 (027) 473-1797or +233(020)576-5227. Email: mensahdorcas98@gmail.com ; dorcas.mensah@ashesi.edu.gh

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In the event that you have questions about your rights beyond what is being addressed by the researcher, concerns or complaints about the research or researcher, or to make suggestions not being address herewith, you may contact: Provost, Ashesi University, Berekuso, Central Region/ Ghana. Phone: +233 (030) 261 0330.

Agreement:

The nature and purpose of this research have been sufficiently explained and I agree to participate in this study. I understand that I am free to withdraw at any time without incurring any penalty or retribution.

Signature: _____ Date: _____

Name (print): _____

Appendix B: Interview Guide For GVV Alumni

Interview Guide for Learning from Ashesi Alumni

Topic: Ethical or Not? Assessing the Effectiveness of the Giving Voice to Values course at Ashesi University College.

<u>Background:</u>

I am Dorcas Amoh-Mensah, a senior of Ashesi University College studying Business Administration. As a member of the community that seeks to train ethical leaders for Africa using a mix of different approaches from leadership seminars to the honour code, I would like to research the connections between ethics education at Ashesi University and how ethics as an academic construct plays out in reality in the corporate world. The questionnaire will take approximately forty minutes to go though.

Thanks in advance for agreeing to talk with me.

My questions are all "open ended," meaning they have no right answers – everything I'm doing is exploratory based. Therefore, your stories and your personal opinions are what matter to me much more than whatever you may have studied or learned in a book.

I can assure you confidentiality. I listen to themes that emerge across stories, and will not name any one individual or another. If I want to use a story you tell me in any way that might identify you, I will explicitly seek your permission to do so, and unless you really *want* your name used, I will change people's names for their own privacy.

Do I have your permission to interview you?

Do I have your permission to take notes to help me remember what you say?

Do I have your permission to audio tape our conversation to help me take better notes?

Thank you.

1. Background questions
   a. Name:
   b. Age:
   c. Gender
   d. How many years have you worked at your current firm?
   e. In what year did you graduate from Ashesi?
   f. What was your major?

Economic background:

   g. What was the occupation of your parents whilst in Ashesi University?
   h. Which category describes the status of your parents collectively whilst in Ashesi.
      i. High earners (4000>)
      ii. Medium earners (4000< x<2000)
      iii. Low earners (2000<)

   i. Were you on a scholarship at Ashesi University?
   j. How much income do you earn each month from your job?
      i. Below Ghc 1000
      ii. GH₵ 1000 – 2500
      iii. GH₵ 2501 – 4000
      iv. Above GH₵ 4000
   k. Do you have money saved that could sustain you for: (Yes/No)
      i. 1 month
      ii. 3 months
      iii. 6 months

2. You work in one of the multinational firms in Ghana. Your company is a learning organization keen on employee training and development. Due to this goal, the Human Resource department is constantly providing resources for personal growth in the industry. The firm requires employees of all levels to take some assessments to test their skills and competencies in the resources delivered over the quarter:

- These tests are unsupervised yet must be taken individually.
- You realize that other employees cheat on the test regularly.
- Your supervisor has approached you to help him with his test since you have constantly been declared the best on each test taken.
- This supervisor has been a great friend and is the one who got you the job through his recommendation.
- You are aware that if he fails this test he would be miss a crucial promotion opportunity.

What do you do?

You know if you decide not to help it could cost you your job. What do you do?

3. Think back to when you were 17 years old, what was your view about ethics and ethical action? Did you consider it important? How has the Ashesi education changed your perception about ethics and ethical action as well as its importance?

4. What do you remember if anything at all, from your Giving Voice to Value class?

5. How do you understand the term "value-conflict situation?"

After obtaining their answer, be sure to have a definition that you can refer to (from Gentile's book?) in order to make sure you are talking about the same thing henceforth.

6. Have you been engaged in any work related value-conflict situation since your started your professional career? Yes/No

7. If yes, Cast your mind on one major value-conflict situation you have encountered?

   a. What was the situation?
   b. Who was involved?
   c. Was it a peer, subordinate or superior?
   d. What were the risks and benefits of the decisions you had to make? How difficult was it to make a decision that conformed to your values?
   e. What did you do?
   f. If you now think back at your actions, how if at all were they influenced by GVV?

8. How often have you changed jobs or departments?
   a. Did ethics play a part in the job or department change?

      b. If yes, what happened? Who was involved? What was at stake?
      c. How did you try to fix the situation? What made it difficult to fix the situation and what encouraged you to leave?
      d. What could have made it possible for you to stay?

      e. What are the common reasons and rationalizations individuals give to perpetuate unethical actions when faced with value-conflict situations in your organization?
      f. What are the counter arguments you have formulated for yourself to stimulate ethical behaviour and debunk traditional reasons and rationalizations at your workplace.

9. In your opinion, what aspects of ethical action, handling value conflict situation, in the professional environment were you unprepared for after graduation.

      a. Do you have any suggestions for improving the Ashesi education to help graduates to better handle value conflicts in the corporate environment using your experiences as a benchmark.

Thank you for your time and stories. I appreciate the chance to learn from you. If you want , I can share my findings with you (collect email address).

I want to remind you that I look after all stories as confidential "data." In order to comply with what Ashesi University calls "internal review board" or "human subjects' research", I need to ask if you would be willing to sign a consent form[1] for me to use your stories in my analysis work, the meaning making process of listening to many people's stories. Will you?

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[1] Consent forms – Get signature in order to use data in narrative analysis pool. If person does not want to sign, I can use the stories only as ethnographic observations as I would lunch-time learning from a colleague. Without a consent form, I will not use the narratives in a systematic analytical pool of data.

Appendix C: Interview Guide for Non-GVV Alumni

Interview Guide for Learning from Ashesi Alumni

Topic: Ethical or Not? Assessing the Effectiveness of the Giving Voice to Values course at Ashesi University College.

Background:

I am Dorcas Amoh-Mensah, a senior of Ashesi University College studying Business Administration. As a member of the community that seeks to train ethical leaders for Africa using a mix of different approaches from leadership seminars to the honour code, I would like to research the connections between ethics education at Ashesi University and how ethics as an academic construct plays out in reality in the corporate world. The questionnaire will take approximately forty minutes to go though.

Thanks in advance for agreeing to talk with me.

My questions are all "open ended," meaning they have no right answers – everything I'm doing is exploratory based. Therefore, your stories and your personal opinions are what matter to me much more than whatever you may have studied or learned in a book.

I can assure you confidentiality. I listen to themes that emerge across stories, and will not name any one individual or another. If I want to use a story you tell me in any way that might identify you, I will explicitly seek your permission to do so, and unless you really *want* your name used, I will change people's names for their own privacy.

Do I have your permission to interview you?

Do I have your permission to take notes to help me remember what you say?

Do I have your permission to audio tape our conversation to help me take better notes?

Thank you.

1. Background questions

    a. Name:
    b. Age:
    c. Gender
    d. How many years have you worked at your current firm?
    e. In what year did you graduate from Ashesi?
    f. What was your major?

Economic background:

    g. What was the occupation of your parents whilst in Ashesi University?
    h. Which category describes the status of your parents collectively whilst in Ashesi.
        i. High earners (4000>)
        ii. Medium earners (4000< x<2000)
        iii. Low earners (2000<)
    i. Were you on a scholarship at Ashesi University?
    j. How much income do you earn each month from your job?
        i. Below Ghc 1000
        ii. GH₵ 1000 – 2500
        iii. GH₵ 2501 – 4000
        iv. Above GH₵ 4000
    k. Do you have money saved that could sustain you for: (Yes/No)
        i. 1 month
        ii. 3 months
        iii. 6 months

2. You work in one of the multinational firms in Ghana. Your company is a learning organization keen on employee training and development. Due to this goal, the Human Resource department is constantly providing resources for personal growth in the industry. The firm requires employees of all levels to take some assessments to test their skills and competencies in the resources delivered over the quarter:

- These tests are unsupervised yet must be taken individually.
- You realize that other employees cheat on the test regularly.
- Your supervisor has approached you to help him with his test since you have constantly been declared the best on each test taken.
- This supervisor has been a great friend and is the one who got you the job through his recommendation.
- You are aware that if he fails this test he would be miss a crucial promotion opportunity.

What do you do?

You know if you decide not to help it could cost you your job. What do you do?

3. Think back to when you were 17 years old, what was your view about ethics and ethical action? Did you consider it important? How has the Ashesi education changed your perception about ethics and ethical action as well as its importance?

4. Do you remember any ethics course you took in Ashesi University? What do you remember from it?
5. How do you understand the term "value-conflict situation?"

After obtaining their answer, be sure to have a definition that you can refer to (from Gentile's book?) in order to make sure you are talking about the same thing henceforth.

6. Have you been engaged in any work related value-conflict situation since your started your professional career? Yes/No

7. If yes, Cast your mind on one major value-conflict situation you have encountered?

   a. What was the situation?
   b. Who was involved?
   c. Was it a peer, subordinate or superior?
   d. What were the risks and benefits of the decisions you had to make? How difficult was it to make a decision that conformed to your values?
   e. What did you do?
   f. If you now think back at your actions, how if at all were they influenced by GVV?

8. How often have you changed jobs or departments?
   a. Did ethics play a part in the job or department change?
   b. If yes, what happened? Who was involved? What was at stake?
   c. How did you try to fix the situation? What made it difficult to fix the situation and what encouraged you to leave?

     d. What could have made it possible for you to stay?

     e. What are the common reasons and rationalizations individuals give to perpetuate unethical actions when faced with value-conflict situations in your organization?

     f. What are the counter arguments you have formulated for yourself to stimulate ethical behaviour and debunk traditional reasons and rationalizations at your workplace.

9. In your opinion, what aspects of ethical action, handling value conflict situation, in the professional environment were you unprepared for after graduation.

     a. In which areas do you think the education you had in Ashesi did not adequately train you to deal value conflict situations?

     b. Do you have any suggestions for improving the Ashesi education to help graduates to better handle value conflicts in the corporate environment using your experiences as a benchmark.

Thank you for your time and stories. I appreciate the chance to learn from you. If you want , I can share my findings with you (collect email address).

I want to remind you that I look after all stories as confidential "data." In order to comply with what Ashesi University calls "internal review board" or "human subjects' research", I need to ask if you would be willing to sign a consent form[2] for me to use your stories in my analysis work, the meaning making process of listening to many people's stories. Will you?

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[2] Consent forms – Get signature in order to use data in narrative analysis pool. If person does not want to sign, I can use the stories only as ethnographic observations as I would lunch-time learning from a colleague. Without a consent form, I will not use the narratives in a systematic analytical pool of data.