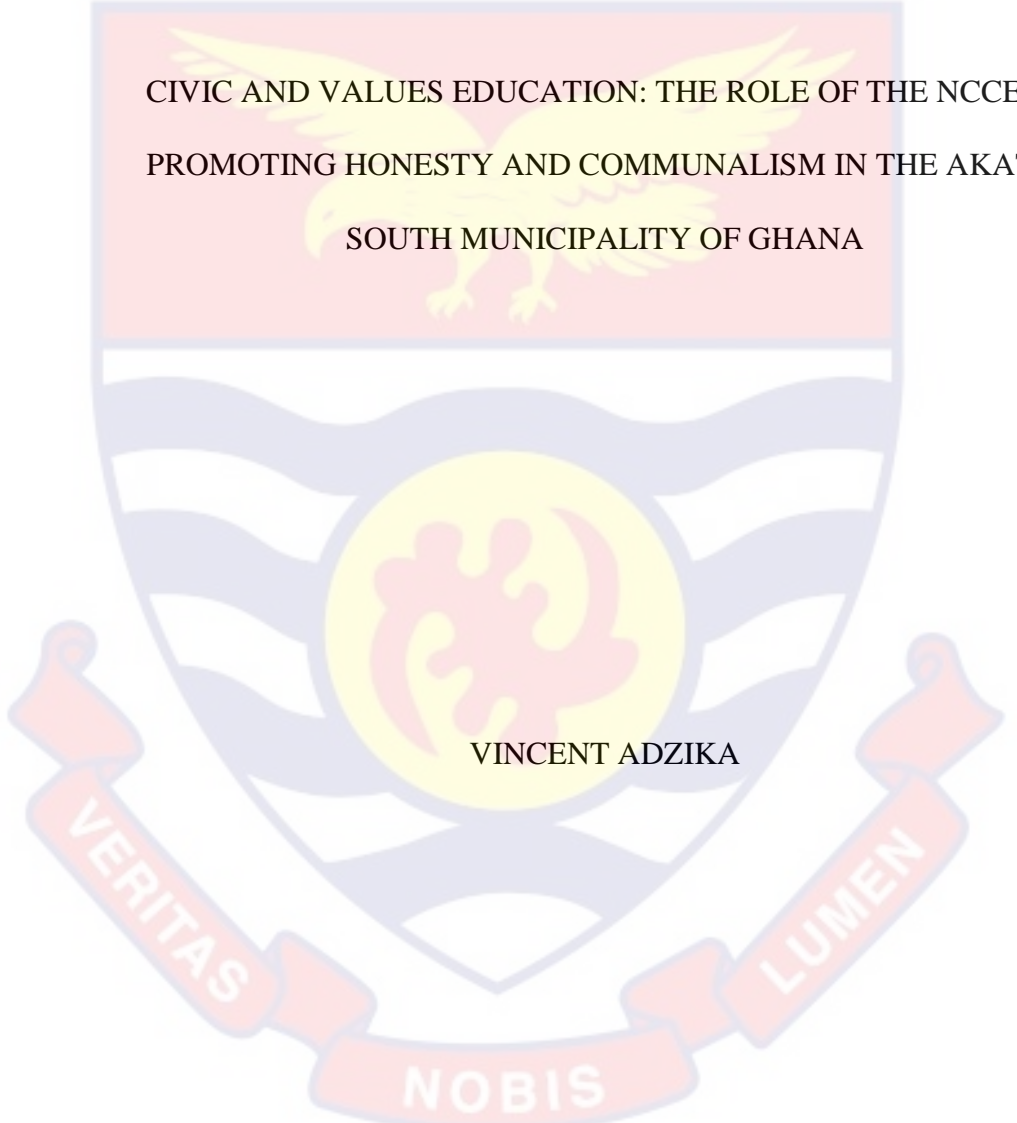


UNIVERSITY OF CAPE COAST



CIVIC AND VALUES EDUCATION: THE ROLE OF THE NCCE IN
PROMOTING HONESTY AND COMMUNALISM IN THE AKATSI
SOUTH MUNICIPALITY OF GHANA

VINCENT ADZIKA

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PROMOTING HONESTY AND COMMUNALISM IN THE AKATSI
SOUTH MUNICIPALITY OF GHANA

BY

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Philosophy degree in Religion and Human Values

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DECLARATION

Candidate's Declaration

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

Candidate's Signature..... Date.....

Name: Vincent Adzika

Supervisors' Declaration

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

Supervisor's Signature Date.....

Name: Rev. Fr. Dr Simon Kofi Appiah

ABSTRACT

The research looked at how the NCCE could incorporate values education as an additional component of its civic education mandate under the 1992 Constitution, explore the relationship between civic and values education, and promote the democratic values of honesty and communalism in Akatsi South Municipality. Fifteen participants within the Municipality were interviewed using a purposive sampling procedure, and interview questions were semi-structured. A qualitative research method was adopted, with the preferred research design being the case study. Data were analysed using thematic analysis, and the republican civic education theory served as a guide. Data was gathered in an audio format, transcribed, and thematically analysed to bring out the issues. The study uncovered that most of the residents of Akatsi South understand the concept of values in terms of morality and bring meaning into their lives, as opposed to values in terms of economic worth. It was likewise found that, despite a dainty line between civic and values education, the NCCE, a constitutionally established institution, is doing minimal in the space of values education. The findings further revealed that the NCCE could add values education as a derivative of its mandate because it fits its current approach to civic education and can be adopted as part of its fifth function provided for by Article 233(e) of the 1992 Constitution of the Republic of Ghana. It was also discovered that the citizens of Akatsi South know the democratic values of honesty and communalism, but the application of these two values continues to dwindle in both lives in public offices and among individuals in private life as compared to the near past. Laxity in applying the laws against wrongdoings and political equalisation among politically exposed persons and the open display of dishonesty with impunity has dramatically contributed to the low level of honesty and communal spirit among citizens.

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DEDICATION

To my lovely mother, Mercy, and sweetheart, Portia



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CHAPTER ONE

INTRODUCTION

Ghana's post-independence history points out that the country has suffered several setbacks due to political instability. The first three republics were each interrupted by military coup d'états (National Commission for Civic Education, 2016). In 1992, Ghana returned to constitutional governance once more, hoping that the rule of law and democracy would advance.

The National Commission for Civic Education (NCCE), the National Media Commission (NMC), the Electoral Commission (EC), and the Commission on Human Rights and Administrative Justice (CHRAJ) are among the key democratic institutions that the 1992 Constitution of the Republic of Ghana called for their establishment. These institutions work to support Ghana's democracy.

This thesis employs the qualitative research approach to explore how the NCCE can promote values of honesty and communalism as a derivative of its mandate, explain the relationship between civic and values education, and assess the popular views about the practice of honesty and communalism in local governance in the Municipality of Akatsi South.

According to Vasiljevic (2009), 'civic education' refers to various educational initiatives that go by several names, including citizenship education and ethics, as well as social, legal, civic, and cultural education. Tilahun Meron (as cited by Bayeh 2016) also explained the Latin term civitas, which means "citizen" or "of citizen," is the source of the word civics. In turn, this interprets civics as the field of study concerned with the day-to-day operations of the state and its inhabitants.

Civic education is essentially citizenship education or instruction on how to be a useful member of a particular community; after all, citizenship is not something that one is automatically granted. It is a lifetime struggle (National Commission for Civic Education, 2016). Citizenship is the highest office in the land that no individual, group, institution, or government should take for granted, and the position of a citizen in a country can be surrendered, alienated, or transferred unless the mode of acquiring Ghanaian citizenship is not by birth.

As stated by Bhatt (2017), education is derived from the Latin words *Educatum* and *Educare*, which both mean to bring up, to rise, to bring forth, to draw out, to lead out, to nourish, to mould or train (Sharma, 2019, Lukin, 2017).

Value education is the process through which individuals impart moral ideals to one another. It can be an activity that occurs in any human organisation where individuals are helped by others, possibly older individuals, in a condition experienced to make explicit our ethics in order to assess the efficacy of these values and associated behaviour for their own and others' long-term well-being and to reflect on and acquire other values and behaviour that they perceive as being more effective for their own and others' long-term well-being (Kaur, 2019).

C.V. Good asserts (as cited by Salam, 2022. p. 138), "Value Education is the aggregate of all the process using which a person develops abilities and other forms of behaviour of the positive values in the society in which he lives".

Value Education combines all available techniques to assist individuals in developing their capabilities and potential and exhibiting positive and acceptable community behaviours. In short, values education influences all aspects of a person's growth and development: future dreams, career choices, relationships, and happiness (Alphonso, 2012). Hence, real education without adequate emphasis on values education would be a false claim (Alphonso). Civic and values education is, therefore, guiding the citizens to solidify and bolster the mentorship plan.

Civic education is crucial to every democratic governance; it prepares ordinary citizens with the requisite knowledge about democratic practices, democratic values, democratic principles, good governance, and the Constitution. Civic education prepares us on what we as citizens can do to protect and support our democracy and also understand our roles and responsibilities as active citizens (Women's Consortium of Nigeria, 2017), while Lovat and Tommey (as cited by Salam, 2022. p. 138), sees value education as the "process of teaching and learning about the ideals that society considers to be important".

From the word "commune," the term "communalism" originated, which denotes consciousness, a sense of unity, friendliness, or a sense of community (Chitkara, 1998). Tzvetan Todor, in his book 'Thinker and Humanist', defines communalism as "a political system integrating common ownership via a federation of localized, independent communities" (Tzvetan, 2020, p. 79). Before colonisation started in Africa, communal ownership of properties was the hallmark of Africans. This oneness bonded communities together, thereby eliminating greediness and the 'I must have it all' syndrome

that has gradually eaten into the social fibre of our national life. Communal Labour, which aims to help restore or improve sanitation and other community development projects, is slowly becoming a thing of the past.

No matter how heavily a nation is endowed with natural and human resources, it takes only honest citizens to explore and use those resources to benefit the masses. Honesty is the lifeline that breaks the root of poverty. Any human institution that downplays honesty will have corrupt practices flourish in all its sectors. According to Shakespeare (as cited by Parsons, 1884, p. 379), "No legacy is so rich as honesty". This makes the value of honesty very important in building any meaningful country.

According to Miller (2021), the value of honesty is a psychological disposition that, when activated in the circumstances conducive to honesty, may consistently result in the creation of honest thoughts and feelings, which, in many instances, can result in honest behaviours. The value of honesty is incompatible with behaviours that are obsessed with stealing, lying, cheating, misleading, and promise-breaking.

Ojumu (2016) defines honesty as being truthful to others and oneself in all that we do. Having integrity, being truthful, and being straightforward, including being direct in one's actions, as well as not lying, cheating, or stealing, are all examples of good and virtue-based traits associated with honesty. Being truthful entails being dependable, obedient, fair, and genuine. It also denotes an unwillingness to lie, steal, or engage in any other form of deception.

The Constitution of the Fourth Republic is the only one in Ghana to have endured for thirty-one years and counting without being interrupted by

the military; after the failures of earlier constitutions and the military brutalities accompanying the majority of military coups, which events are still fresh in some Ghanaians' memories. As a result, the citizenry desires that every effort should be activated to sustain constitutional democracy in Ghana (National Commission for Civic Education, 2010). In order to carry out Article 231 of Ghana's 1992 Constitution, Act 452 of Ghana's Parliament, passed in 1993, established the National Commission for Civic Education (NCCE) (European Commission, 2010). The Commission's mandate is to establish and promote civic education that fosters an understanding of and commitment to democracy, as well as to instil in the citizens a knowledge of their rights and duties, including the need to defend the Constitution against all types of abuse and violations (National Commission for Civic Education, 2010).

Background to the Study

It has been thirty-one years since the National Commission for Civic Education Act 1993 (452) was passed by Parliament. NCCE has been tasked with sensitising the general public as its mandate requires. The NCCE has offices in 261 metropolitan, municipal, and district offices across the country, with sixteen regional offices and a national headquarters in Accra.

Raising honest citizens who will pay allegiance and develop communal ownership of everything that belongs to the nation is a significant step in rescuing the deterioration engulfing the country Ghana. In 2015, Ghana was ranked second after Sudan in Africa for open defecation as per the report submitted by the United Nations International Children's Emergency Fund (UNICEF), with only 19 percent of its population resorting to proper

sanitation practices (GhanaWeb, 2017). Additionally, Ghana was listed as the seventh dirtiest nation on earth in a joint study from the World Health Organization (WHO) and United Nations International Children's Emergency Fund (UNICEF) published in July 2015 (Graphic Online, September 1st, 2017). Active participation in communal labour, which has been part of our community life, is now becoming a thing of the past; the spirit of communalism in Akatsi South Municipality is becoming a nightmare.

Despite Ghana's long history of corruption, which at the time was at an all-time high, the NCCE was established by the constitution with the mandate "to formulate, implement and oversee programs intended to inculcate in the citizens of Ghana awareness of their civic responsibilities and an appreciation of their rights and obligations as free people" (Government of Ghana, 1993, p. 148). The National Anti-Corruption Action Plan (NACAP), which is overseen by the Commission on Human Rights and Administrative Justice, has given the NCCE the critical responsibility of raising public awareness of anti-corruption issues. This mandate positions the NCCE as a critical player in civic education, ironically during a period when Ghana is performing very poorly globally on the subject of sanitation and corruption. (Commission on Human Rights and Administrative Justice, 2015).

The NCCE's role in promoting values arises from the fact that democracy thrives on democratic values embodied in the common good, and one does not need to stretch too far to see the connection between the common good and communalism in African culture (Lee, 2007). According to C. S. Lewis, as cited by Dunn and Cranney (2011, p. 273), "education without values, as useful as it is, seems rather to make man a more clever devil", which

means civic and values education are vital to developing a sustainable democratic dispensation. Still, the current level of reportage on corruption-related matters in our media landscape and the gravity of filth that has engulfed the country's cities have enthused this researcher to explore how advantageous or disadvantageous the NCCE is in carrying out its constitutional mandate and how it can position itself to promote honesty and communalism through civic education in addition to values education as an upshot and extension of its mandate.

Statement of the Problem

Ghana is not doing as well as expected in the fight against corruption and other social negativities (Transparency International, 2017). NCCE has a mandate that, when implemented, can significantly improve governance and citizenship in Ghana. To achieve this, the NCCE must emphasise the promotion of democratic values enshrined in the constitution. However, this element of the NCCE's mandate has not received as much attention in the literature as required. Therefore, these several problematise the presumed value implications of civic education and explore the significance of an explicit education in democratic values by the NCCE in implementing its mandate.

The problem of this thesis is to discuss the important role the NCCE could play in helping to instil values of honesty and communal spirit in Ghanaians.

Purpose of the Study

The study explored how the NCCE can promote values of honesty and communalism in Akatsi South Municipality, add Values Education as a

derivative of its Civic Education mandate under the 1992 Constitution, and explain the relationship between civic and values education.

Objectives of the Study

The broader goal of this work is to assess the role of the National Commission for Civic Education in promoting honesty and communalism through civic and values education among the populace of Akatsi South, and the specific objectives to serve as a guide will be as follows:

1. To explore the relationship between civic and values education.
2. To assess the popular views about the practice of honesty and communalism in local governance in Akatsi South Municipality.
3. To examine how the NCCE can promote values of honesty and communalism as a derivative of its mandate in Akatsi South Municipality.

Research Questions

The following questions guided this study:

1. How do community members view the relationship between civic and values education regarding the NCCE's approach to its mandate?
2. How do the residents of Akatsi South Municipality see themselves and the employees of the local government in terms of honesty?
3. In which new ways can NCCE promote democratic values of honesty and communalism by way of civic education?

Significance of the Study

The findings of this study are expected to provide alternative approaches that the NCCE can adopt to promote values of honesty and communalism as an imitation of its civic education mandate.

The study will contribute to developing civic and values education in Ghana and other African countries, thereby nurturing democracy and good citizenship.

This work will provide information on the reasons for the deterioration in Ghana's Value System and also provide the basis for further studies of the Global Citizenship Education agenda of the United Nations.

Delimitation

To put this effort in the proper perspective, the researcher has to define the thesis's scope. This thesis focuses on the Volta region of Ghana's Akatsi South Municipality. The research looked at information and actions from 2018 to 2023 to ensure the conclusions were applicable. Chiefs, religious authorities, residents, and National Commission for Civic Education (NCCE) representatives were among the target population for this work. Focussing on these categories allowed the research to shed light on the viewpoints and experiences of important parties associated with civic and values education.

The scope of the study is narrowed to the promotion of the democratic values of honesty and communalism, excluding other values unless they directly relate to these two. This delimitation guarantees a targeted exploration of the Municipality's perceptions of these specific values. The study collected in-depth and complex data using qualitative research techniques, including case studies and interviews. The republican civic education theory is adopted as the relevant theoretical framework for this work.

Limitations to the study

This thesis is not an exception to the rule that no effective study can be done without limitations. Participants in qualitative research are often smaller

in numbers compared to those adopting the quantitative research method; this sometimes creates validation challenges. Also, one of the limitations of the qualitative approach is that it is difficult to elicit meaningful and honest responses from participants. Participants may provide responses that are more acceptable in society than what they really think, particularly when talking about issues like communalism and honesty. Results may be skewed, and the validity of the study may be compromised.

The primary constraint is the need to go to every corner of the Akatsi South Municipality in order to conduct interviews with the chosen participants. The researcher's role as the Municipal Director of the NCCE in the Ho Municipality further exacerbated the constraint. The fact that the participants were largely unavailable for the interview due to their busy schedules presented another challenge.

There was also a problem during the course of the interviews. A small number of participants refused certain appointments throughout the interview process. Some state actors, for example, said they were too busy at the time and never agreed to participate in an interview on the topic. It took numerous phone calls to get in touch with some of the participants for the interview.

Finally, the research will consider resource constraints, including time, funding, and data access. Even though the researcher encountered limitations, he overcame them through constant reminders of the essence of the research and its consequent implications on civic education. Hence, the outcome of the study would not be doubtful.

Literature Review

This work will review literature under the following themes: civic education, civic knowledge among youths, democracy, communalism, values education, values system, honesty, religion in civic education, and the National Commission for Civic Education.

An analysis of academic sources on a particular topic is known as a literature review. In order to identify significant ideas, techniques, and research gaps in the field of knowledge provides you with an overview of current knowledge (McCombes, 2021). According to ResearchWap (2010), compiling a literature review comprises obtaining, analysing, and interpreting works that are pertinent to your research topics, such as journals, books, newspapers, and many others.

A review of the literature has two advantages. Researchers can benefit from the thoughts of those with a particular scholarly interest as well as from reading about the conclusions of previous related investigations (Onuwuegbuie et al., 2012). A literature review assists researchers in learning about other scholarly works from other researchers on a particular topic and provides records of outcomes obtained from those works.

Civic Education

According to Bayeh (2016), the Latin term *civitas*, which means "citizen" or "of citizen," is the source of the word civics' origin. This suggests that civics refers to the field of study that focuses on the day-to-day operations of the state and its citizens. Civic education is merely citizenship education, i.e., instruction on how to operate as a contributing member of a particular community; as citizenship is not something that one is automatically granted,

one must strive for it throughout one's life (National Commission for Civic Education, 2016). Bayeh (2016) indicated that citizenship is the most significant office in the land, which no individual, group, institution, or government should underestimate. Civic education may be summed up as the kind of education that tries to instil in a population the ideas, beliefs, practices, habits, skills, views, attachments, tasks, values, and virtues essential for the maintenance and flourishing of any society or governmental system. It also creates awareness among citizens that all individuals have unalienable rights, that it is everyone's duty to uphold and advance these rights, and that violating a citizen's rights is unlawful. Finally, it teaches the populace efficient methods for participating in political decision-making. (National Commission for Civic Education, 2016).

Others have defined civic education by placing emphasis on civic virtues and values. For example, Gutmann also sees Civic Education, which he refers to as political education, as education for the development of the values, knowledge, and abilities essential for political participation, taking moral precedence over other goals of public education (Gutmann, 1987). Civic education equips people to actively contribute to the development of their community.

Civic education focuses on teaching people the best ways to participate in local and national democratic and development processes. Facilitating effective civic involvement is a crucial social capacity-building technique (Meron, 2006). It is a crucial indicator for reviving a society's capability to manage its endeavours and supplements institutional and human capacity development

Branson contends in her policy recommendation paper on 'The Role of Civic Education' that civic education is an essential element of democracy and that citizens must comprehend and accept the responsibilities and rights that come with being a member of a democratic society in order to participate in it in an informed and critical way. This can only be done through civic education (Branson, 1998).

By assisting young people in developing an appreciation for their society and fostering their growth as engaged and responsible citizens, civic education has been proven to offer individuals crucial components in the socialisation process (Barber, 2007). This researcher agrees with the fact that there cannot be any progressive and meaningful democratic society without the participation of the citizens in their governance. Before citizens can be active, the knowledge base on what they should know and do is essential.

The discourse around citizenship has undergone major adjustments during the 1990s (Banks, 2004; Almaamari, 2007). In the present scholarly and political discourses on citizenship, phrases like "European citizenship", "Global citizenship", and "Ecological citizenship" have developed.

The concept of global citizenship, also known as world citizenship, holds that all people are "citizens of the world" and are, therefore, a part of a larger community than their country of origin (Dower and Williams, 2002). Global citizenship is one of the United Nations' agendas to make citizens of member countries prepare the mind of its citizens to start to see themselves as citizens of the world rather than as individual country so that they can appreciate the reasons why citizens of other countries behaviour or act in certain ways and to make them open-minded when criticising others from

different countries on issues of culture, religion, and governance, among others.

The logical revolutions that took place in the latter part of the 1990s brought significant change to the world. The idea of democracy is now widely accepted throughout Africa, which is a major change since it has become the goal for many people on the continent. Mobile phones, the internet, and satellites, among other sophisticated technologies, have transformed the globe into a global village with unrivalled global connectivity (Dower & Williams, 2002). Subsequently, global citizenship discussions are gradually becoming a topical issue in civic education as the concept of citizenship moves from within a state's borders to a global discussion.

According to research work in America by Niemi and Finkel (2006), studying citizenship education has positively influenced students' civic engagement through instilling civic ideals. Individual rights and duties are directed at encouraging national integration and unity by instilling strong democratic principles, and Ghana's educational system is in charge of generating excellent citizens with a feeling of national pride and national identity (Kumah, 2005). As a result, citizenship education spreads the principles and practices that a state believes are crucial to preserving its social traits, distinctive culture, and sovereignty.

Civic knowledge must not be limited to only students but rather an issue of concern to all citizenry (Branson and Quigley, 1998). It has the potential to help the populace make well-informed decisions concerning the form of government and political opinions that should guide our everyday life and why politics and governance are indispensable in our democratic journey

as a country; the purpose and the significance of upholding constitutional democracy and frown on tendencies that can degenerate to a military coup d'états (Branson and Quigley, 1998). Citizenship education provides an explicit linkage for positive attitudes toward participatory democracy (Hahn, 2001). Therefore, individuals interested in fostering effective self-government and the standard of civic education in communities and schools must be concerned for the nation's well-being.

Civic knowledge is the understanding of democracy (Torney-Purta, 1995). According to Prakash Pillappa, if individuals are to depend on a democratic political system when their best interests are at risk, they must both hold a firm conviction to the significance of certain democratic norms like tolerance for divergent perspectives and adherence to the law. Additionally, they must be able to take part in both local and national politics, and they believe that their participation is crucial to the survival of the democratic political system (Pillappa, 2012).

First and foremost, one cannot be said to be civic-minded if his/her civic knowledge is not endowed with ideas on "social, political, or economic processes and institutions" (Washington Research Library Consortium, 2018, p. 4).

Civic knowledge among citizens is valuable because it allows better insight into laying down processes in the community and develops skills as future leaders. Due to the wonderful relationships it fosters, it is also beneficial to the pupils (Stoecker and Beckman, 2009). Furthermore, community civic knowledge is profitable when effective civic engagement is carried out in the communities, and this will help community members harness their ability to

solve challenges on their own with little outside help (Stoecker and Beckman, 2009).

Civic Knowledge among Youths

For a democracy such as Ghana to survive and thrive, a significant number of its citizens must possess the abilities, embody the values, and exhibit behaviours consistent with democratic tenets (Teferi et al., 2017; Pillappa, 2012). While democratic procedures are practised at the school level, students are likely entirely mindful of the chances for furthering their interests at the local, regional, or national levels (Pillappa, 2012).

According to some scholars, the significance of civic education clubs in schools will improve students' potential to learn the skills, values, and behaviours necessary for a healthy and functioning democracy (Pillappa, 2012). John D. Hoge opined that there is a strong evidence that more than half of young Americans lack the information, attitudes, and abilities required to be responsible participants of constitutional democracy despite a long history of civic education in elementary and secondary schools. Most adults and high school students seem to lack a thorough grasp and comprehension of the American government's institutions, values, and procedures (Hoge, 1988).

Hoge is of the view that empowering students in the early stage of their lives with civic knowledge will, in a long way, positively affect their contribution to the state in a constitutional democracy (Hoge, 1988). The knowledge, attitude, and abilities required for growth are negatively impacted by the absence of civic education in a growing democracy. A strong civic education club prevents leaders from abusing their positions of authority and

acts as a learning environment where students are forced to engage actively in democracy (Branson and Quigley, 1998).

Furthermore, students develop responsible attitudes and become active citizens through their co-curricular experiences, which provide students with the unique challenge of aligning school clubs' practices with their institutional goals (Ponitz et al., 2009). According to the Management Association Information Resources (2019), civic educators are of the view that educating others and/or providing learning opportunities for others are the best ways to advance civic competence.

Some scholars dispute that civic education should be formed around the rights of childhood autonomy. Others contend that public civic education ought to effectively conform to the provisions of a democratic society (Gutmann and Thompson, 1996). Based on the notion that educating students about citizenship responsibilities comprises aiding them in acquiring pertinent information and understanding as well as aiding them in developing favourable attitudes about being a citizen and engaging in civics and citizenship-related activities (Ineke & Stoop, 2019). Other studies elaborate on these notions (Schulz et al., 2011). How youth are instructed to take part in public issues and become prepared for citizenship is something that all cultures are continually interested in. This gained more significance in the 1990s, not just in cultures working to create or restore democratic governments but also in societies whose democratic traditions have existed for a very long time. (Torney-Purta, Schwille, Amadeo, & Jo-Ann, 1999).

Ghana has not slept on its effort to make civic education examinable in its schools; after a series of discourses at both national and international levels,

Ghana has started embracing civic education or citizenship education at its basic level of education. According to scholars like Kankam Boadu, in his work, 'The Importance of Teaching Civic Education to Primary School Children in Cape Coast, Ghana', it has long been acknowledged that the entire school environment serves as a training ground for civic education. He said that during the World Congress of Civic Education, the National Commission for Civic Education emphasised the roles of education in relation to nationalism and citizenship. It was stated that in order to foster national integration and democratic principles, the educational system must instil citizenship values such as individual rights and duties, national pride, and a feeling of one's own identity, and also the need to encourage a dedication to national advancement (Boadu, 2013).

Upon the recommendations from the Presidential Commission's Report concerning Ghana's September 2007 new Educational Reform implementation by the Ministry of Education and as part of its preparatory activities, a syllabus for citizenship education was developed to begin the teaching of the subject starting from the Upper Primary in Ghana's Basic Schools. The teaching of democracy in the community creates togetherness, potentially restoring the spirit of communalism among the people (Alexandersson, 1994). It is also important because it involves the community in decision-making processes. According to this, a nation's educational system should include teaching its inhabitants civics so they may acquire the skills needed to participate in a democracy before it can produce honest and engaged citizens (Alexandersson, 1994).

There are encouraging results when children are taught civic knowledge early in life (Souto-Manning, 2009). Usually, classroom-based civic education, such as Civic Education Clubs (CECs), is appreciably raising knowledge in governance (Galston, 2001). Democracy education for students must be linked with significant social and political actions that require more than just active participation; students must be committed and responsible for democratic decision-making (Biesta 2011). Biesta calls for an overhaul within the structure rather than a complete change of the structures.

Government is a people, process, and policy. People allocate government resources, improve innovation and solve problems, communicate with communities, and help achieve healthy public policy. Still, people must be made accountable, and a high level of honesty should be demanded from those put in leadership to improve quality and reduce cost (Farina et al., 2013).

In reality, they were employing formal and non-formal mediums to execute civic education, significantly impacting the overall process of increasing civic knowledge among the citizenry (Galston, 2010). For youths' active participation in civic engagements, civic engagements must include emphasising their self and professional interests, parenthood, and secure residential location (Galston, 2010).

Democracy

All eligible citizens of a state elect their representatives under a democracy's form of governance (Paller, 2019). According to Holmqvist and Sandberg (2013), students' understanding of democracy is divided into four categories: the importance of civil rights and liberties in society (be ready for a democratic life), critical engagement in democratic life (practice and change),

the primacy of liberty in democracy (take advantage of democracy), and civil response (to be a good citizen in society). In order to achieve social justice, democracy can be practised (Holmqvist and Sandberg, 2013). Therefore, the most important goals for school civic organisations should be to establish and provide "fundamental democratic values and foster good citizens among students" (Holmqvist and Sandberg, 2013, p. 287).

According to Fejes and Dahlstedt (2013), the school curriculum must instil democratic ideas like respect for human life, individual freedom and integrity, gender equality, and solidarity with the weak and disadvantaged.

Moreover, citizens' political awareness levels entail political involvement, views toward particular problems, and endorsement of democratic principles (Galston, 2001). It suggests that students must learn democracy because democracy is important (Paller, 2019), but learning about democracy does not come naturally (Biesta, 2011).

Ghana operates under a presidential system, where the President is both the head of state and government. Ghana's democracy is characterised by a vibrant political landscape with multiple parties, active civil society organisations, and a free press. Ghana is widely recognised as one of the most stable democracies in Africa. Since transitioning to a multi-party democracy in 1992, Ghana has held regular and peaceful elections, often serving as a model for democratic governance in the West African sub-region.

The teaching of democracy at school creates togetherness (Alexandersson, 1994). It is also crucial because it involves the students in decision-making (Banks, 2004). Democracy education for students must be connected with more comprehensive social and political action that requires

more than just being active; students must be committed and responsible for democratic decision-making (Biesta, 2011). For good governance to be realised, students need to know the constitution's meaning before deciding whether it has any authority (Koppelman, 2012).

Respect for the rule of law and the independence of the media are two important pillars that underpin Ghana's democratic system. The nation's dedication to democratic ideals has endured despite issues including economic disparity, partisanship, and corruption. Ghana's democratic institutions have been reinforced, and its standing as a model of democracy in West Africa has been enhanced by its peaceful transfer of power, most notably through elections.

Communalism

Communalism is a system that includes partnerships of extremely localized autonomous societies as well as communal possession or ownership (Prabha, 1974). According to Kapoor (2018), communalism is a philosophy of governance or a system of administration in which independent communes are members of a federation, in addition to the ideals and practices of community ownership. The principles and practices of communal ownership constitute communalism. The idea of communal or collective ownership is pregnant with the benefits of getting all citizens involved in protecting properties that belong to the community and embarking on projects beneficial to the broader society (Bookchin, 2006).

Stevenson (2010) sees communalism as loyalty toward one's own ethnic group as opposed to society as a whole. Even though African society is communal, there are still leaders who guide the community members; the lives

of family members are governed by respectful behaviours toward the family's elders. The oneness of the community members and the restraint makes it possible for the society to overcome particular challenges without over-depending on the central government.

African societies have always valued communalism, which prioritises the group's welfare over the individual's interests. It's defined by mutual support, shared obligations, and a strong feeling of community, which is frequently expressed through the idea, "I am because we are." Many African communities—including those in Ghana—have long been guided by this worldview in their social, economic, and cultural activities. Communalism is evident in traditional Ghanaian society via activities like group decision-making, communal farming, and community-driven dispute resolution. Members of the community are encouraged to feel united and accountable to one another through these behaviours. Community values are also instilled in children via education and socialisation in these communities, guaranteeing that these customs will be followed for many years (Lysongo-Khar, 1995).

However, modern Ghana confronts problems from urbanisation, modernisation, and the effect of Western individualism on communalism. New social dynamics brought about by these pressures can run counter to established communal norms. Despite these difficulties, communalism is still a big component of Ghanaian culture, especially in the countryside, where customs are more deeply rooted (Eboh, 2004). Strong ties between neighbours are fostered by communalism, which encourages harmony and group accountability. In times of need, mutual assistance is ensured, and social cohesiveness is strengthened by this sense of belonging. Resources and duties

are shared in communal societies, resulting in the well-being of the group as a whole. Since the well-being of one is considered linked to the well-being of all, this lessens inequality and guarantees that no person is left behind.

Both group decision-making and traditional dispute-resolution techniques are promoted by communalism. In order to preserve harmony and peace in society, disputes are frequently settled through community discourse. Traditions, rituals, and cultural practices are common ways for communal values to be passed along. In addition to ensuring that communal customs are carried down through the generations, this helps conserve cultural legacy. (Awedoba and Odotei, 2006). As communal interests are given precedence over individual preferences, communalism can occasionally restrict individual autonomy and freedom even while it fosters togetherness. Especially in more modernised environments, this might result in conflicts between societal responsibilities and personal goals.

Ubuntu is an African communalism idea that says, "a person can be a person only through other persons" (Adrian, 2001, p. 64). None of us are flawless when we first enter the world. We couldn't think, move, speak, or behave like humans without learning it from other people. (Chahin and Tardos, 2017). Communalism, even though it sometimes breeds laziness but to no small extent, takes away the taught 'everyone for himself, God for us all' attitude from among the citizens. Our individualistic nature changes and we become more communal-minded.

Values

The principles that guide decisions about what is ethically right or wrong, according to Leicester, Modgil, and Modgil (2000), are what constitute

values. What we "value" heavily influences our attitudes, which are our dispositions and tendencies toward other people and their behaviour. They are profoundly essential to school life and broader society since they inform and impact behaviour.

According to Awiti and Orwa (2018), values are relevant to the actual circumstances or environment in which they are developed, moulded, and useful. Additionally, empirical studies reveal a "cultural shift" in favour of more individualistic values in Western cultures, which is denoted by a reduction in the power of social and traditional institutions to shape values.

Corruption-related stories, the appliance of deceptive ways, and dishonest behaviours for economic gains are now becoming the order of the day. It daily reportage on Ghana's media landscapes, predominantly the electronic, print, and social media; besides, examination malpractice is now prevalent to the extent that examination questions are solved and posted on Facebook and shared across WhatsApp platforms for hours and days before the examination date and time, a typical example is the Examination for the West African Senior School Certificate (WASSCE) 2020. Ghana's educational system's credibility is undermined through such dishonest practices at the international level (Africa Education Watch, 2020)

According to Mutunga (2014), other African nations' crises are essentially identical to Ghana's, and among them are tribalism, poverty, weak democratic institutions, underdevelopment, unemployment, corruption, and many others, which are the manifestation of the worth of some elites who are businessmen, civil servants, security services, clergy, politicians, judges, teachers, and engineers. Whose motivation is controlled by greed, self-

centredness, materialism, and covetousness? Some of these leaders are also very much regarded as role models; for this reason, their dishonesty to the state and the citizenry will not appear as good examples for the young ones who are the country's future leaders.

Because the elites are associated with other influential people in society, those who engage in corrupt activities repeatedly try to undermine and manipulate the rule of law and often go scot-free. In a discussion with a seasoned journalist of a popular radio station in Ghana, he stated that 'stories of corruption don't drive listenership any longer' because issues of corrupt practices have now become an issue of political comparison and blame game between the main opposition party and ruling government, and this has made the issue of corrupt practices and fraud outrageous or non-sensational but somewhat usual.

Values Education

Objective and subjective values are two different forms of values established by Tiempo (2005). While subjective values are those that come from without, they are universal moral standards, which apply to all men everywhere at all times in all circumstances. Objective values are behavioural values, which can be either an individual's own beliefs or the common ideas of a cultural grouping.

Tiempo again added that when a universal law influences an action of an individual, then the individual has objective values because the individual's "actions are influenced by an external standard – i.e., by the law" (Tiempo, 2005, p. 2).

When developing any educational curriculum or a program for sensitization, the psychomotor (skills), affective (values), and cognitive (knowledge) domains need to be taken into consideration for the holistic development of a person's complete personality (Tawiah-Dadzie & Kankam, 2006). Values serve as benchmarks or standards by which to measure the actions of both individuals and groups.

According to Milton (1973), value in ethics refers to the significance of something or action in determining the best course of action, the best way to live, or the best method to describe various activities' significance. Milton is of the view that considering placing an abstract value on an activity as if it were an object makes it better to appreciate values in ethics. It concerns correct behaviour and leading a decent life in that an action with a high value, or preferably a high value, may be viewed as morally "good". In contrast, an action with a low or comparatively low value may be seen as "bad." According to Milton (1973), what makes an activity important may rely upon what increases, decreases, or changes the ethical values of the objects.

According to Michelle (2003), values are also described as a common preference for the best strategies or outcomes. Values are an individual's opinion on right and wrong or what "ought" to be. 'Respect and dignity should always be shown toward others'. Examples of values include the belief that everyone has the same rights and that excellence deserves praise (Michelle, 2003). Values frequently influence attitudes and behaviours. Michelle grouped values into four categories: social values, moral/ethical values, doctrinal or religious/ideological or political values, and artistic values.

Value System

Singh and Kumar (2021) defined a value system as guiding principles that promote moral or ideological purity. A person can be a part of a civilization, organization, or community while simultaneously holding both a personal and communal value system, according to Lynn and Valette-Florence (2012). In this situation, there should not be any internal inconsistencies between the two value systems. Gelfand (2018) is of the view that the ideological integrity of particular groups of people can be to the extreme. When this happens, leaders sometimes emanate from this group with ideologies that they think have contributed to groups such as the Taliban and ISIS.

Honesty

A lack of honesty can cause public disillusionment and erode trust in democratic processes and institutions. Rosenfeld (2018) states that truth is a democratic value necessary for public discourse and civic engagement. Honesty is the cornerstone for building trust between citizens and their government. When public officials and institutions uphold honesty, they enhance their credibility, which is essential for effective governance.

The then Prime Minister, K. A. Busia, stated his most challenging task was eradicating bribery and corruption from Ghanaian society. Busia said the country was in a mess not because it lacked human and natural resources but because most people were dishonest. He indicated, "Bribery and corruption have eaten so deep into the very fabric of the society that when you put anybody in a position of trust, he or she uses that position to amass wealth" (Sapanin & Danquah, March 22, 1971, p.3; Peacefmonline.com, August 13,

2018). Honesty is a value that cannot be left out in building any meaningful and prosperous society. The need for Ghana to nurture this democratic value amongst its citizens will be the first progress in dealing with most of the country's challenges. In 1971, it was a problem, as stated by the Prime Minister, and it is still a challenge, as observed by this researcher and national canker in 2024 after fifty-three years down the line.

Honesty creates an atmosphere in which people feel empowered to take part in democratic processes, which in turn promotes civic participation. Stitzlein underlines that educating people about honesty is essential for empowering them to participate in meaningful civic discourse and inquiry, particularly in the context of a post-truth period. A functional democracy depends on this involvement since it enables a range of viewpoints and well-informed decision-making (Stitzlein, 2023).

The degree of honesty displayed by public figures and politicians has a significant impact on the integrity of political debate. Empirical evidence suggests that prioritising honesty in political communication might result in more productive discussions and a more robust democratic atmosphere. On the other hand, deceit may weaken democratic principles by dividing public opinion and creating a poisonous political environment (Mearsheimer, 2011).

The democratic principle of honesty is under serious challenges due to the proliferation of misinformation and disinformation. In the current media environment, when accurate reporting is sometimes overshadowed by sensationalism, individuals may find it difficult to distinguish between the two. According to Stitzlein, in order to successfully negotiate the intricacies of

contemporary political discourse, we must place a fresh emphasis on teaching honesty and critical thinking abilities (Stitzlein, 2024).

Politicians' perceptions of honesty can be muddied by partisanship. According to research, people frequently interpret political honesty via the lens of their partisanship, which can result in the selective acceptance of facts.

This phenomenon emphasises the necessity for a shared, cross-partisan commitment to honesty in order to promote a more cohesive approach to democratic engagement (Mearsheimer, 2011).

Religion in Civic Education

"Scholars have agreed that science-driven secularization gnaws steadily at the roots of faith. However, anyone who glances in newspapers sees that religion continues to affect a wide range of human activities deeply, and it is hard to discern extinction in a phenomenon as varied and vigorous as faith" (Bainbridge, 1997, p. 404). Religion aids in socialization and equips students and community members. Religion aids socialisation and equips teachers, students, and community members with communication, work discipline, and social connection skills that prompt obedience and independence. (Little, 2013).

Ghanaians are religious, and their religious beliefs always manifest in their lives. Behaviours that go against the values of honesty, sincerity, truthfulness, voluntarism, hard work, adhering to the law, and so on are always frowned upon (Wharton, 2020). This researcher is of the view that there can not be any meaningful achievement in civic education without religious participation.

Finally, civic knowledge among Ghanaian youth can be improved. Previous studies have made recommendations. Civic knowledge can be promoted using political and non-political processes (Ehrlich, 2000). Next, improving civic knowledge among students is to develop quality leadership education programmes (Noddings, 2013). These include leadership retreats and training workshops. Noddings (2013) further suggested that civic knowledge can be promoted by linking students to the appropriate governance institutions for attachment and National Service, allowing them to reflect on their experiences later. Students will get the opportunity to learn about the institutions and their communities as they get ready for leadership. There must likewise be a call for values comparison among students (Pillappa, 2012).

The literature review has also clarified how vital civic and values education is to prepare influential citizens who will help Ghana transmit knowledge and develop the skills needed for the mindsets required for actively taking part in nation-building. Even though extensive work has been done on civic and values education all over the world, there still remains a gap in the role the National Commission for Civic Education is or can play in promoting the values of honesty and communalism among the citizenry of Akatsi South in particular and Ghana in general through the adoption of appropriate civic and values education approaches. This research is aimed at filling the gap.

National Commission for Civic Education (NCCE)

The National Commission for Civic Education (NCCE) is crucial to promote citizen engagement and civic consciousness in Ghana. Its primary goals are to build and sustain public awareness of the 1992 Constitution's ideals and goals, inform and inspire people to defend the constitution, and

periodically develop national, regional, and local programs to achieve the Commission's goals for the Government's consideration.

According to a significant study that examined the Commission's communication tactics, the NCCE lacks a formalised communication policy, despite the fact that communication is essential to its civic education tasks.

Rather, it depends on informal conventions and ad hoc measures, which might make it less successful in delivering civic education. The study emphasized the need for a proactive communication policy to improve the NCCE's outreach and engagement efforts (Fosu & Koah, 2023). According to Fosu and Koah's (2023) study, enhancing the NCCE's outreach and engagement initiatives requires a proactive communication approach.

Ghana's Constitution gives the NCCE the mandate to sensitise citizens on their rights and obligations. The Commission aims to develop civic knowledge and skills, motivate active political engagement, and promote good citizenship through its programmes, which target various populations, including children and adults. The NCCE engages in a range of activities to meet its goals, such as raising public awareness of the need to protect the rights of children, people with disabilities, the weak, and marginalised members of society, as well as environmental governance and good sanitation practices. It also establishes forums for public education and sensitisation on the principles and objectives of the Constitution. Other include fostering civic virtues like respect for equal rights, human rights, and the value of actively participating in politics; emphasising the development of cognitive civic skills to help citizens integrate knowledge about politics, civic life, and public issues; celebrating Constitution Week and Citizenship Week; educating

the public about child protection; and holding Constitution Game/E-Quiz competitions (Fosu and Koah, 2023).

Political and constitutional education has contributed to the global growth of major democracies. Research has been done on the NCCE's function in citizenship education before, during, and after elections, with an emphasis on Ghana's 2012 elections. It is thought that the NCCE's constitutional mandate, which it has carried out since its founding in 1992, was centred around civic education (Adu-Gyamfi and Yartey, 2015).

Ghana has risen in the Global Peace Index, mostly attributable to the civic education programs of the National Commission for Civic Education. The NCCE is essential to Ghana's democratic progress and its continued standing as one of the most peaceful nations in Africa because it informs citizens of their rights and obligations, encourages peaceful cooperation, and combats threats to democracy. These initiatives assist in keeping young people away from violent extremism and conflicts. However, Ghana's recent decline from 40th place on the Global Peace Index in 2022 to 51st place in 2023 indicates that more coordinated efforts are required to handle new issues such as political vigilantism, ethnic tensions, and chieftaincy conflicts. The work of the NCCE is still essential to bolstering Ghana's peace foundations. (Danso, Aubyn, and Boateng, 2023). The NCCE collaborates closely with the Ministry of National Security and other relevant stakeholders to encourage peaceful coexistence. Collaborative efforts contribute to resolving possible sources of conflict and preserving Ghana's democratic stability.

According to research by Yartey and Adu-Gyamfi (2015), the NCCE's initiatives are essential to Ghana's democratic consolidation. Through

imparting knowledge on civic duties and rights, the Commission helps citizens become more politically literate, which is crucial for maintaining democratic government. According to some research, the NCCE may have had difficulties working efficiently with other electoral bodies to enhance its influence during elections.

Concerns about the NCCE's limited cooperation with political parties and the Electoral Commission have been raised, which may limit its ability to inform voters and foster democratic discourse. Additionally, the NCCE's inadequate funding from all governments during the fourth republic has had a significant negative impact on the organization's ability to carry out its constitutional mandate, which in turn has affected the scope and reach of its programmes (Danso, Aubyn, and Boateng, 2023). Notwithstanding obstacles like financial limitations and scarce resources, the NCCE persists in carrying out activities in diverse communities, exhibiting fortitude and dedication to augmenting civic awareness in Ghana.

Tasked with promoting civic involvement and knowledge, the National Commission for Civic Education is a crucial organisation in Ghana's democratic landscape. Even while it has come a long way in informing the public about their rights and obligations, there is still room for improvement, especially in terms of communication tactics and cooperation with election authorities.

In Ghana, the National Commission for Civic Education (NCCE) actively collaborates with communities and religious organisations to advance civic education and encourage religious tolerance, especially in light of the impending elections. The NCCE has stressed the value of religious tolerance,

particularly in light of Ghana's next general elections in 2024. The Commission seeks to reduce the dangers of politically inflamed religious issues that might jeopardise the integrity of the nation's democracy. Kathleen Addy, the chairman of the NCCE, has pledged to take a "name and shame" stance against political personalities who use religious feelings to win elections and has voiced worries about the potentially polarising nature of religion-based campaigning (Nyarko, 2024).

In order to sustain Ghana's democratic stability, the NCCE works to foster a culture of civic engagement and religious tolerance via its programmes. The NCCE is essential in fostering elections that are free from religious bias by working with religious organisations and tackling the issues raised by politically driven campaigns.

Theoretical Framework on Civic Education

Jaison (2018) suggests that a theoretical framework may disagree with or support a research investigation's theory. The theory that explains the phenomena being studied is introduced and described in the theoretical framework, while in a conceptual framework, a researcher may feel that one theory, or the ideas included inside that theory, cannot be used to explore their issue adequately. In these circumstances, it may be necessary for the researcher to "synthesise" the numerous theoretical and empirically based points of view that have been stated in the literature regarding a certain subject. A model or conceptual framework may be used to describe the synthesis, which essentially gives an "integrated" perspective on the problem (Imenda, 2014).

Theoretical and conceptual frameworks offer 'proof of academic standards, practices, and clarification of why the study is relevant and by what means the researcher expects to provide for the knowledge gap in the literature (Imenda, 2014).

This study examined the republican civic education theory as the theoretical framework underlining the research. The Republican Civic Education theory is one of the civic education theories seeking to inquire why a person would be willing to give up part of their freedom in order to live in a larger community (Aviv, 2010). A basic human need is the feeling of belonging to a larger community, according to Taylor (1996). Aviv (2010) cites Rousseau as saying that the "general will" explains the common perception of values held by all members of society. Consequently, it is feasible to foster in each individual a true sense of attachment to the broader social unit and an unwavering allegiance to it through the general will.

The Republican Civic Education theory places more emphasis on instilling knowledge and values that make the individual more valuable to the large society, and also, students are taught to see themselves as belonging to the larger society that possessing the true feeling of belonging to the state than the Private ownership concept gradually eroding the numerous benefit of communalism. The Republican Civic Education theory sees the nation as being worthy than the sum of its parts.

The Republican Civic Education theory stresses how to stir the feelings of the larger community members and each individual's commitment to the shared societal goals (Porath, 2007). The focus of Republican civic education theory is on educating people to engage responsibly and actively in their

nation's political and civic life. This theory is grounded in the principles of republicanism, which values civic virtue, the common good, and active participation in public affairs. In order to maintain a healthy democracy, Republican civic education theory strongly emphasises encouraging civic virtues and active engagement in public life (Albulescu & Albulescu, 2018).

The republican civic education theory is not credited to a single proponent but rather is a product of the collective evolution of several researchers and intellectuals over time. But a number of influential people, including Plato, Aristotle, Cicero, John Locke, Hannah Arendt, Benjamin Barber, Amy Gutmann, John Dewey, and a few others, have greatly shaped and expressed these ideas. These scholars and theorists have written, taught, and advocated for republican civic education, which has helped to grow and advance the theory (Eurydice, 2012).

Republican civic education theory proponents often support an educational approach that places an emphasis on producing morally upright, actively participating citizens who are aware of their rights and obligations in a democratic society. According to these advocates, a strong civic education is necessary to equip individuals to actively engage in their government and to preserve and strengthen democratic institutions (Eurydice, 2012).

Even though the Republican Civic Education theory has received support from some scholars, critics of the Republican civic education theory, such as Eric Liu and Robert Pondiscio, are advocating for a broader civic education that includes not just patriotic values but also critical thinking, civic participation, and understanding diverse viewpoints of other citizens as most important to nation building and not only patriotism. Diana Ravitech, who is

also a critic, is of the view that when the political history of a country is not focused on during the implementation of civic education instruction and the focus is only on instilling patriotic values, not much progress will be made. Eamonn Callan also expressed concerns regarding the conflict between civic education and personal autonomy, speculating that the republican model would put the interests of the state ahead of those of the individual (Albulescu & Albulescu, 2018).

Republican civic education theory has developed over time and has been influenced by a number of historical eras and intellectual movements, all of which have helped to shape and improve the theory. The idea of citizenship, which included active engagement in public life, originated in ancient Greece, especially in Athens, where republicanism and civic education have their roots. The Renaissance's revival of classical literature sparked a fresh interest in civic humanism. Theorists like Niccol Machiavelli and Erasmus stressed the value of teaching people civic virtues and how to actively engage in politics. Roman republicanism emphasised civic virtue, responsibility, and the common good, further developing these concepts. Scholars such as Cicero promoted the idea of educating people for moral leadership and civic duty. Enlightenment philosophers, including Jean-Jacques Rousseau, John Locke, and Montesquieu, further influenced the republican civic education idea. Locke's focus impacted concepts of civic duty and the function of education in a republic on natural rights and the social compact, Montesquieu's theories on the division of powers, and Rousseau's idea of the common good (Rowe, 1992).

The theory of republican civic education had a significant impact on US formation. Thomas Jefferson and James Madison, two of the United States' founding fathers, stressed the value of an informed and virtuous citizenry. Education was seen as essential for maintaining a state. Drawing on the republican civic education theory, the French Revolution emphasised the value of civic education in raising responsible and moral citizens. Revolutionary leaders like Robespierre advocated for the promotion of republican values and the common good through education. As democratic principles spread in the 19th century, public education was given more importance as a way to get people ready to participate in democratic governance. Scholars such as John Stuart Mill emphasised the significance of civic education in maintaining a robust democratic system. (Peterson, 2011).

Early in the 20th century, progressive education gained prominence because of the efforts of people like John Dewey, which made civic education even more vital. In addition to encouraging critical thinking and problem-solving abilities, Dewey maintained that education should equip students for active engagement in a democratic society. As political involvement has declined and civic engagement has become more disengaged, there has been a renewed focus on civic education in recent decades. For the purpose of developing knowledgeable and engaged citizens, academics and educators have argued in favour of including civic education within school curricula. Republican civic education theory has evolved throughout time, reflecting a longstanding tradition that values preparing individuals for responsible and active engagement in public life as they adjust to shifting social and political environments (Eurydice, 2012).

Republican Civic Education approach places a strong emphasis on developing civic values and being involved in the community. The following seven key principles are connected to this theory:

Civic Virtue: Civic virtue is the term for behaviours and conduct that preserve the political community's health and advance the common good. This principle motivates people to engage in ways that promote societal interest (Peterson, 2011).

The Common Good: Republican civic education theory places a strong emphasis on the common good and the idea that civic education should work to instill in students a feeling of shared duty. In order to promote social cohesiveness and the general well-being of the community, this idea urges people to cooperate cooperatively (Peterson, 2011).

Civic Obligations: Republican Civic Education places a strong emphasis on the value of civic duties or the responsibilities that citizens have to their government and community. This involves respecting the law, making contributions to the benefit of society, and engaging in democratic activities like voting and civic participation (Peterson, 2011).

Deliberation in Public Life: A key component of republican civic education theory is deliberation, which encourages individuals to engage in honest debate about public matters. Students should be encouraged to participate in rational discussion, take into account other points of view, and develop the critical thinking abilities needed to participate in democratic processes (Honohan and Jennings, 2005).

Political Community: The political community principle emphasises how important it is to participate in and feel a part of a common political

forum. Citizens should have a feeling of identification and belonging as a result of civic education, which should motivate them to see themselves as engaged members of their society with a say in its government (Honohan and Jennings, 2005).

Active Citizenship: A cornerstone of republican civic education theory is active citizenship, which underlines the necessity of people becoming involved in their communities. In addition to voting, this entails volunteering, joining civic groups, and supporting social change (Honohan and Jennings, 2005).

Democracy Education: Civic education ought to equip people to comprehend and participate in democratic processes and ideals. This involves imparting knowledge on civic engagement as a means of preserving a robust democracy, as well as rights and obligations and how the government operates. Together, these tenets seek to develop responsible, knowledgeable, and involved citizens who respect democratic norms and make meaningful contributions to their communities. Republican civic education theory, which focuses on these principles, aims to develop politically conscious citizens who are capable of understanding all aspects of public life (Peterson, 2011).

Republican civic education theory was essentially developed with the goal of producing well-rounded, knowledgeable, and involved citizens who could uphold and strengthen the democratic and republican values of their society and engage in virtuous political and civic life (Hinchliffe, 2014).

The thesis subject 'Civic and Values Education: the Role of the NCCE in Promoting Honesty and Communalism in Akatsi South Municipality' may be effectively examined through the lens of Republican civic education theory.

Republican civic education theory's fundamental ideas place a strong focus on developing civic values such as communalism, honesty, integrity, and accountability. The well-being of society and the operation of a state depend on these values. The common good is given prominence above personal interests in this viewpoint. This emphasis on the well-being of the group is consistent with the promotion of communalism, or a strong feeling of community and mutual assistance.

For this thesis, Republican civic education theory can be a strong option for a number of reasons, both academic and practical. The Republican civic education theory has connections to political science, philosophy, education, and history, among other fields. This facilitates an extensive and multidisciplinary investigation, enhancing this academic research. Republican civic education theory can shed light on how to handle contemporary issues such as political polarisation, civic participation, and the role of education in democracy.

The adoption of republican civic education theory to analyse the data of this thesis is on the ground that among the objectives of this work, the researcher wishes to find out if the NCCE can add values education as a derivative function to its mandate of civic education and how that can stimulate the promotion of the values of honesty and communalism in Akatsi South Municipality and the republican civic education theory amongst the other theories of civic education lay more emphasis on individual belongingness and contribution to the general welfare of society as a whole as opposed to the rising illicit enrichment among us as a people.

The republican civic education theory encourages citizens to engage actively in public life and community affairs, fostering a sense of duty and responsibility toward others. Education is viewed as a tool to help people become successful not only personally but also in their duties as knowledgeable, moral, and engaged citizens of a state (Olsen 2006).

Research Methodology

Mishra and Alok (2017) define research methodology as the term used to describe the scientific approach taken in a research study. This section will examine the following areas: research paradigms, data collection, data analysis, sampling technique, and transcription.

Research paradigms

According to Johnson and Christensen (2008), a research paradigm is a research perspective shared by the research community and founded on a certain set of assumptions, beliefs, practices, and ideas.

The creation of research assumptions, its character, and its knowledge are referred to as research philosophy. This work adopts pragmatism as its research philosophy. Pragmatism is a method that contends that there are numerous techniques for comprehending reality and how to interpret it. By combining these methods, researchers might potentially gain a more comprehensive understanding of the phenomena they are studying (Fraenkel and Wallen, 2009).

A qualitative research approach was used to carry out the investigation. Qualitative research examines attitudes, behaviours, and experiences and uses data-collecting methods like focus groups and interviews (Dawson, 2009). The goal of qualitative research is to elicit detailed participant opinions. It uses

fewer people to collect data from the natural setting. Moreover, the researcher plays a crucial role in the instrumentation procedure. Generalizing is possible in qualitative research, and the research findings, if not manipulated by the researcher, are high because data is collected from the source (Bernard, 2000).

A Case study is a qualitative research design aimed at “in-depth examinations of people, groups of people, or institutions” (Otero, 2022. p. 22). Case Studies allowed researchers to thoroughly investigate the goals and gain insights that would have been missed if quantitative methods had been used, enabling the researcher to collect exact data from the research area.

Data Collection

The research adopted interviews to collect primary data. According to Fetterman (1989), respondents are carefully selected during interviewing, and relevant questions are asked to enable the researcher to respond to his research questions. A researcher can verify or challenge the impressions they have formed from observation by conducting interviews, which is an essential stage in conducting research (Fraenkel and Wallen, 2009). Interviews are the most crucial method of data collection for qualitative researchers.

The reason for interviewing respondents is to find out how they feel about something and what is on their minds concerning a particular issue (Patton, 1990). To gather primary data, this researcher used a semi-structured interview procedure. A semi-structured interview is a technique for gathering data that depends on prepared questions within a predetermined subject outline. The interviewer asks the same questions in each interview. After each interview, the researcher updates or revises his list of questions for subsequent interviews (Fraenkel and Wallen, 2009)

Data Analysis

This researcher employed thematic analysis to examine the data gathered. A qualitative analytical technique called thematic analysis examines categories and provides data on related subjects. It provides extensive data illustrations and interprets a variety of topics (Alhojailan, 2012). The researcher can observe and interpret related knowledge and experiences with thematic analysis. The thematic analysis gives data analysis a methodological approach. The researcher can link an analysis of a theme's recurrence with the entire text (Alhojailan, 2012).

Reflexivity

In order to guarantee the validity and integrity of this research, reflexivity is essential. The background and position of a researcher may influence what they choose to examine, how they approach the investigation, which methodologies are deemed most appropriate for the task, which results are deemed most appropriate, and how they frame and present their conclusions, in otherwise a researcher must constantly examine their positionality, biases, and possible effects on the study process and findings. (Malterud, 2001). This researcher has the capacity to critically and reflexively reflect on the findings of this study at each stage of the research process, and his background did not in any way influence the research outcome. Reflexivity is the disposition to pay systematically close attention to the context of knowledge development, particularly the researcher's influence (Robert Wood Johnson Foundation, 2008).

Throughout the study process, I used a number of reflexive tactics to counter these effects. I kept reflective notebooks throughout the data-

collecting process to record my feelings, ideas, and responses to participant answers and field observations. Thanks to these diaries, I was able to stay conscious of my positionality and how it would affect the results. During the data analysis stage, I looked closely at how my personal beliefs and values may have influenced my judgements. I have conversations with mentors and peers to get different viewpoints and test my interpretations. To help readers come to their own conclusions, I also included detailed explanations of the research setting and participant viewpoints.

I hope to provide a clear and complex interpretation of this work by including reflexivity in this analysis. By using a reflective method, the study findings are more valid, and the complex dynamics underlying civic and values education are better understood.

Sampling Technique

For this study, participants were chosen using a purposive sampling technique. A purposive sample is a non-probability sample. Researchers use this sampling approach based on demographic characteristics and the purpose of the study. According to Fraenkel and Wallen (2009), purposive sampling is sometimes referred to as judgmental, subjective, or selective sampling. Even though several types of purposive samples exist, the study used the Maximal Variation and Snowball Samples. Researchers employ maximum variation sampling to gather as many different points of view as they can. Researchers consider both normal or average situations, organisations, or occurrences as well as more severe ones to guarantee maximum variation. Participants in a snowball sample are chosen via recommendations from previously chosen

participants or those with access to potential participants. (Fraenkel & Wallen, 2009).

Three traditional leaders, representatives from Ghana's three main religions, Islam, Christianity, and African Traditional Religion, as well as a former District Chief Executive (DCE), two retired public servants, two active public servants, two artisans, and two-second cycle students, were among the participants purposively selected for the interview.

Transcription

After extensive questions in English and Ewe, verbatim translation was done into English from Ewe, their ethnic language. No vital information was lost during transcription due to verbatim transcription. In addition to hearing the recorded audio, the transcripts were checked for transcription summarising and interpreting responses and possible omissions of relevant responses from interviewees. The researcher returned transcripts to participants for content validation to guarantee quality. Fifteen participants were interviewed for this thesis.

Organisation of Work

The design of this thesis will be in five chapters as follows: The work's introduction, chapter one, will include the following: the study's background, its purpose, its significance, its objectives, its research questions, a review of the literature, theoretical frameworks on civic education, its research methodology, and its organisational structure.

The research's institutional and geographic backgrounds are covered in chapter two. The focus of chapter three is civic and values education. In chapter four, the subjects of data presentation, analysis, and discussion of

findings will be covered. In chapter five, the study's summary, conclusion, findings, recommendations, and suggestions for further studies will be presented.



CHAPTER TWO

GEOGRAPHICAL AND INSTITUTIONAL CONTEXTS OF THE RESEARCH

Introduction

The geographic and institutional contexts of the research are presented in this chapter. The Akatsi South Municipality profiles and the National Commission for Civic Education (NCCE) will be discussed in detail. These two domains form the focus of the research. They must be appropriately described to conceptualise the issues regarding the NCCE's role in transmitting democratic and ethical values. Though moral agency and moral space concepts are not treated here, their importance for ethical processes is emphasised in the literature on ethics. According to Boersema (2014), moral agency is the capacity to decide what is morally appropriate in a given situation. This premise provides a basis for localising the discussion of the transmission of values in a given district, which then serves as the space for moral activity in view.

Similarly, the NCCE is the agency in this study that is intended to aid in transmitting values. The district and the NCCE are state entities and thus provide symmetry of context for discussing democratic values and their transmission. The chapter will begin by introducing the District and then follow it up with a treatment of the NCCE.

The Demography of Akatsi South

Ghana's Volta Region is home to the Municipality of Akatsi South. With a few isolated urban locations, the district is primarily rural. The Ewe

people make up the majority ethnic group; however, there is diversity in the population with regard to age, gender, and ethnicity.

Population Size, Structure, and Migration

The 2021 Population and Housing Census recorded 92,494 people living in the Municipality, with 43,062 being males and 49,432 being females, representing 46.56% male and 53.44% female. Upon passing Legislative Instrument (LI) 2420 on October 5, 2020, Akatsi South District was formally upgraded to a Municipality. The Municipality shares borders with Ketu North to the East, South Tongu District to the West, Keta Municipal to the South, and Akatsi North District to the North. Its total land area is approximately 531 square kilometres, with Akatsi serving as the administrative centre (Ghanadistrict.com, 2023, Ghana Statistical Service, 2021)

The Akatsi South Municipality is a rural area, with two-thirds of its residents residing in rural areas and one-third in the Municipality's urban sections; the Municipality's population primarily comprises youths (Ghana Statistical Service, 2014).

The Ghana Statistical Service (2014) states that migration is the geographic movement of individuals over a predetermined border to establish a new permanent or semi-permanent residence. Migration cannot be overlooked when considering the matter of communalism or communal ownership. Generally speaking, migration into the Municipality increases population, but migration out of the Municipality reduces the population in the district. Out of the 27,022 migrants living in the Municipality, 19,849 (or 73.5% of all migrants) were born elsewhere in the Volta Region, while the

remaining 21.4% were born outside the Volta Region (Ghana Statistical Service, 2014). In contrast, 5.1% of migrants were born outside of Ghana; of these migrants, 37.8% have lived in the district for ten years or longer (Ghana Statistical Service). 99.1% of the District's inhabitants are Ghanaians. The majority of people in the District are Ghanaians by birth, making up 88.7% of the total population. Dual citizens make up 7.7% of the population. In contrast, according to the Ghana Statistical Service (2014), 2.5% of people are Ghanaians via naturalization.

The 2010 Population and Housing Census report of Akatsi South recorded as high as 27.38% migrants within the Municipality, which means among every ten citizens you see in the street of Akatsi South, 2.74 of them are migrants that are approximately 3 out of 10 people living in Akatsi South are not natives of Avenor (Ghana Statistical Service, 2014), (This researcher is relying on the reports of the 2010 Population and Housing Census due to the delay in the publication of the district-specific report of the 2021 Population and Housing Census by the Ghana Statistical Service). The question then arises: Can migration be an influential factor in the state of the values of honesty and communalism among the dwellers of Akatsi South Municipality?

Migrants introduce different cultural behaviours and values. For example, suppose migrants from areas with different norms regarding honesty and communal responsibilities settle in Akatsi South. In that case, local practices might evolve to incorporate these new perspectives, leading to a shift in how honesty is perceived and practiced. In Akatsi South, this could mean blending local customs with new ones, potentially creating a hybrid culture. People's perceptions of their identities and sense of belonging can be

influenced by migration; this has an impact on communal cohesion and the value placed on honesty within the community. For instance, migrants who feel accepted and integrated into Akatsi South Municipality may enhance the community by actively engaging in communal activities and upholding communal values. However, if they feel excluded, this might lead to reduced communal engagement and trust.

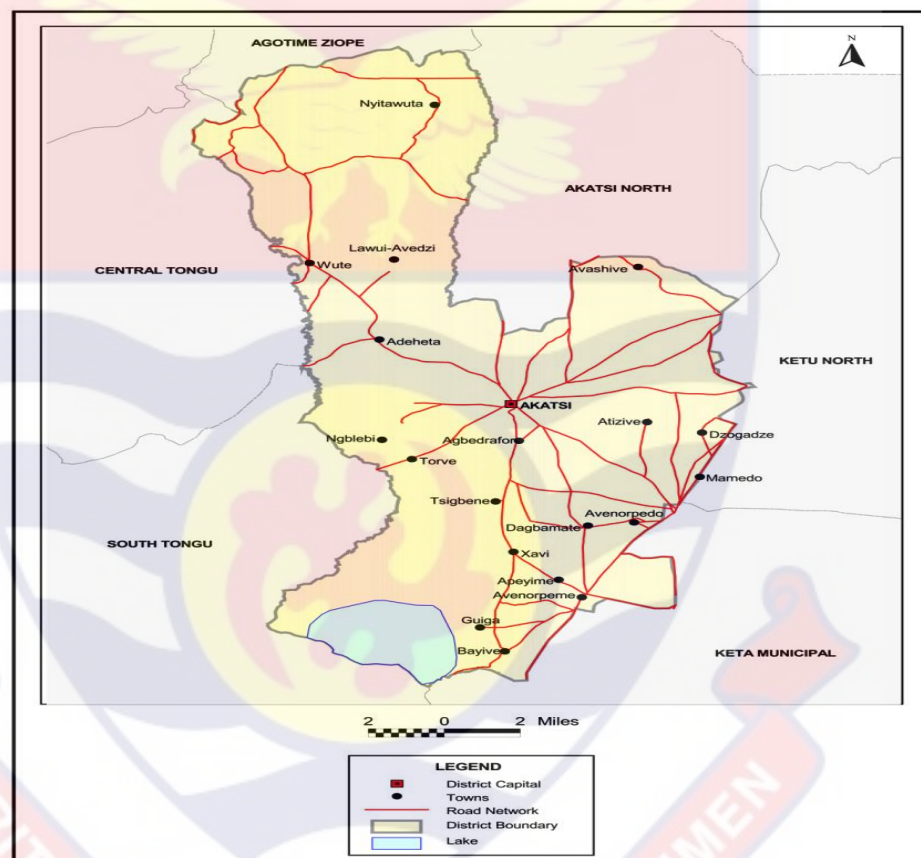


Figure 2.1 - Map of Akatsi South Municipality

Source: Ghana Statistical Service, 2010 Population and Housing Census

Economic Activity Status

Agriculture has employed 66.6% of the active population of Akatsi South, with 97.4 per cent of them engaging in crop farming. 97.5 per cent of the population are employed, while 2.5 per cent are unemployed. A more significant percentage of those who are economically inactive are students

(54.8%), and 15.1 per cent perform household duties (Ghana Statistical Service, 2014).

Religious Affiliation

Christians are the major religious denomination in the district, with 61.5% of the population comprising "(Catholic [18.2%], Protestant [12.3%], Pentecostal [24.5%], and Other Christians (6.5%), traditionalist (26.5%) while 1.90 per cent belongs to the Islamic religion. The rest, 9.2 per cent, do not practice any form of religion" (Ghana Statistical Service, 2014. p.30).

Traditional Structure

A lineage consists of extended families that can be traced back to the same ancestor. The indigenes of the Municipality are organised under chiefs at the lineage, clan, and village levels. (Ghana Statistical Service, 2014). A clan, according to Chisholm and Hugh (1911), is a group of people who are connected via real or imagined kinship and ancestry. The oldest male family member serves as the leader of the extended families, and family inheritances are passed on patrilineally for their safekeeping, which is the case in all communities in the Municipality.

The Akatsi South Municipality is the home to the Avenor Traditional Council. Avenorpeme is the traditional capital of the Avenors, and Akatsi is the political-administrative capital. There are thirteen (13) clans that make up the Avenor family. Each is led by a clan chief serving as the family's land custodian. The main traditional festival celebrated in the Avenor Traditional Area is the Avenor Tutudoza, and several local communities celebrate the Denyigbanyaza, Denyaza, and Tutudoza, among others, which is usually

celebrated by individual communities during the Easter and Christmas seasons (Ghana Statistical Service, 2014).

Transmission of Values among the Avenor Traditional Society

Whether an object or a belief, a thing's worth is often used to determine its value, just as a thing is seen as having high value and is valued, so are our beliefs about what is good or bad and worthy of holding onto. A value might be a conviction or viewpoint we are willing to sacrifice our lives to uphold. Because of this, every area of human life seems to be infused with values. Debating moral, cultural, artistic, political, social, religious, and even individual values is permissible. People have various ideas of reality; therefore, one person's values may differ from another's (Idang, 2007).

Life seems to force people to make decisions, to rank things as better or worse, or to create a scale or set of moral standards. Depending on our point of view, we may allocate blame or credit, classify deeds as good or wrong, or even label the environment or the items in front of us as beautiful or ugly. We can see that everyone has a fundamental understanding of right and wrong and that society cannot function without a set of moral principles (Idang, 2009).

Whether we are conscious of it or not, the society to which we belong uses a variety of means to communicate its values for what is morally just, sound, and acceptable in our eyes. We work hard every day to act in a socially acceptable way. Those people, in some manner, hold those who do not uphold the principles of their immediate society accountable.

Historically, the Avenor traditional society has transmitted values to the next generation by adopting an informal but reliable mode of training and impartation. Using the family and clan structures with the help of the entire

community is one way to nurture trustworthy community members. People are inculcated with traditional values, knowledge, customs, and traditions from an early age, and they are then taught how to act as good citizens and take part in communal life. The parents become the first mentors who emphasise important and acceptable values that the entire land of Avenor cherishes and upholds, such as the importance of the family and respecting and honouring traditional rulers and older adults in the society. Children are taught to participate in communal activities, such as cultural events and ceremonies, to safeguard and defend the neighbourhood from human and animal intruders and foes, maintain traditional ideals, beliefs, customs, behaviours, and relationships, and respect the traditional political systems. The family and clan system highly values proper individual conduct, social conduct, and dignity (J.D., Personal Communication, 20th October 2019).

Civic and values education in the Indigenous home of the Avenors in the past, even though it was informal and its principal concern and interests were more focused on instilling moral principles, fostering social cohesion, and upholding society than on questions of politics, constitutions, and democracy (National Commission for Civic Education, 2016). Even though storytelling is now becoming a thing of the past at the community level, the parents still impart values to their children in the land of Avenor in the nuclear family system. The rich African culture of correcting the wrongs of children and community members by telling them stories that exposed the behaviour of children that do not conform to the laid-down norms that are cherished by the Avenor society are still aired every Saturday and Sunday on the two radio stations in the Akatsi township that is Kaleawo 107.3FM and Shine 96.9FM

respectively and on Avenor TV every weekend, with listeners allowed to phone into the live programmes and contribute or respond to questions from the stories and the available lessons learned. The old culture of storytelling still plays a significant role in transmitting values in Avenor land, even though it has been modified from the previous community centre form of gathering to an advanced mode of radio technology.

The people of Avenor have a culture of fencing their houses as an integral part of their way of life. The significance of this fencing or walling, among many indigenes, is to instil discipline in their children and other neighbours. A fenced house with a gate symbolically means any entrance to the house or anybody exiting cannot be done unnoticed. Parents are very much aware of visitors who visit their homes. Any visitor with an eccentric character who can be a source of bad behaviour to their children is shown the exit and warned never to return. Children learn the value of discipline through their inability to have the free will to leave their parents' control or the senior siblings at will (J.D., Personal Communication, 20th October 2019).

Secondly, the fence represents the family's physical and spiritual protection. The Avenors believe that no matter the materials used in constructing the fence, whether clay or palm branches, so long as the fence is completed. It is gated, and everybody or everything found in the fence is safe and secure. Anybody who did not properly announce his entrance to the house has either bad intentions or is a thief and should be dealt with accordingly. Children develop a sense of protection of personal belongings, and when this consciousness is translated to the community level, protecting public property for children is not a challenge (G.L. Personal Communication, 17th July 2019).

Thirdly, the fence becomes a source of land boundary, which, in the long run, prevents land litigation among neighbours and families. Finally, protecting one's privacy is assured because the fence provides a form of a blockade to whatever is happening within one family's compound from being exposed to the larger community.

Festivals are celebrations that bring together people from different backgrounds to remember a historic event and to bury their differences for the unity and development of their community. During festivals in Avenor land, the many activities that are undertaken before, during, and after the festivals all come together to impart different values to the participants. Activities such as communal labour, sanctification or purification rituals, poetry recitals, and drama, among others, cultural displays, talking drum expositions, and finally, community meetings to render accounts to the members of the community on the communities' financial standing at the end of the festivals all in one way or the other exposes the natives of Avenor to various values informally imparted to them by the elders of the society.

Statistics available show that 61.5% of the population as of 2010 are members of the Christian faith in the Akatsi South Municipality, and currently, the increase in the number of churches in the Akatsi township and its villages and the churches' adoption of the Sunday School System which is also another way to informally impart both Christian and societal values to children in their early stages of life. The Sunday School System, which is practised in most churches in the district, provides a learning ground to impart values among the locals.

Values are sometimes unconsciously transmitted at the Palm Wine and Pito Base or Joints scattered in the district. The Palm wine and Pito Base are local drinking spots where the elders and young ones in the communities occasionally meet for drinks after a long day of work and take the opportunity to rest and discuss various issues over a few calabashes of Palm wine or Pito (brewed millet drink). These joints are relatively less expensive than the modern drinking spots in big cities. The presence of the elders at these joints provokes a lot of discussion and debates, which, in the long run, provide a platform for the elders of the society to explain to the younger generation issues relating to past events and why certain societal values should not be taken for granted. Values are involuntarily transmitted during such drinking exposure gathering (J.D., Personal Communication, 20th October 2019).

Funerals are one of the activities in Avenor Land that allow the elders to transmit values to the younger generation. During funerals, dirges sung are all ways by which the next generation is allowed to cherish important societal values, appreciate the need to acquire them, and make them available for the next generation. Because values, morals, and norms are worldwide assets that do not change easily over time. Some of these values and morals are invisible and intangible. Verifiable examples are love, kindness, respect, taboos, and hard work. It is essential to make the young ones appreciate their benefits to society (Azabre, 2015).

NCCE as an Institution

Background of the NCCE

In order to achieve political and social stability, equitable economic growth, and integrated development, the National Commission for Civic

Education (NCCE) was established as a constitutional body in 1993. The NCCE's mission is to promote civic education among Ghanaians while adhering to the principles of impartiality and non-partisanship and employing a skilled and motivated workforce (National Commission for Civic Education, 2010).

In short, the NCCE views the 1992 Constitution as its primary tool and aims to bring its contents to citizens' doorsteps in order to encourage them to make the Constitution's goals and guiding principles second nature in both their personal and public lives (M. A., personal communication, May 11, 2019). This will help Ghanaians cultivate and solidify a culture of democracy and constitutionalism throughout the country.

Organisational Structure of the NCCE

Commission Members

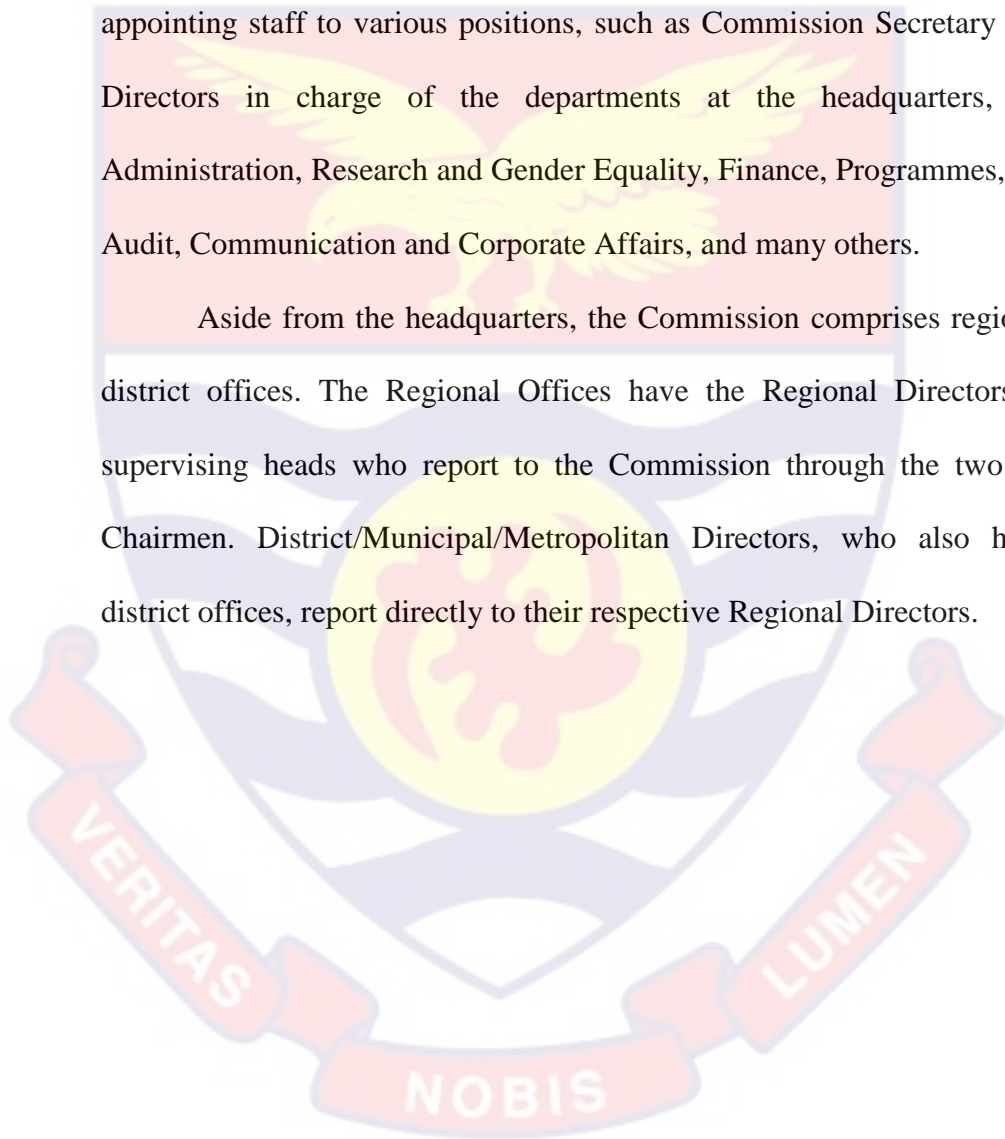
The NCCE is made up of the Chairperson, who serves as the organisation's Chief Executive, and two Deputy Chairpersons. They are in charge of the Commission's two divisions: Operations and Finance and Administration. The Commission comprises four other Commission Members who direct work in the various regions, bringing the entire composition of the Commission to seven. The seven Commission members collectively constitute the organisation's policy-making body, and overseeing staff activities is what they do. The National Commission for Civic Education Act, 1993 (Act 452) gives the Commission the authority to hire qualified personnel in order to properly carry out its duties (Government of Ghana, 1993).

The Chairperson of the Commission and the two Deputies hold office under the same terms and conditions as Justices of the Court of Appeal and the High Court, respectively (Government of Ghana, 1993).

The Staff of the Commission

The NCCE consults the Public Service Commission (PSC) before appointing staff to various positions, such as Commission Secretary and line Directors in charge of the departments at the headquarters, namely Administration, Research and Gender Equality, Finance, Programmes, Internal Audit, Communication and Corporate Affairs, and many others.

Aside from the headquarters, the Commission comprises regional and district offices. The Regional Offices have the Regional Directors as the supervising heads who report to the Commission through the two Deputy Chairmen. District/Municipal/Metropolitan Directors, who also head the district offices, report directly to their respective Regional Directors.



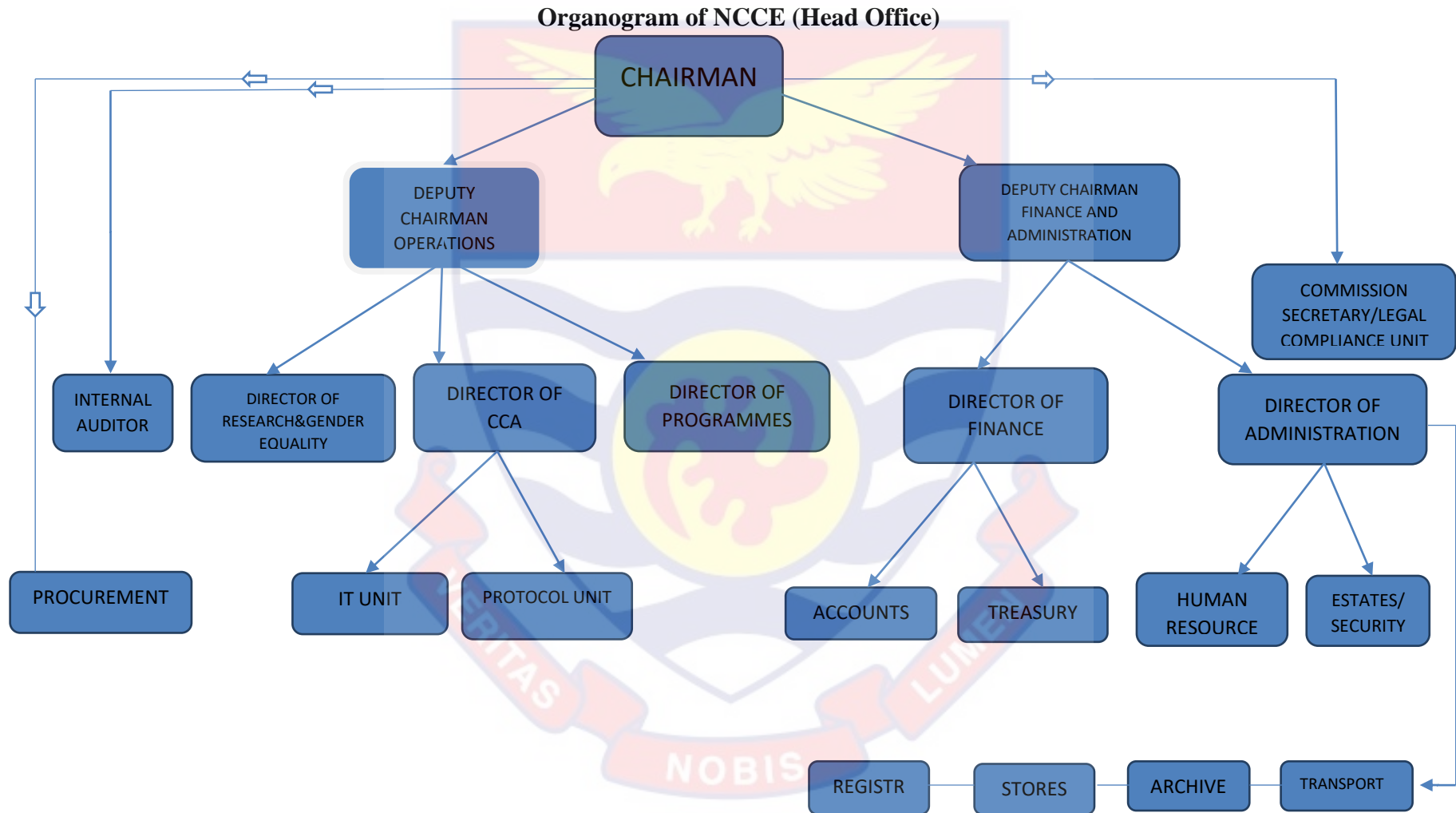


Figure 2.2, Source: (National Commission for Civic Education, 2016).

The Functions of the Commission

According to the 1992 Constitution, the Commission has these functions:

- (a) to create and sustain within the society the awareness of the principles and objectives of the Constitution as the fundamental law of the people of Ghana;
- (b) to educate and encourage the public to defend the Constitution at all times against all forms of abuse and violation;
- (c) to formulate for the consideration of Government, from time to time, programmes at the national, regional and district levels aimed at realising the objectives of the Constitution;
- (d) to formulate, implement and oversee programmes intended to inculcate in the citizens of Ghana awareness of their civic responsibilities and an appreciation of their rights and obligations as free people; and
- (e) to assess for the information of Government, the limitations to the achievement of true democracy arising from the existing inequalities between different strata of the population and make recommendations for re-dressing these inequalities. (Government of Ghana, 1993, p. 2).

Independence of Commission

Article 234 of the Constitution of 1992 and the National Commission for Civic Education Act of 1993 (Act 452) both underline that the National Commission for Civic Education must be an autonomous constitutional organisation with an entrenched existence in order to fulfil its constitutional mandate.

Mission, Vision, and Core Values of NCCE

The NCCE has its mission to be an Independent Governance Institution as stipulated in the 1992 Constitution to promote and uphold Ghana's democratic values and principles and inculcate these values and principles in its citizenry, making them conscious of their constitutional rights and responsibilities through civic education (National Commission for Civic Education, 2016).

The NCCE's vision is to foster democratic development in Ghana by serving as a proactive, independent governance institution that provides civic education to all citizens (National Commission for Civic Education, 2016).

The NCCE operates under three core values: Integrity, Presence, and Independence. The NCCE will apply integrity in all aspects of its work. The NCCE is present in every district and a significant stakeholder in every community throughout Ghana, with 278 districts and regional and national offices. It operates independently when performing its duties (National Commission for Civic Education, 2016).

Flagship Programmes

The NCCE carries out its civic education duty by utilising a couple of flagship programmes to strengthen its initiatives in local communities and educational institutions around the nation: Annual Citizenship Week, Annual Constitution Week, Annual Democracy Lecture, Social Auditing Programmes, Project Citizen Showcase, Ghana Constitution Game/Quiz Competition, Civic Education Clubs, Dialogue series, Community Durbars, and many others are flagship programme undertaking by the commission annual and details of

them can be found on the Commission's website (National Commission for Civic Education, 2016).

Conclusion

The widespread adoption of constitutions as the fundamental rules of democratic nations has contributed to the advancement of constitutional democracies worldwide, effective public institutions, and effective citizen participation through civic education. Due to the training and, most importantly, the expertise it provides to the populace, civic education is the primary force behind the development of society and the nation. Most crucially, attention has been drawn to democratic consolidation, which partly results through civic education, and Ghana is no exception. It might be argued that the National Commission for Civic Education (NCCE) in Akatsi South Municipality, a body tasked by the state's highest legislation to sensitise citizens to their constitutional rights and obligations and also to affect the way people act under the law continuously (Adu-Gyamfi and Yartey, 2015). In-depth coverage of the concept of civic and values education, as well as the history of civic education in Ghana, will be presented in the next chapter.

CHAPTER THREE

THE CONCEPTS OF CIVIC AND VALUES EDUCATION

Introduction

Africa has produced many well-educated sons and daughters, including some well-known worldwide legislators, attorneys, scientists, physicians, market analysts, and researchers. The continent still faces several challenges, though. First of all, the continent is less developed and industrialised than the Western World. It is also poorer. Secondly, Africa has suffered the most conflict in the form of ethnic fighting and civil wars in recent history. Conflicts often lead to the death of people, damage of property, and underdevelopment of the country's economy (Mwaura, 2002).

According to Julius Nyerere (as cited by Cannon (2009, p.152), "Education is not a way to escape poverty, it is a way of fighting it". Nyerere believes that education will not give one a chance to escape poverty, but it will give one the opportunity to fight poverty in one's community. If this statement is factual, then why is Africa, for that matter, Ghana and Akatsi South Municipality, still struggling with poverty and diseases, even at the time its citizens are performing extraordinarily at the local and global levels in all academic spheres? Is this phenomenon the outcome of undermining civic and values education in Ghana's educational curriculum? What really is the missing link between the level of dishonesty and corruption in Ghana's development? According to C. S. Lewis (as cited by Dunn and Cranney, 2011, p. 273), "Education without values, as useful as it is, seems rather to make man a more clever devil" (sic). Is Africa, for that matter, Ghana producing

‘more clever devils’ that have caused widespread dishonesty and diseases in both the private and public sectors?

Civic education teaches citizens about their rights and obligations in order to empower and inspire them to recognise the aspects of political and governance processes in which they can participate effectively, what they can do to influence what happens in politics, and how they can do this to enhance the effectiveness of governance, at both regionally and nationally (Korbey, 2019).

This chapter will be built around the idea of civic and values education as a prelude to discussing and analysing the data presented in the next chapter. This chapter will be divided into two parts; part one will look at the values in ethics, values as a concept, African communalism as a democratic value, and the democratic values of honesty and communalism. The second part will examine the idea of civic education, the role of religion in civic education in schools, the historical evolution of civic education in Ghana, and global citizenship education.

Part 1 – The Concept of Values Education

Values in Ethics

According to Paul and Elder (2006), the term "ethics" is derived from the Greek word "ēthikós" which means "relating to one's character", and from the word "ethos", which also implies custom (practices), conduct or manners, character or moral nature. This brings us to the definition of ethics as indicated by Nedelko and Potocan (2019, p. 37) as “a set of concepts and principles that guide us in determining what behaviour helps or harms sentient creatures”.

Ethics is a field of philosophy, also known as moral philosophy, that is concerned with systematising, defending, and offering suggestions for conceptions of appropriate and inappropriate behaviour (Singer, 2022). Fieser (1999) divided ethics into three branches: Applied ethics, Normative ethics, and Meta-ethics. What a person is permitted or compelled to do in a particular situation or sphere of action is covered by applied ethics, which also covers contentious topics like the death sentence, nuclear weapons, homosexuality, abortion, and the destruction of the environment, among others. The practical strategies for choosing a moral course of conduct or the moral principles that define good and incorrect behaviour are also covered by normative ethics. The study of moral claims, their theoretical significance, references, and techniques for establishing their truth values (if any) is known as meta-ethics. It looks at the origins and meanings of our ethical principles.

It has been said that ethics is all about ‘What we do while no person is looking’. Gallagher (2008, p. 60) famously summarises the value of ethics in one of his quotes. Watch your ideas since they influence what you say. Watch your language since it shapes your behaviour. Watch your behaviour since it develops into habits. Watch your habits since they define your personality. Watch your behaviour; it will determine your destiny.

In Ethics, values indicate the importance of something or an action, describe the best actions to do, the most desirable ways of life one can live (normative ethics), or justify the value of particular activities.

Ethical decisions often involve balancing values and choosing which ones to uphold. Citizens with different values can lead to clashes that lead to conflicting favourites and priorities. Honesty, freedom, truth, and love are

examples of values that have inherent value. Other values, such as bravery, ambition, and responsibility, characterize qualities and actions that serve as a means to an end (University of Texas, 2019). However, other values are considered sacred and morally significant for those who adhere to them. Because they are viewed as obligations rather than factors to be considered when making decisions, sacred values are rarely subject to negotiation. For instance, while the national flag may only be a piece of fabric to some people, it may represent a holy value to other people. Values, whether they are sacrosanct, have intrinsic significance, or serve as a means to an aim, consequently vary from person to person, between cultures, and across time. However, globally recognised values serve as the foundation for ethical decision-making (University of Texas, 2019).

Values are individual convictions that inspire people to act in certain ways. They act as a manual for human conduct. People tend to accept the values they are raised with, on the whole. Since these values are ingrained in every culture, they also frequently see them as being "Right" (University of Texas, 2019).

Fundamental convictions known as Values have an impact on or serve as the motivation for attitudes and behaviours. They help us establish our priorities. Values are the character qualities we decide to uphold as a standard for our behaviour, how we want to be treated by others and ourselves, and how we communicate with others. They establish basic guidelines for conduct (Mintz, 2018).

This researcher is of the view that when we say values that bring meaning into our lives, they are those we deeply care about and are the

reasons for the choices we make in life and values such as morality. He believes that values in terms of morality are behavioural practices, either good or bad, which are validated or frowned upon by society. “Moral Value attaches to an act, motive, or disposition, viewed in the light of a rule or principle, which in turn is designed to organize and harmonize interests” (Perry, 1916, p. 476).

In a narrow sense, values are anything desirable, useful, or good. Purposeful action is motivated by values; Many of our actions have led to them. Personal values, which may or may not be regarded as ethical, are individual perspectives on right and wrong. Religious or social norms that reflect what is significant in each environment are referred to as cultural values (Mintz, 2018). Ethics depends on values. Ethics is concerned with how people act and their decision-making process. Ethics examines those deeds and the principles that support them. It identifies the ideals that must be respected and which ought not.

The Nature of Values

According to Lukin (2017), the knowledge of how something behaves, reacts, enfolds, and unfolds is its nature and the manner in which it acts.

Kwashi enumerates the nature of values as follows:

- A person or society considers to be good behaviour and what they deem important and worthy in life.
- Values guide and are reflected in a person's or people's behaviour (words & deeds) and attitudes.

- Basically, they are inherited or learned from the family of origin but are added on, swapped, or modified by our experiences as we age (Kwashie, 2020).

The Concept of Values Education

According to C.V. Good (as cited by Salam, 2022, p. 138), “Value Education is Ideas, beliefs, principles, and understandings that a person or a society holds in high esteem”.

Values Education influences all aspects of a person’s growth and development: life’s dreams, career choices, relationships, and happiness. Hence, proper education without adequate emphasis on value education would be a false claim (Alphonso, 2012). Therefore, values education has to do with all the processes a person employs to acquire knowledge, abilities, and other behaviours that align with the values of their society.

Sifuna and Otiende (1992) assert that society actively passes information, skills, attitudes, and values from one generation to the next through education. Instead of being inherited, attitudes and values are produced by education. Values are the strong guiding principles that give direction and purpose to decisions and actions. The importance of acquiring the proper values is such that Carleheden (2006) contends that norms and values transmission have always been a key component of education.

Before Christian missionaries and Arabs arrived, there were no schools in Africa. However, there was a system of informal schooling in pre-colonial African societies. Parents, grandparents, and older siblings made every effort to raise community members who would uphold the ideals that aided in the integration of the community during the socialisation process in that

educational system. These principles comprised charity, obedience, respect, and honesty (Katola, 2014).

According to Katola (2014), the fundamental similarities in the African educational system were a strong environmental adaptation. The children are adjusting to their surroundings and training in how to use them; the goal is to preserve the family, clan, and ethnic group's heritage of culture and a reminder to them that their ability to carry on will determine their future as well as the future of their community, and understand the language, laws, and values that they had inherited from their ancestors.

Values education aims to build citizens' good behaviour and ensure that they actively contribute to advancing democratic governance. Values' therefore, refer to moral beliefs and opinions. Ghanaians had their own indigenous form of schooling before the coming of the colonial authority, and every community member exhibited the system's values. Thus, every member of society develops the traits of honesty, courtesy, communalism, hard work, patriotism, and so forth. The question at hand is whether Ghana, as a nation, can still talk with confidence about the expression of values like honesty, respect, patriotism, communalism, and hard work, among others, among its population. If not, then what exactly is the broken link? How did things veer off-track with us as a country?

U. G. Krishnamurti recounted (as cited by Maverick, 2005, p. 138), “Society or culture or whatever you want to call it has created us all solely and wholly for the purpose of maintaining its own continuity and status quo”. Is Ghana sacrificing its rich value system for the value of money, ease, and comfort?

According to Chaitanya (2017), values Education involves teaching or passing on a framework of values, which typically come from social and religious rules as well as cultural ethics. This is done through a dialogical process in which individuals are gradually led to understand what is appropriate conduct and attitudes for themselves, their group, and the world at large (Minnis, 1991) and society as a whole; and a process of continuous development in people of the knowledge, skills, and attitudes related to specific values which lead to behaviour and attitudes exhibiting those values. Chaitanya again said that for values education to be successful, the following ten objectives are essential:

- To create attitudes and behaviours that support sustainable lifestyles, growth, and development.
- To promote understanding of the environment, community development, national integration, constitutional rights, and the country's cultural legacy.
- To enhance understanding of our core values and their significance and societal role.
- To foster an understanding of the value of different living and non-living things and how they interact with the environment.
- To impart a realistic and comprehensive grasp of human values and to inform the populace about the need to be responsible citizens in their personal and societal lives.
- To cultivate and advance qualities like honesty, compassion, love, persistence, humility, and collaboration.

- To make it possible for citizens to comprehend, value, uphold, safeguard, and advance the state's integrity, unity, and sovereignty.
- To foster a spirit of scientific inquiry, a thirst for knowledge, and the capacity for original thought.
- To make it easier for the populace to discriminate between right and wrong.
- To foster respect for society and the individual's sense of worth. (Chaitanya, 2017).

The process through which people teach one another moral principles is known as values education (Cheng, Lee and Lo, 2006). Values education tends to occur in any human organisation where individuals are guided by other people who may be older. For example, they had to clarify our ethics to evaluate the effectiveness of these values and the behaviours that go along with them for their own and others' long-term welfare. They also had to replicate and learn other values and behaviours that they acknowledged as more effective for their and others' long-term welfare (Cheng, Lee and Lo, 2006).

Social, moral, universal, political, religious, professional, individual, political, national, human, and democratic values are just a few of the brands that may be used to brand values education.

Democratic Values of Honesty and Communalism

Honesty

Honesty is a moral quality that denotes virtues and good qualities like sincerity, truthfulness, integrity, fairness, straightforwardness, loyalty, probity, virtuousness, incorruptibility, and blamelessness, among others. Honesty is

one critical value of democracy that has the ability to correct all the decadence that Ghana is facing as a country. The preamble or the introductory statement of the 1992 Constitution of the Republic of Ghana, which is regarded as the principles underlining the constitution of Ghana, states that “... IN A SPIRIT of friendship and peace with all peoples of the world; AND IN SOLEMN declaration and affirmation of our commitment to; Freedom, Justice, Probity and Accountability” (Government of Ghana, 1993, p. 7).

1992 Constitution of Ghana made provision in Article 37(1) that “the State shall endeavour to secure and protect a social order founded on the ideals and principles of freedom, equality, justice, probity and accountability as enshrined in Chapter 5 of this Constitution; and in particular, the State shall direct its policy towards ensuring that every citizen has equality of rights, obligations, and opportunities before the law” (Government of Ghana, 1993, p. 23).

The state must provide mechanisms to foster the democratic values of freedom, equality, justice, probity (honesty), and accountability among Ghanaian citizens, according to Ghana's constitution, and this cannot be done without the element of values education. These democratic values are the bedrock of social order. As stated by Cole (2020), the term "social order" refers to the way that many facets of society interact to uphold the status quo. Social order consists of social institutions, relationships, behaviours, and interactions, as well as cultural aspects, including norms, values, and beliefs (Cole, 2020).

Notwithstanding the constitutional provisions on how important the subject of honesty is to the development of any democratic country, the Ghana

National Anthem, which is one of the symbols of Ghana and adopted in 1957 with lyrics written by Michael Kwame Gbordzoe and composed by Philip Gbeho also sees the need to have a citizen who is Cherished, Fearless and Honesty (Gbordzoe, 1994), makes the promotion of the values of honesty key to dealing with the canker of corruption in all aspect of Ghana's democratic journey.

During the inauguration of a bridge over river Tano, near Sunyani, under the rulership of K. A. Busia in March 1971, the then Prime Minister stated that "the country was in a mess not because it is lacking in human and natural resources but just because most of the people are not honest" (Sapanin & Danquah, March 22nd, 1971, p. 3). During the same event, Prime Minister K. A. Busia added that "Bribery and corruption have eaten so deep into the very fabric of the society that when you put anybody in a position of trust, he or she uses that position to amass wealth" (Peacefmonline.com, August 13, 2018; Sapanin & Danquah, March 22, 1971, p.3). The question then arises: if the subject of dishonesty was seen as a threat to Ghana's development in 1971, how better is the situation in the year 2023?

Honesty is a central pillar to building a corruption-free society and establishing and sustaining a formidable democratic dispensation. The need to promote the democratic values of honesty through values education is paramount in building the country Ghana specifically and Africa in general.

Communalism

The word "communal" is derived from "commune," which refers to a sense of unity, consciousness, or affection (Malhotra, 1987). Communalism generally refers to a system that incorporates communal possession or

ownership and partnerships of vastly localised autonomous communities (Prabha, 1974). Before the arrival of the colonial actors/administration to Africa, communal property ownership was the hallmark of Africans. This oneness bonded every community together, thereby eliminating greediness and the 'I should have it all syndrome' gradually eating into many African nations' social fibre. Communal labours, which is aimed at helping restore or improve sanitation and other community development projects, is currently becoming a thing of the past.

As Nagengast (2015) stated, 'I am because we' is the catchphrase of communalism. According to communalism, no one can elevate himself above the group. Letting an individual's choices conflict with a group's interests is forbidden. The concept that "duties" (of the individual to the group) are more significant than the "rights" of a person against the community at large, in my opinion, is communalism's most intriguing feature.

The democratic value of communalism can be said to be the basis of Ghana's independence. The togetherness of our forbearers and the sense of oneness gave them the strength to unite and fight the colonial masters, and the result of their communal spirit is the result of Ghana declaring a free country from British rules and the subsequent declaration of Ghana as a republic in 6th March 1957 and 1st July 1966 respectively. "Steadfast to build together a nation strong in Unity" (Gbordzoe, 1994, p. 2), as depicted in the third and the four lines of the second stanza of Ghana's National Anthem, was a clear indication of the sense of communalism that went ahead of Ghana's independence.

The importance of Communalism in the African culture provoked Cobbah (1987), a prominent defender of the relationship between communalism and the African culture, to make these remarks that African society is hierarchical even if it is communal. Family members' treatment of the family's elders is governed by respect. The concept of restraint makes communalism within the family and society feasible. Simply said, this indicates that someone's freedom is limited. Always find a balance between a person's rights and the requirements of the collective. It is a perspective that emphasizes communal responsibility and unity. In essence, the ordinary African worldview positions the person within his group the same way individuals from different cultures are taught to display their independence from their group (Cobbah, 1987).

African Communalism as a Democratic Value

The Ubuntu Concept

The Ubuntu concept is an African perspective of communalism as associated with a Southern African proverb of the Nguni people that states, “umuntu ngumuntu ngabatu (often translated as a person is a person through other persons)” (Gade, 2012, p. 487). The Nguni people are part of the wider 'Bantu' people, mostly South Africans of African descent who speak the Nguni languages. The Nguni tribe includes the Zulu, Xhosa, Ndebele, and Swati peoples (Gade, 2012). According to Desmond Tutu (as cited by Chahin and Tardos, 2017), Ubuntu as a concept can be explained as a person becoming a person through other people. None of us are in perfect shape when we first enter the planet. Without learning it from other people, we wouldn't know how to think, move, speak, or act like humans. We need other people to be human.

I exist because others do. A person has a right to a secure social existence, and the family is the first of these groups.

The term "Ubuntu" refers to the concepts of universal human interrelationships, unity, and communalism that may be linked back to small-scale communities in pre-colonial Africa and that are at the core of practically all indigenous African cultures, as noted by Christopher Roederer and Darren Moellendorf and cited by Gade (2012). Other individuals have shaped who you are. We reside in a community, not in solitude. What defines you as who you are is that communal worldview. You will also get twisted if that culture deviates from reality. If you don't contribute to that society's recovery on a bigger scale, its restoration and healing won't happen (Gade, 2012). Ubuntu is the African understanding of communalism, and the duty to serve and make society better is not only the duty of the Central Government in Accra nor the Regional Minister in Ho, but every member of the society sees his success as that of the large society and is determined to do everything in its powers for its total liberation and development.

Ubuntu is awakening the sense of the citizens, letting them know that 'You are because of others' or 'I belong to both the larger group and the community; I am not an island unto myself', and if it was not others who came together to build the community or mission basic school you attended, you might not be a Teacher or an Engineer today, and it is your duty also to join hand with the members of the community in communal labour do so that others may also benefit from you (Bamford, 2007).

Even though there are some challenges among South Africans when it comes to implementing the Ubuntu Philosophy regarding Xenophobic attacks

on fellow Africans, the concept of Ubuntu is still relevant. Its adoption and practice will considerably bring back the communal spirit manifest in community development projects and dealing with criminal elements in our societies for the sustainability of Ghana's peace and progressive democracy.

The solidarity principle, group conformance, and care in the face of survival obstacles, based on unwavering group compassion, respect, dignity, trust, openness, and collaboration, according to Lovemore Mbigi (as cited by Gade 2012), are Ubuntu's spirit and identity.

Ubuntu Ethics

A set of moral principles known as 'Ubuntu ethics' gives people a chance to live their lives; the emphasis on human dignity and the worth of human life, as well as cooperation, communalism, tolerance, and mutual respect, are all examples of humane principles. This sense of community unity is bolstered by the Ubuntu ethical principle that 'When one is hurt, we are all hurt' (Kamwangamalu, 1999).

In order to address the conflicts and divisions left over from the apartheid era in South Africa, the negotiators of the 1993 South African Interim Constitution acknowledged that "there is a need for understanding but not for vengeance, a need for reparation but not for retaliation, a need for Ubuntu but not for victimization" (Fombad, 2017, p. 304). Although the South African Constitutional Court, which was established to rule on constitutional issues, claims that Ubuntu is something that is "part of the deep cultural heritage of the majority of the population" (Fombad, 2017, p. 299), the Interim Constitution does not define what Ubuntu is (Gade, 2012). The Court further observes that a spontaneous appeal for a return to Ubuntu has emerged among

a portion of the population against the backdrop of the lack of respect for human life and the intrinsic dignity that attaches to every individual (Gade, 2012). The South African constitution perceived the need for oneness in order to speed up the healing of the damages caused by apartheid. It made a constitutional provision, including Ubuntu as a unifier and a healer in those dark days.

The minority whites used the apartheid system of governance from 1948 to the early 1990s; the period was characterised by racial discrimination against the black population, who were the majority. The policy was that the black and the white lived separately and developed separately.

In conclusion, with the level of political pluralism in the Akatsi South Municipality and Ghana as a whole, using the Ubuntu concept's acceptance of the community spirit in conjunction with Ghana's understanding of party politics, the issue of political division on significant issues on party lines and ideologies will be decreased because Ubuntu has the potential to improve social cohesion and inspire newfound patriotism among residents of the Akatsi South and across the nation. If implemented, the Ubuntu concept can do away with the citizens' dependence on the central government and the district assembly for their community developmental projects (Bhengu, 1996). Ubuntu will make the citizens appreciate that it will take the collaborated effort of government, businesses, individuals, and non-governmental organizations to do their part to resolve the numerous challenges facing the Akatsi South Municipality. The promotion of democratic values of honesty and communalism is essential if Ghana wants to be recognised as a beacon of democracy in Africa.

PART 2 - The Concept of Civic Education

Historical Evolution of Civic Education in Ghana

A key element of Ghana's political system is civic education. The majority of the church-based schools established during the colonial era included civic education in their curricula (National Commission for Civic Education, 2016). Since its colonial inception, civic education in Ghana has developed a variety of goals and materials that the various administrations often set. Analysing the development of civic education in Ghana is crucial to understanding it better from the various political eras of its history.

Pre-Colonial Era

Safeguarding the values and norms within the traditional environment as transmitted by the sociopolitical, religious, cultural, military, and various parts of the state, kingdom, and ethnic group was the common preoccupation throughout that time. Following this, informal civic education took place in many communities as a result of socialisation and various initiation ceremonies, which enabled the people to take an interest in the endeavours of their communities. The age-graded groups served as the real socialisation tool (Acquah, 2008).

Colonial Period

Establishing an administration structure that considered the colony's economic and political control was the imperial power's main concern. Conscious endeavours were made to impact the structure and functions of the traditional society. Administrative centres moved toward becoming development posts, and urban centres pulled in various shades of individuals and interests. Apart from the indirect rule, Colonial authorities used other

social means, such as forming social clubs and religious organizations for civic education (Acquah, 2008).

The political advocacy activities of organisations like the United Gold Coast Convention (UGCC) and traditional authorities added another dimension to the society's civic consciousness, prompting the speeding up of the process of self-governance.

Post-Independence Era

In order to move away from the colonial past and instil a sense of patriotism in the populace, the government prioritised civic education at the time of independence. The need for civic education was then emphasized as a crucial component of the academic program. Civics is a topic that could be studied in first-cycle schools. The primary text was Civics for 'Self-government'. With a focus on "good," "passive," and "bad" citizens, the goal of adding the topic into the school curriculum was to help create citizens with a clear and thorough knowledge of the concepts of citizenship. So, it provides the foundation for appreciating a newly independent country (Boateng, 1996).

A national youth movement comprised of four primary age groups—African Personality (4–7 years), Young Pioneers (8–16 years), Kwame Nkrumah Youth (17–20 years), and Young Party League (21–25 years)—was established by the government in 1960 to further its vision. The government unveiled the Work and Happiness programme to teach youth independence and the value of labour. These significantly contributed to developing and enhancing civic education in Ghana (National Commission for Civic Education, 2016).

Following the overthrow of the first republican administration, the National Liberation Council (NLC) established the Centre for Civic Education (CCE) with the goal of educating the populace about democratic rights and obligations as well as honesty, tolerance, and tolerance. These values serve as the cornerstone of any free society (National Commission for Civic Education, 2016).

Between February 1966 and 1969, the NLC government had insufficient time to set up an official Civic Education outfit as promised. The NLC government was out to organise elections, set up a civilian government, and quit the scene. As a result of the vacuum made by the absence of the CCE during the NLC era, The 1969 Constitution, which established Ghana's Second Republican Constitution, immediately called for the creation of a specialised institution to be in charge of civic education known as the Centre for Civic Education (Kwashie, 2004).

The second Republican Government was replaced in 1972 by the National Redemption Council (NRC, SMC1, and SMC2). It established the National Charter of Redemption, which supported many patriotic ideas exemplified in the Charter of Redemption, along with a Secretariat and Board of Trustees. A component of the Charter of Redemption is expressed in the National Pledge, which college students and students in public schools say before the start of official events (D. J., personal communication, November 19, 2018). Additionally, the "Operation Feed Yourself," "Operation Feed Your Industries," and "Self Reliance" policies of the former National Redemption Council government were designed to revive in citizens a sense of commitment, patriotism, nationalism, community ownership, self-reliance,

and hard work. The idea of probity and accountability was invoked by the Armed Forces Revolutionary Council (AFRC), which succeeded the Supreme Military Council (SMC) in 1979 (Acquah, 2008).

The Third Republican administration of 1979–1981 made an effort to organize youngsters into a group of vigilantes to maintain law and order, plan community labour, and instil in the next generation a sense of patriotism and self-reliance (Boahen, 1989).

The Provisional National Defence Council (PNDC) established the National Commission for Democracy (NCD) and delegated its public, civic, and electoral functions to various organizations, including the People's Defence Committees (PDCs), Workers' Defence Committees (WDCs), and Food Distribution Corporations (FDCs), which later evolved into the Committees for the Defense of the Revolution (CDRs) (Government of Ghana, 1991). The NCD was given the authority to raise public awareness of the goals of the revolutionary change of society by the Provisional National Defence Council (PNDC) law 208. The necessity to establish mechanisms to fight the unlawful and violent overthrow of the future constitution was brought before the NCD during its rounds to gather information on the country's future form of governance (Acquah, 2008).

Transition to the Fourth Republic of Ghana

The National Commission for Democracy (NCD) was mandated by the PNDC administration to organise regional consultative gatherings around the country in 1991 to gather opinions and forge a consensus on restoring the nation to a constitutional democracy. According to the NCD's report on the regional consultative gatherings, the vast majority of the populace voiced a

strong desire for Ghana to revert to constitutional democracy (Afari-Gyan, 1995).

After gathering opinions from all throughout the country, the PNDC formed a nine-person Committee of Experts headed by Nana Dr. S. K. B. Asante to design a constitution for the country. On July 31, 1991, the Committee of Experts delivered its report to the PNDC administration, which was titled "Report of the Committee of Experts (Constitution) on Proposals for a Draft Constitution of Ghana" (Government of Ghana, 1991).

A 258-member Consultative Assembly (CA) was constituted by the PNDC government and given the task of drafting Ghana's constitution as a result. In accordance with PNDC Law 282, the Draft Constitution was put up for a referendum on April 28, 1992, giving all eligible Ghanaians the right to support or reject it (National Commission for Civic Education, 2016).

The Draft Constitution was backed by 92.6% of Ghanaian voters, a large majority. A gazette notification announcing the promulgation of the 1992 Constitution took effect on May 8, 1992. The Gazette was published on May 15, 1992. On November 7 and December 7, 1992, separate presidential and parliamentary elections were held. After the National Democratic Congress (NDC) won the election, Flt. Lt. Jerry John Rawlings became the first president of the Fourth Republic of Ghana on January 7, 1993. The Constitution was enacted on January 7, 1993, marking the start of Ghana's Fourth Republic (National Commission for Civic Education, 2016).

Civic Education under the Fourth Republican Constitution (1992)

The deliberations of the Committee of Experts that provided the fundamental documents for discussion once again included the defence of the

future constitution against the violent overthrow of the government and the suspension of the constitution. The Report of the team of (Experts on the Constitution) noted that:

While various institutions may play their respective roles in the enforcement of the Constitution, the final arbiter of the validity of the constitutional order is the people of Ghana. No constitutional enforcement mechanism can be more potent than the resolute and passionate commitment of the people to the entirety of the constitutional regime itself. The prospects of constitutional stability will only be assured when the people of Ghana sufficiently identify themselves with the Constitution to resist massive violations or a total subversion of the fundamental law of the land. In short, the sovereignty of the people means that, ultimately, the effective enforcement of the Constitution rests with the people themselves. (National Commission for Civic Education, 2016, p. 37).

In order to achieve the above goal, the Consultative Assembly provided three distinct organs of government (Legislature, Executive, and Judiciary), with each serving as a check on the other. The Consultative Assembly used the report of the Committee of Experts as its working document to draft the Fourth Republican Constitution, and their main concern was that every effort must be made for the Fourth Republican Constitution to be successful. Additionally, they included provisions for the clarification of fundamental human rights, as well as a number of institutions and agencies that would ensure that the Constitution is followed and that democratic culture is advanced. This gave birth to the institutionalisation of the four Independent

Democratic Governance Institutions (IDGI), namely the National Commission for Civic Education (NCCE), the Commission on Human Rights and Administrative Justice (CHRAJ), the National Media Commission (NMC), and the Electoral Commission (EC) (Acquah, 2008).

According to the National Commission for Civic Education:

The drafters of the Constitution, in spite of these elaborate provisions, did, however, acknowledge that the mere establishment of democratic institutions was not in itself a guarantee against the overthrow of a constitutional government. The Consultative Assembly expressed the view that the defence of the Constitution depends largely on the civic knowledge, civic skills, and civic disposition of the mass of the people, and for them to defend the Constitution, they must know and appreciate its principles and contents, understand them, and recognise the rights and benefits these confer on them as citizens. To achieve that needed consciousness of the provisions of the Constitution, the Consultative Assembly provided for the establishment of the National Commission for Civic Education. (National Commission for Civic Education, 2016, p. 38)

The National Commission for Civic Education Act 1993 (Act 452) was passed by the First Parliament of the Fourth Republic on July 6, 1993, and received Presidential Assent the following day (National Commission for Civic Education, 1999).

Background of Civic Education in Ghana

When Ghana's 1992 Constitution went into effect in 1993, Civic Education became more popular nationwide. Civic Education is now a

permanent part of the nation's democracy thanks to the institutionalisation of the National Commission for Civic Education (NCCE) in the Constitution (Acquah, 2008). The functions of the Commission have been designed to address the democratic process in Ghana. For the most recent thirty years, the Commission and Civil Society Organizations (CSOs) have tried using civic education to reinforce the country's constitutional democracy.

The shortcomings that the constitution tries to address through the functions assigned to the NCCE are:

- Society's lack of understanding of the country's constitution's guiding principles and goals.
- A lack of public awareness of constitutional rights and enthusiasm to protect them from misuse and violation (the problem of protections against the violent overthrow of constitutional governments and the abrogation of the constitution).
- Low levels of citizen understanding of their obligations as free persons as well as their civic duties.
- The inability to achieve real democracy has been attributed to the differences that exist between various segments of the people (National Commission for Civic Education, 1999).

Since its founding, the NCCE has carried out a number of programs employing a range of tactics. The greater part of these projects was found in the ten-year strategic plan (1999-2009) of the Commission, which was drawn up under the National Institutional Renewal Program (NIRP) (National Commission for Civic Education, 2016).

According to a former NCCE Commission Secretary, the organisation has prioritised the following six strategies as part of its strategic direction:

- Identifying the needs of the citizens.
- Develop its service delivery capacity.
- Improving resource acquisition and utilisation.
- Seeking to make its presence felt in all parts of the country.
- Being impartial and fair to all stakeholders.
- Enhancing office accommodation in all administrative district

(T. K. V., Personal Communication, 2nd February 2020).

The longing to reinforce popular government or democracy has prompted a quick increment in civil society organizations working alongside state institutions like the NCCE to embark on civic education. This has led to an expansion in funding sources for civic education, prompting some duplication of endeavours and misuse of limited financial resources available for civic education.

The Outcome of Civic Education

The fundamental goal of civic education is to develop and exhibit the necessary civic knowledge, civic skills, and civic dispositions. Civic knowledge provides citizens with knowledge about the history of the country's political system, civic life, civil society, politics, and most importantly, the Constitution, and civic knowledge aims to enable citizens to make wise decisions (National Commission for Civic Education, 2016; Patrick, 1997).

Patrick (1997) states that civic skills are the intellectual and social competencies necessary for informed, efficient, and responsible citizenship. The capacity of the populace to describe, explain, analyze, track, and assess

issues linked to political, sociocultural, and economic growth is referred to as having intellectual skills. The ability to effectively carry out civic duties and responsibilities; on the other hand, Participatory skills involve the ability of the individual to participate in debates, dialogues, and discussions, to offer constructive criticism and canvass for votes, to speak in public and advocate for causes, to negotiate, to protect the Constitution from abuse and violation, and to reinstate it whenever it has been suspended, abrogated, or overthrown (National Commission for Civic Education, 2016).

In a community where differences are seen as natural sources of variety and cross-fertilization rather than as causes of conflict and hostility, people have a civic disposition, fostering productive relationships (Kwashie, 2004). Moral responsibility, tolerance, respect for the law, self-control, and taking ownership of the consequences of one's good and poor actions are a few examples of civic disposition (National Commission for Civic Education, 2016).

Global Citizenship Education

The phrase "global citizenship education" (GCED) describes education that focuses on socioeconomic, political, cultural, and global issues. It consists of instruction that promotes equality, respect for human rights, tolerance of variety, world peace, and sustainable development. It aims to improve citizens' knowledge of other nations, cultures, and societies in order to foster better intercultural, political, economic, and international relations. It also aims to prepare the next generation to be creative and responsible global citizens (National Commission for Civic Education, 2016):

The primary aim of Global Citizenship Education (GCED) is nurturing respect for all, building a sense of belonging to a common humanity, and helping learners become responsible and active global citizens. GCED aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful, tolerant, inclusive, and secure world. (United Nations, 2022, p. 1).

The twenty-first century has witnessed a shift from the limiting definition of citizenship as being a citizen of a certain nation or state to the idea of someone being a member or citizen of the Globe. Through the United Nations (UN), many international conventions and treaties have been signed, and they are international conventions on human rights that make one's citizenship transcend national or state boundaries and put all humans on earth under a single, global roof.

People may now contact and communicate with people worldwide at any time and from anywhere because of the extraordinary growth in the usage of information and communication technology (ICT). As a result, societies today are more intertwined and connected than ever. People are now expected to think and act locally and internationally simultaneously. The UN Global Education First Initiative (GEFI) was introduced to promote global citizenship in September 2012. Additionally, in September 2015, the Sustainable Development Goals (SDGs), a worldwide initiative to eradicate poverty, safeguard the environment, and secure prosperity for everyone, were adopted by the United Nations (UN). Goal 4 and Goal 7 represent a new global vision for education for sustainable development and encourage global citizenship

education to acquire the information, skills, values, and attitudes learners need to create a more peaceful, just, secure, tolerant, inclusive, and sustainable world (National Commission for Civic Education, 2016).

The Domains of Global Citizenship Education

Three learning domains make up global citizenship education. First and foremost, cognitive abilities are needed for critical, creative, and inventive thinking, decision-making, and problem-solving to better comprehend local, national, and international issues and their complexities (National Commission for Civic Education, 2016).

Second, socio-emotional competencies like empathy and honesty are needed to understand how others view specific issues, learn communicative and interpersonal skills, and have the capacity to network with people from various backgrounds and environments (National Commission for Civic Education, 2016).

Finally, behavioural skills help create a more peaceful and sustainable world by enabling individuals to participate effectively and ethically locally, nationally, and internationally (National Commission for Civic Education, 2016).

Civic Education in Schools in Akatsi South Municipality

The Akatsi South Municipal Office of the NCCE has had gifted, selfless, and committed staff from its inception in 1994 until now. Civic Education is a drab subject area. If innovation and creativity are not employed in its delivery, it can be very boring, especially if the subject under discussion is very grey and unattractive.

In the Akatsi South Municipality, civic education was introduced using every means and approach, culminating in the establishment of the NCCE Civic Education Clubs (CECs) in schools, communities, and other organised groupings. The most popular of such clubs are in the various Junior and Senior High Schools scattered across the district. The clubs are engaged in general meetings at club levels bi-weekly; during the meetings, debates, quiz competitions, poetry recitals, and constitution game competitions, among others, are conducted to expose members to public speaking and leadership skills.

Outdoor competitions are held between and among schools to educate the populace on the tenets of the constitution and topical issues that contribute to national development, as well as on issues likely to create problems within society. Club members are trained on the Project Citizen Showcase, which is one of the NCCE's flagship programmes. Club members are trained on how to identify problems in our communities or schools and examine the problem at hand, examine existing alternate policies that have to do with an identified problem, propose a public policy that will afford the successful elimination of the identified problem, and finally developing an action plan for the execution of the problem.

Club members are prepared and sometimes given the opportunity to sensitise the general public during live radio programmes for them to build the capabilities to be bold and prepare as future leaders. During periods of school entertainment, the civic education club members feature prominently, showing how, with all the commitment and dedication, every individual can excel in his

or her area of specialisation. It also allows club members to challenge themselves in areas that are alien to them.

Being a member of the NCCE civic education club in the district gives you the added advantage of causing a stir in all subjects taught in class because the areas addressed during discussions are many and varied. You are challenged to exhibit your uniqueness in everything you do and to quiz the teacher consistently so as to bring out the best in him and, by so doing, profit advantageously from him during his explanation of questions posed to him.

The club introduces the members to objective and critical thinking and exposes them to different and variegated ways and means of problem-solving. The Club activities make you the best you can ever be, making you very independent and dependable. “Civic Education Clubs (CECs) are involved in activities to protect the environment on their school campuses and immediate environs” (National Commission for Civic Education, 2016, p. 179). Club membership creates the courage and competence that encourages citizens in every sphere and facet of life to discover good leadership abilities. Club membership always vouchs for you at any time to stand for elections at every stage and platform.

The NCCE, with permission from the Director-General of Ghana Education Service, is allowed to establish NCCE Civic Education Clubs (CECs) in Basic Schools, Senior High Schools, and Tertiary Schools across the country. The Akatsi South Municipal office, as of December 2019, has established thirty-eight (38) civic education clubs in schools across the district. Two of the clubs are in the second cycle schools, and thirty-six (36) are in the basic schools from among the total list of one hundred and twenty (120)

schools and colleges in the district. One (1) College of Education, four (4) Senior High Schools, and one hundred and fifteen (115) Primary and Junior High Schools (E. E. A., Personal Communication, 19th December 2019).

According to the above statistics, the Akatsi South Directorate of the NCCE has covered 31.7% of schools under its coverage area as a district office. The 31.7% of all schools in the district having civic education clubs formed is woefully inadequate, meaning the majority of pupils/students in the district are deprived of benefiting from the civic knowledge acquired by their followers from other schools, especially those in Akatsi township or proximity to the NCCE district office. Eighty-two educational institutions in the Akatsi South Municipality, which is 68.3%, are without civic education clubs, which is a disservice to the district's children. When this researcher attempted to determine the reason for the Municipality's wide gap in the number of civic education clubs formed, the usual lack of funding from the government was the ready response (E. A. A., Personal Communication, 19th December 2019).

The NCCE civic education club is like all social school clubs, with elected executives occupying President, Secretary, Organiser, and Treasurer positions. The NCCE uses the strategy of education plus entertainment to teach its club members the Constitution Game, one of the tools developed by the NCCE, which is used during club meetings.

The NCCE, during their annual citizenship celebrations, sensitise pupils in the basic schools with the resource persons being role models in the district with civic messages that urge young people to develop excellent sanitation and environmental practices as a habit and the need to be responsible citizens and others.

As part of the objective of civic education in schools, youth should be able to learn and apply information, skills, and attitudes that will equip them to exhibit competency and live as responsible citizens for the rest of their lives. When students are knowledgeable and responsible, they will understand Ghana's democratic transition from the pre-colonial era to the current democratic regime, be critical thinkers, engage in fruitful debates, and be prepared to present alternative viewpoints in national discourse matters.

Civic education in schools will make students build up interest in anything that has to do with their community's development, the growth of Ghana's society, the diversity of its cultures and religions, and the country's political evolution as a sovereign state.

Accomplishing school civic education objectives calls for a democratic, participatory, and student-centred learning situation. It is impossible to nurture democratic values in a system that does not allow pupils to express their views freely because this will bring a great disparity between the learning environment and the democratic values being imparted (Browne, 2013).

Civic education should be dynamic and participative, and it should be repeated repeatedly. Role-playing, problem-solving exercises, and simulated political or judicial activities are mentioned as participatory and interactive tactics that are more fascinating and appear to transmit better and lasting effects (Browne, 2013; European Union, 2011).

Considering everything, civic education at the level is necessary for safeguarding and maintaining our constitutional democracy. Effective civic education is the foundation for nurturing significant democratic values such as

honesty and communalism as the bedrock of every democratic system, providing majority rule with an emphasis on protecting minority rights and making the common good beneficial to all (Browne, 2013).

Religious Effect of Civic Education in Schools

Ghana is a country that has accepted the functioning of all religious groupings and does not infringe on the citizen's rights to freedom of worship as stipulated in Article 21(c) of the 1992 constitution as “All persons shall have the right to... (c) freedom to practice any religion and to manifest such practice”. The three prominent religious groupings currently dominating in the Akatsi South Municipality, with a total population aggregate of 89.9% of the district population, are Christians, African Traditional Believers, and Islam with 61.9%, 26.5%, and 1.90%, respectively (Ghana Statistical Service, 2014). Africans are religious, and the practice of their religion is always translated into their way of life. African society always frowns on behaviours that go against the norms and standards of society. Values such as honesty, sincerity, truthfulness, voluntarism, hard work, and law-abiding, among others, are values that cut across the teachings of the three main religions in Ghana for civic education to be effective in our schools. At community levels, the involvement of religion is vital to make this successful. At least the pupils in our schools belong to one of the three main religions, which presupposes religion continues to influence the lives of the pupils in our schools. Involving religion in civic education will have a significant impact on religion in civic education in the long run. In addition, Christian or Muslim mission groups founded many basic and second-cycle schools.

Significances of Religion in Civic Education in Schools

Religion is important for socialization because it gives children communicative, social, and work-related skills that can lead to both independence and obedience (Little, 2013). The different religious beliefs in Ghana and the harmonious relationship between these religions clearly indicate the oneness and peaceful co-existence that the religious grouping has cultivated in the past. The outcome is the religious tolerance we see exhibited among them. In Sub-Saharan Africa, conflict among members of different religious groups has been rampant in the sub-region; countries like Nigeria and Sudan, among others, have come under challenging moments, resulting in the destruction of property and the loss of life due to religious conflicts. The different religious beliefs in Ghana and their oneness when it comes to national issues and matters of one's faith show their diverse heritage. Civic education perceived and endeavoured to expand upon the philosophical connection between religion and the needs of a democratic society for morality and civic harmony (Engelhardt, 2009).

Civic education can influence society and change people's mindsets and attitudes about how certain things were done in the past. On the arrival of the Portuguese and the British during the colonial era, the colonial masters adopted the strategy of establishing churches, schools, and social clubs in order to get control and psyche the people of Gold Coast to think in a manner that suited the colony masters so that they can rule them without difficulty. In those days, the church used the schools as an avenue to impart civic awareness to the citizens of the Gold Coast Colony (National Commission for Civic Education, 2016). Therefore, schools act as catalysts for change or conformity

by educating people to look beyond their families and the cultural norms into which they were born while also preparing them for their future position in society (Little, 2013).

Religion echoes comprehensive convictions, viewpoints, and values that are more than scholarly theories or opinions; Religion provides an intellectual and emotional frame of reference through which people relate with their society and the comprehension of other messages or information received (Gutmann and Thompson, 1996). Well-organized civic education in schools is needed to complement or modify students' comprehensive views. A logical connection between private faith and public civic values provided the highest degree of civic buy-in; in this way, basic school leaders pressed legal and conscientious limits to confer a religiously grounded perspective on the country's civic values and truth (Gutmann and Thompson, 1996).

The uniqueness of the Ghanaian situation is that children from Christian families integrate well in Islamic schools and vice versa without much challenge so long as schools and regulations are obeyed. This re-emphasis of the communal relationship that has existed between the Christian Religion, the African Traditional Religion (ATR), and the followers of Islamic Religion; in Avenor land, communal labour and other social activities such as funerals, child outdoorings, and naming ceremonies, among others, are done together and no sign of discrimination on religious bases.

Religious ideas are rationally based, even though not strictly scientific, but have rather controlled our way of life in a very large instance. The young ones in our schools have been trained from birth to develop some level of convictions of their family and religious beliefs, and civic education must

assess the level of their conviction and the impact it is having on their development and, if necessary, to do some modification. According to Engelhardt (2009), as much as the Constitution and the State's laws permit and encourage it, religious instruction in our schools must be fundamental to civic education's general welfare and success. Charles Glenn (as cited by Engelhardt, 2009, p. 168) is also of the view that "there seems to have been an almost universal conviction that schooling should have some form of a religious character. It was not hostility to, or avoidance of religion, understood in the most general terms, that fuelled the [secularization] debates of these decades".

John Dewey (as cited by Stuart Rosenbaum) contended that democratic citizens ought to be shaped to think like scientists to address the reality of social and moral change. "Without initiation into the scientific spirit, one is not in possession of the best tools which humanity has so far devised for effectively directed reflection" (Rosenbaum, 2009, p. 74). A few years ago, the United States of America disengaged anything religion from state-funded schools and separated civic education programmes from lining up with any religious or comprehensive view. However, this cannot be said of Ghana; although Ghana is a secular state, religious activities are encouraged in most public and private schools.

Over the previous century and a half, civic education has moved from civic presentations that aligned with religious conceptions of truth and value to academic exposure to common civic ideals and values (Engelhardt, 2009). Civic education is tested to achieve its objectives and shape the citizenry's civic identity.

Conclusion

By effectively involving citizens and raising their level of participation in the governance process at different levels in the country and even beyond, as stipulated by the UN's global citizen agenda, civic and values education will advance the conceptualisation of civic and values education in our schools and community meetings. This will highlight the significant role civic and values education can play in the democratisation process of Ghana.

The Ghana Education Service's upper primary curriculum has included citizenship education as an examinable subject since 2007, thanks to the efforts of the National Commission for Civic Education. Plans are in place to make it an examinable topic in the Basic Education Certificate Examination (BECE) and the West Africa Senior School Certificate Examination (WASSCE) as part of the forthcoming educational reform.

Religion, values, and civic education cannot be underplayed in the matter of developing efficient and committed citizens whose main interest will be to make the common good available to the general public and not for themselves and their families. Therefore, religion continued to impact civic education by linking our individual religious beliefs with the most significant principles of the 1992 Constitution of the Republic of Ghana. In conclusion, no democracy can thrive without citizen participation, and the lifeline of citizen participation is through effective civic and values education.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, AND DISCUSSION OF FINDINGS

Introduction

The data from the study's findings will be presented in this chapter.

Data presentation was based on predetermined thematic areas, which include the participants' knowledge about the NCCE as an institution, knowledge of values as a concept, democratic values of honesty and Communalism, and the NCCE's role in promoting values education in Ghana. In addition to these findings, the chapter discussions will draw on secondary data to support a study of the literature. As a result, the republican civic education theory and the literature review of the work and other authorities will be the foundation for the discussions. In order to promote developmental values within a community, civic education is vital. Educating citizens on their rights, obligations, and how their government functions encourages them to participate actively in community development and governance.

This researcher interviewed fifteen participants from November 2018 to January 2020 who were comprised of adults of both sexes. The length of the interviewing period was due to some challenging moments faced when arranging for interviewing some participants, the researcher's schedule of work, and some circumstances beyond the researcher's control. The participants included three traditional authorities, a representative of each of Ghana's three major religions, Christianity, African Traditional Religion, and Islam, one former District Chief Executive (DCE), two retired Public Servants, two active Public Servants, two Artisans, and two Students at the

Second Cycle level. Each interview lasted between Forty to one hour and thirty minutes; interview questions were semi-structured and done face-to-face.

The data was examined using thematic analysis. Thematic analysis is used to categorise data and provide themes (patterns) that are related to it. In-depth visualisations of the data are provided, and interpretations are used to address a range of themes (Alhojailan, 2012). Thematic Analysis offers room for the researcher to observe and make meaning of related knowledge and experiences. A systematic component of data analysis is provided by thematic analysis. It enables the researcher to link an examination of a theme's frequency to an analysis of the entire material (Alhojailan, 2012).

Dey (2003) explained data presentation as the process that involves coordinating data into coherent, successive, and significant classifications and arrangements to make them agreeable to review and translation. Data analysis involves examining, flushing out, transforming, and representing data to determine relevant information and make informed decisions (Xia and Gong, 2015).

In Thematic Analysis, the researcher closely studies and presents the primary data alongside the predetermined themes. This work relied on the Republican Civic Education Theory as the Theoretical Framework underpinning the data analysis. Data presentation, data analysis, and discussion of findings will be done concurrently using statements and tabular formats to facilitate understanding and reading.

Knowledge About the NCCE as an Institution

In expressing their opinion on what the NCCE is, one traditional ruler participant said the NCCE is a democratic governance institution that educates the public about governmental policies and the foundational principles of Ghana's 1992 Constitution. He added that:

During the Kwame Nkrumah and Busia era, the Information Service Department was responsible for disseminating information from the central government with political colouration. However, even though the Information Service Department still exists in our era, its duty is still government-based. Nevertheless, the NCCE is currently playing multiple roles of educating the citizenry on government policies and constitutional provisions underlining Ghana's supreme law and bringing relatively objective and impartially timely information to the general public without any partisanship or showing favouritism to any political party or government in power, and that is the bases of their independence (T. A., Personal Communication, 24th May 2019).

Another participant, however, said that the Fourth Republican Constitution of Ghana from 1992 has provisions for the National Commission for Civic Education (NCCE), which was constituted in July 1993. The National Commission for Civic Education Act 1993 (Act 452) was approved by the First Parliament of the Fourth Republic, although it didn't take effect until April 1994. The Commission, which has its headquarters in Accra, is present across Ghana's 216 districts and sixteen (16) regions (J. D., Personal

Communication, 14th April 2019). According to another participant, the NCCE is the government agency that organises the electorate and educates them on why elections are conducted and the benefit of a peaceful election in Ghana; it stated that the independence of the NCCE can be obvious when its activities and budgets are not sponsored by the government in power in without making specific laws to have a direct transfer of fund into a specific Civic Education Account as it is done to the District Assemblies Common Fund, but if the current system of the NCCE having to wait for the Minister of Finance to allocate a budget and release the fund to the Commission before it can embark on it plan activities then the NCCE is not truly independent (L. K., Personal Communication, 28th May 2019).

However, a participant who is a public officer sees the NCCE as a constitutional body established in 1993 to educate Ghanaians on the 1992 Constitution of the Republic of Ghana and other laws in Ghana (M. A., Personal Communication, 27th May 2019). A participant expressing his view remarked that the NCCE's mandate as a government institution is to educate the general public on the 1992 Constitution of the Republic of Ghana and to empower the citizens to defend the Constitution at all times. He is also of the opinion that the drafters of the Constitution made the Commission independent to enable their freedom from the manipulations of successive governments (P. K., Personal Communication, 26th May 2019).

One participant, who is a traditional leader, showed a lot of knowledge of Ghana's political history. He explained that the NCCE is a government institution that has come to throw more light on the laws of Ghana, helping to create awareness so as to drive, chase, or take away the ignorance that was

formerly associated with matters concerning the laws of Ghana and governance in general (K. L., Personal Communication, 12th May 2019).

Regarding the NCCE as a constitutional body or a state institution, most participants are of the view that the NCCE is a constitutional body that has been entrenched and granted autonomy or independence and derived its powers from the 1992 Constitution of Ghana, while few also see the NCCE as a state institution or statutory body established by an Act of Parliament. The NCCE is the constitutional body responsible for sensitising Ghanaians on all civic matters.

In response to participants' views on the community members' perceptions regarding the performance and achievement of NCCE in civic education in Akatsi South? A former District Chief Executive believes that, in fulfilling the NCCE's mandate, the Commission has helped organise women groups and encourage them to venture into productive projects such as gari processing and bead making, among others. Women empowerment was in motion then, and some groups formed are still in existence (G. L., Personal Communication, 14th January 2020).

Very much and very little is known about the NCCE as a government institution depending on the citizen's area of operation, age, educational capacity, level of development and accessibility, commitment, and patriotism. Citizens who lived as adults through the drafting of the 4th Republican Constitution have heard a lot about the four democratic and government organisations and institutions and what they are meant to represent in the lives of the citizens. One of the four is the NCCE. Since the establishment of the NCCE in 1993 as a constitutional body, not much has been done due to the

poor in-flow of funding and logistics. For the youth in school, it is only a passing statement as not much time is used in the schools to take students through its importance; however, ordinary staff who seek to make impressions go the extra mile to make people feel the impact of the institution at any gathering they chance on especially Schools, Mosques, Churches and at Radio and Television stations. Throughout the year 2018 and up to the present day, the Akatsi South office has engaged in programmes constantly in schools, churches, and on the radio because of the proactive and committed leadership (T. J., Personal Communication, 28th April 2019).

A participant remarked as to whether the output of the NCCE met his expectations after witnessing a community engagement in one of the communities in January 2019 on the Adolescent and Behaviour Change and Child Protection Programme. The participant remarked that he was moved gravely and could say without an iota of doubt that if programmes of such nature are carried out weekly nationwide, we as a people will chalk a lot of success in our quotidian effort to develop, especially in this era of numerous complaints of the eruption of moral decadence among the youths (G. A., Personal Communication, 14th May 2019).

A participant is of the view that “the fear of politicians is that, when the citizens get enlightened and educated on their rights and responsibilities, and they have in-depth knowledge about democratic principles, they can not be controlled or manipulated as it is happening currently and therefore the reason for poor funding of the NCCE” (T. J., Personal Communication, 28th April 2019). He added that “the reason for the poor funding of a democratic institution like the NCCE is because the Politician would like the citizens to

continue to remain in the dark so that they (Politician) will continue to be in charge and continue the state capturing agenda” (T. J., Personal Communication, 28th April 2019).

In response to the question, when was the last time you witnessed any public engagement of the NCCE, and what form did the engagement take? A participant made this remark; “the last programme I witnessed took the forms of a public forum and an open phone-in radio discussion with the NCCE staff sitting on the sideline, allowing the key players to engage themselves fruitfully. The NCCE staff only stepped in occasionally to remind the participants of the time left to close their discussion and to answer and occasionally throw light on entangling, dicey, tricky, and enervating questions” R. T., Personal Communication, 14th May 2019). On the NCCE’s radio programmes, enough time was allocated to the audience for phone-ins, questions, or making their submissions or remarks (R. T., Personal Communication, 14th May 2019).

Another participant also commented that he mostly hears the NCCE sensitising the general public every day of the week on the two radio stations in the district, namely Shine 96.9 FM and Kaleawo 107.3 FM, with an estimated average listenership of ten thousand and thirteen thousand, respectively and a coverage area across the southern sector of the Volta region and part of the middle belt of the Volta region which included the Volta regional capital, Ho. Two of the participants are also of the view that because of urbanisation, it is becoming challenging to engage the citizenry for public education and the need to adopt a more advanced medium to engage the general public, and the use of radio by the NCCE Akatsi south is appropriate

for most of its public engagements. A participant added that in the past two years, he had not witnessed any community or identifiable group engagement with the NCCE but has been following them on the radio daily for the past two years (W. X., Personal Communication, 14th May 2019).

Six participants witnessed and were engaged in the NCCE's radio programme on Shine 96.9FM and Kaleawo107.3 two weeks before the Interview. Three participants participated in a community sensitisation programme within three months before the Interview. One of the participants participated in a community durbar organised by the NCCE a year and six months ago and has since not participated in any sensitisation programme of the Commission. Three participants witnessed an engagement of the NCCE through the medium of dawn to dusk broadcast or street announcements about four months ago. Only one participant was of the view that she only hears of the NCCE during elections, and the last time she heard of the NCCE was during the 2020 Presidential and Parliamentary Elections during a community durbar. According to Adu-Gyamfi and Yartey (2015), electoral education is crucial to guarantee that voters are aware of the electoral process, their rights and obligations as voters, and the significance of participating in elections, and the NCCE has been at the forefront since its establishment.

Among the 15 participants interviewed, 10 identified the NCCE as a constitutional body, while the remaining 5 of the participants recognised the NCCE as a state institution. Eleven of the 15 participants know the NCCE as an independent constitutional body, while the remaining 4 are of the view that the NCCE can't be fully independent as their budget allocation is still determined by the state and commission members and chairperson and its vice

chairpersons are still appointed by the seating government. 13 out of 15 participants ranked the performance of the NCCE in the Akatsi South Municipality from 6 to 9, meaning the participants are satisfied with the output of NCCE in the municipalities. In addition, all fifteen participants within a period of two years have personally participated in an engagement organised by the NCCE within the Municipality.

Democracy education, as one of the underlining principles of the republican civic education theory, advocates for continuous sensitisation of the citizens on the tenet of democracy (Peterson, 2011). The mandate of the NCCE, as tasked by the constitution “to educate and encourage the public to defend the Constitution at all times against all forms of abuse and violation” (Government of Ghana, 1993, p. 77) and through democratic education, the instilling of democratic values that policymakers need to focus on several key issues including the promotion of the common good, and the development of civic virtues. By the word common good, this researcher means what ever is beneficial for all members of a community. The development of essential civic virtues is the cornerstone of the republic civic education theory. The NCCE's role is crucial for the sustenance of Ghana's democratic dispensation.

Knowledge of Values as a Concept

Regarding the theme of values as a concept, the data showed a variety of ideas in the studies of Ethics. Goswami and Mittal (2012, p. 43) see values as “orientations, standards, and objectives which guide and drive people's actions”. Though many of the participants conceptualised values from the perspective of morality and as bringing meaning to life, others thought of it in economic terms.

A participant sees values as what a person considers a normal standard and worth keeping. One informant said that when he hears the word 'Values', he thinks of something very distinguished in dignity and worth emulating, of high esteem and much treasured. Another participant sees values as having the strength, character, and mental capacity to consistently fight or resist anything negative and destructive, thereby creating worth, esteem, usefulness, importance, respect, and praise for quality.

A participant who is a traditional ruler thinks of values as the level of importance attached to something with regards to human behaviour; he added that values are positive gems that adorn the qualities of life, and to another, values are positive and protective behaviour that varies from community to community and person to person and can produce different actions, reactions or behaviour differences from one person to another. Finally, a religious leader, in his response to his knowledge on the concept of values, stated that values have to do with human behaviour and the acceptable standard or norms in society or acceptable behaviours which are generally acceptable by all, for example, honesty, discipline, respect, hard work, truthfulness, and courtesy. Leicester, Modgil, and Modgil (2000) supported the opinions of these participants by stating that our values strongly influence our attitudes toward others. The republican civic education theory was primarily developed to produce well-rounded, knowledgeable, and involved citizens who could be proactive in their social development and engage in their country's moral, political, and civic life (Hinchliffe, 2014).

Few respondents see values in economic terms, measured by the prices placed on goods and services depending on the satisfaction it produces to the

customer. An informant remarked that when he hears the word values, what comes to mind first is the amount of money a buyer or a customer is prepared to pay for a given service or a product. Another participant connotes values related to money and represents the medium of exchange for goods and services. A participant who is a public officer stated that values are something of great worth, a price placed on an economic good depending on the benefits derived from such a product.

On the question, what progress have the citizens of Akatsi South made in the promotion of values regarding morality in the Municipality, a respondent replied that because of the wind of civilisation blowing, there is a shift in the values system of the people of Avenor for that matter Akatsi South, he added that the extended family system which is a source of imparting positive values has broken down and at the point of collapsing due to the acceptance of the nuclear family system over the extended family system and other foreign cultural practices without a second thought.

Another respondent believes that values standards among the youths are deteriorating at a fast rate in the Akatsi South Municipality. Dishonesty was highly frowned upon and not tolerated in the past because of instant justice emitted by the gods and ancestors for those who engaged in deceptive acts, but that cannot be said in this contemporary time with the proliferation of various religious beliefs and foreign laws that has made useless most of our cultural practices that were in the past used to ascertain truth from lie example being the Trial by Ordeal. The Criminal Offences Act, 1960 (Act 29) section 315 has criminalised the use of the traditional Trial by Ordeal method to ascertain the truth or otherwise of a matter. In our contemporary time, human

rights principles have put a hindrance to practices such as trailing by ordeal and indirectly affecting values transmission in the Municipality. Trial by Ordeal was an old judicial practice used during criminal trials, which allows the innocence or guilt of the accused to be determined by subjecting them to a dangerous and painful procedure believed to be divinely or spiritually controlled.

A traditional ruler believes that values are highly reduced to insignificance in the Municipality because of the following two reasons: the influence of hard drug intake among the youth and, secondly, the overemphasising of the hackneyed phrase 'Human Rights'. Because of Human Rights, parents cannot use the cane to correct and discipline their children, and teachers have also been constrained from using the cane as a means of reprimanding pupils in their schools. This was the commencement of the falling standard of our values system as a people (T. K., Personal Communication, 10th May 2019).

A participant added that contrasting the practices some years ago with the current state. Our values have gradually worsened, especially in the Akatsi township. Children are going wayward because they cannot be punished or disciplined. After all, it is against their 'human right'. Children no longer have enough quality time with their parents to be properly nurtured. The numerous extra and holiday classes going on in our schools and the current boarding school system have brought a great distance between children and their parents through the boarding school system (T. K., Personal Communication, 10th May 2019).

Even though it is helping in national integration, it is likewise gradually eroding the culture of discipline and respect in our values system, and negativity is crippling even to our basic schools, taking away the responsibility of imparting values and virtues from parents and placing them into the hands of teachers, among whom, some have a questionable lifestyle.

Another respondent sees the situation differently. He said moral Values within the Akatsi South Municipality are still high compared to other districts in the country. He says respect for the elderly, honesty, and truthfulness, among others, are not very bad in the rural communities in the Municipality, even though that cannot be said about the semi-urban or urban communities.

Values have been significantly and diversely impacted by modernism (Eboh, 2004), which frequently results in the redefining of traditional beliefs and behaviours. It has raised questions and, in some cases, undermined community, religious, and cultural values even as it has helped promote fields like gender equality, education, and technology. Modernism's overall impact on values is dependant upon how societies manage to strike a balance between the advantages of technological advancement and the maintenance of their core traditions and ethical principles. The effect of modernism in Akatsi South Municipality is not different from other places in Ghana. In order to foster critical thinking and problem-solving skills (Eurydice, 2012). the republican civic education theory assumed that both the individual and the community had a responsibility to consider the effects of modernism, find a way to promote the positive effects and reduce, if not completely eliminate, the negative effects.

This researcher has observed that the misunderstanding of the Human Rights doctrines has divided society into two generations. One generation sees honesty, discipline, and respect as belonging to the old generation, and the new generation, the 'I know my rights' generation'. This misunderstanding is extensively promoting value deterioration. In her work 'Deterioration of Values Among Adolescent Students', Mishra defines Values Deterioration as "a phenomenon in which a degradation or loss of moral values takes place within a particular society" (Mishra, 2018, p. 7). The youths of Akatsi South are gradually drifting away from very important traditional values that used to be the hallmark of the Municipality through blind copying of foreign cultural practices, adopting fraudulent ways to make money, and abuse of hard drugs.

Eleven out of fifteen participants are of the view that values connote morality and also something that brings meaning to lives, while the remaining four participants see values as more of an economic worth. Thirteen of the fifteen participants have the perception that value deterioration has gradually taken root in the Akatsi South Municipality in contemporary times, while two of the participants see a very low effort in value promotion in the Municipality. Nine out of fifteen participants strongly believed that overstressing the concept of Human Rights is a major contributing factor to values deterioration, and another twelve out of fifteen participants also see the lack of restriction of the social media landscape in the country has also contributed to the deterioration of values among our youths. Twelve out of fifteen participants are of the view that the disempowering of our chiefs by politicians has been a contributing factor to values deterioration.

Values of Honesty and Communalism

The promotion of the democratic values of honesty and communalism have been the two important values that have pivoted this research work, and in seeking responses from the participants on their in-depth knowledge of these two values and the exhibition of these two values in public life and among public servants working with state institutions. An informant who is a public servant sees honesty as being truthful and communalism as being together in harmony. He added that communal labour is gradually fading out from our society. In the past, all the major roads in the Akatsi township were constructed through communal labour, and individuals sponsored a few others through their private resources. However, in recent times, you have hardly heard or seen such an exhibition of love for community and nation within the Municipality. Another respondent is of the view that, by law, state institutions are supposed to display their service charter to help visitors to their institution know what to do and the financial implications for the services being rendered, but this is not so. He added that the level of honesty in our state institutions is steadily deteriorating; he alleged that people pay money at the Courts, Hospitals, District Assemblies, and DVLA Offices, and the face value of the receipts issued is sometimes lower than the amount actually paid, he added that these corrupt acts are done with impunity because some of those institutions protect those corrupt staff.

The republican civic education theory holds that civic virtue, such as honesty, is essential to the integrity of public institutions and the trust that a healthy nation requires. The perception of the residents of Akatsi South about corrupt practices by some state institutions in the municipality is a direct

contradiction to the republican civic education theory (Taylor, 1996). In order to achieve and maintain the common good, the NCCE's civic and values education programmes should emphasise the development of educational content that highlights both historical and contemporary examples of honesty in public service. This will, in one way or another, help reduce the level of dishonesty in public service.

Another informant, who is a public servant, also alleged that even though it is an open secret and general knowledge, the police stations in the country are supposed to be public institutions to provide services, most of which should be accessible to the public, service such as police bail to suspects supposed to be free but “my office continues to receive daily complains about the Police Officers in the Akatsi South Municipality negotiating financially with suspects and their relatives for the bailing of suspects” (M. A., Personal Communication, 11th May 2019). He added that the recent media publications of allegations of some members of the Legislating Arm of Government taking money from ministerial nominees to approve them and pass certain Bills into Law are all affront to the level of honesty among workers of state institutions.

Another participant, who was a former District Chief Executive, believes that:

Honesty has to do with the act of being committed, faithful, and truthful to a course of one's obligation towards an association carrier or the nation. The former District Chief Executive also added that communalism has to do with how a group of persons or people with different characteristics, ideas, and convictions come together or are united by one goal, which is often aimed at community development.

According to the former District Chief Executive, a few years ago, our traditional rulers significantly promoted communalism in their communities, dramatically impacting Community Self-help Projects in the Akatsi South Municipality. In recent times, that role has been usurped by the politicians. In some cases, some chiefs freely gave out such responsibilities and powers to gather their subjects towards rapid community development to elected officials of the district assemblies and members of parliaments. Akatsi South has witnessed more developmental projects, such as the erecting of electricity poles, the building of community KVIP, schools, and feeder roads, just to mention a few, through communal labour and Community Self-help Projects led by Traditional Authorities in the past as compared to the period of decentralisation, which concept was misunderstood from the very beginning as alluded by an informant. (G. L. Personal Communication, 17th July 2019).

Among some citizens, the misconception of the decentralisation process has made some elected Assembly Members esteem themselves as supreme and more powerful than some Traditional Authorities such as our Chiefs. Worst of the misconception is the total relegation of the traditional roles of Chiefs, which includes rallying their subjects for rapid community development to the District Assemblies and political appointees, thereby over-depending on them for the provision of basic social amenities, which in most cases delays or does not happen in the long run.

Additionally, another respondent was of the view that about twenty years ago, the spirit of communalism in the then Akatsi District, which

comprises both the present Akatsi North District and Akatsi South Municipal Assemblies, was very commendable on the grounds that funeral groupings or association are popularly known as 'Funeral Companies' or 'Eku Companies' or 'Welfare Groups' in their weekly contributions or subscriptions to their associations for their welfare matters, always contributed five times in a month instead of the usual four weeks contribution per a month. The fifth additional weekly contribution is used or given to the schools to support the provision of pupils' furniture and other necessary things for academic excellence. The free display of love for a community in the past few years cannot be compared to what is seen among the natives of Akatsi South in this contemporary generation. From this data, communalism among the citizens of Akatsi South Municipality is gradually diminishing, and this directly contradicts the active citizenship principle as emphasised by the proponent of the republican civic education theory. A sense of solidarity and belonging may be promoted by the NCCE's programmes in order to involve citizens in community initiatives. In keeping with the republican civic education theory's emphasis on the common good as the central point, lessons stress the value of cooperating for its achievement.

Republican civic education theory strongly emphasises active citizenship, which stresses the need for individuals to actively participate in community development initiatives like self-help projects, communal labour, and other volunteer work (Peterson, 2011). The common good is highly valued in the republican civic education idea, as is the notion that civic education should aim to inculcate a sense of shared responsibility in people. This theory encourages individuals to collaborate positively in the affairs of

the community in order to foster social cohesion and its overall well-being (Honohan and Jennings, 2005).

The former District Chief Executive said in her time, communities that have through Community Self-help Projects started and reached a phase in their construction works and are unable to continue due to financial difficulty are easily supported by the district assembly to complete those projects because the limited resources available to the District Assembly to complete let say one six-unit classroom block from start to finish, most time is used to support about five communities who have through communal labour initiated on their own and started a community school building project. More developmental projects were executed in those days. Compared to these days, the spirit of communalism is slowly dying amongst the citizenry of Avenor and other parts of Ghana (G.L., Personal Communication, 17th July 2019).

Besides, another participant, who is a traditional authority and an elder of the Dagbamete Apetorku or Gbodzi Shrine, also sees honesty and Communalism in the Dagbamete community from a different perspective as compared to what is prevalent in Akatsi South Municipality in general.

Dagbamete is among the first twelve largest rural communities in the Akatsi South Municipality. Most residents in the community are related to the founder and leader of the community and the famous Gbodzi Shrine by the Torgbui Zatekpa, who settled in the area in the late 18th century. The village has developed some level of national and international reputation through the modern Voodoo shrine, its festivals, and its annual summer music conference. Hundreds of visitors from America, Europe, and elsewhere visit the village each year and actively participate in all activities lined up every year. Torgbui

Klu Agudzeamegah II has gradually brought Dagbamete into a statute of civilised modern community, even though it is rural. The village has running potable water, electricity, a clinic, a school complex, a lodge, and several shops, with a new state-of-the-art shrine constructed to mimic the developmental growth of the township through the spirit of communalism (Dagbamete.org, 2019).

My participant made a remarkable comment about the Dagbamete community when I tried finding out about his knowledge of the concept of honesty, and he stated that the Dagbamete community currently holds an enviable record at the Akatsi Police Station or any other Police Station in the Volta Region as one community that has not recorded or reported any criminal activity in the past 75 years due to the high level of honesty, discipline and law-abiding upbringing of the natives and the fear of facing the wrath of the deity profess by the entire community.

The Dagbamete community has been one of the cleanest in the Municipality due to weekly religiously organised communal labour, which takes place every Sunday morning. It is a community by-law that every individual seen dropping an empty mineral water sachet rubber within the Dagbanate community is fined five Ghana Cedis, and any goat or sheep spotted wandering in the community without a shepherd is caged and slaughtered to feed the community members during their weekly communal labour activities. According to my informant, one admirable characteristic of the town is that any accidentally or carelessly misplaced items, which even include money, are left at the place it was lost for days and weeks until the owner remembers the location of the misplacement and comes for it without

anybody touching it, but some times the only expected intruder in such cases may be the weather. The above is the level of honesty and Communalism demonstrated by the people of Dagbamete, which has no Church or Mosque, a community dominated by followers of the African Traditional Religion. The participant added that in the era of 'Torkor Atorlia' Traditional Judicial Arbitration, which was under the full control of the Chiefs and leaders of the African Traditional Religion, honesty amongst the people was very high as compared to today. He added that in the 'Torkor Atorlia' traditional justice system when you exhibit dishonesty, you face the death penalty as punishment for your crime. This put fear in the people, making them loyal to the Anlo state. (D. K. M., Personal Communication, 8th June 2019). The Dagbamete community sharply contrasts what pertained in the entire Akatsi South Municipality regarding the exhibition of the democratic values of honesty and communalism.

Torkor Atorlia, translated in English as the 'Fifth Landing Stage or Shore', is an ancient traditional system of justice among the Ewe's of the Anlo culture. Even though the current regime of human rights dispensation has its reservations about the 'Torkor Atorlia Traditional System of Justice Arbitration', the Anlo State considers the system as one of the best because it every open, fair, and objective in the arbitration of cases of persons who are hardened, heartless, persistent, recalcitrant, and difficult to reform.

According to a respondent who is a traditional authority, suspects who are accused of breaking the laws of the state are taken through a series of fair, objective, and impartial hearings at various levels of the traditional arbitration system on the charges levelled against the accused person on different

occasions and at different Chief Palaces over a period of time (A. K., Personal Communication, 18th August 2019).

After an objective, in-depth consideration of the various charges and allegations levelled against said person. The accused is given the opportunity to defend themselves after the hearing of both parties and witnesses. A definite, logical, legitimate verdict is reached, which is the death sentence for a severe offender who, at the various stages of the arbitration, has been given the opportunity to make amends but failed (A. K., Personal Communication, 18th August 2019).

The convict is taken through a bitter experience of getting buried alive to the neck level and left during a brief or extended period to struggle with the ridicule and torture of ants, lizards, birds, flies, and reptiles as his head is left at the mercy of the weather, the animals and birds (A. K., Personal Communication, 18th August 2019).

The participant believes the 'Torkor Atorlia Traditional System of Justice Arbitration' was a judicial process aiming to protect the Anlo State. Parents during those periods voluntarily reported their deviant children whose behaviour was against the norms of the Anlo State and who have no regret for their untoward behaviours, and all ways to get them to change proved futile. These deviants were subjected to the Torkor Atorlia Traditional System of Justice Arbitration, and when they were found guilty after a full-scale trial, they were executed (A. K., Personal Communication, 18th August 2019).

Even though the "Torkor Atorlia Traditional System of Justice Arbitration' has its positives, some human rights activists and other legal professionals have criticised the cruel process of executing a death sentence

for the lack of democratic practices exhibited in its judicial proceedings. The accused is never allowed to have a legal representative or an advocate to guide and defend them during the process.

The Chiefs and Elders may apply the 'Torkor Atorlia Traditional System of Justice Arbitration' to protect the chieftaincy institution and family heads and to cover up for the wrongs community leadership commits. Some of the young ones executed under the 'Torkor Atorlia Traditional System of Justice Arbitration' may be framed by the elders. In some cases, stories may be fabricated against these young ones in order to make them look wayward, and evidence cooked against them to enable the system to execute them for the protection of some corrupt Chiefs and Elders as a cover-up and also when they see these young ones as a threat to their unethical practices (A. K., Personal Communication, 18th August 2019).

This researcher is of the view that the 'Torkor Atorlia Traditional System of Justice Arbitration' brought fear and promoted timidity among the peoples of that generation for the fear that any action against the Anlo State or any state man could result in the passing of the death sentence against you. The way the lifeless and the decomposed bodies of the supposed converted criminals are left at the mercy of the weather, and the animals and birds feed on the dead bodies. This practice exposed the communities to a serious health challenge and also against the dignity of the dead.

As it is in any modern court of law, the convict always has the right to appeal or a review, but this is not so with the 'Torkor Atorlia Traditional System of Justice Arbitration'; immediately the sentence is passed, it is immediately followed by execution. Sometimes, the death penalty sentence is

not even equivalent to the offence committed by the offender, and the system looks more like an injustice being promoted by the justice system (T. J., Personal Communication, 28th April 2019).

On the issue of the high difference in the level of honesty in the current generation as compared to the days of ‘Torkor Atorlia’, a participant remarked that interference of other foreign religions, especially Christianity in the southern Volta in particular and Ghana, in general, is the cause of the high level of dishonesty and the worst of it is the teachings on ‘Forgiveness’ (T. J., Personal Communication, 28th April 2019).

The participant added that the Christian’s teaching on the ‘Doctrine of Forgiveness’ has greatly affected the issue of honesty because the followers of this religion believe that they have the liberty to corrupt the system and make any amount of money they want through corrupt practices, pay huge Tithes and offerings to their churches and ask God for forgiveness and that ends the matter (T. J., Personal Communication, 28th April 2019).

A participant is of the view that the indigenous African Traditional Religion frowns on the Christian doctrine of forgiveness and teaches its members that the gods and the ancestors will punish them with curses, diseases, and even death if they practice any form of dishonesty or break any law of the land. This, he believes, has made the communities that confess the faith of the African Traditional Region more honest than the proclaimers of other religions (A. K., Personal Communication, 18th August 2019).

Another participant who is a traditional leader explains that honesty is a value that denotes a person who is always telling the truth, is trustworthy, and is not likely to do anything untoward against society. They do what is

right even if nobody is watching them. At the same time, he sees communalism as a system through which community members help each other and their communities by initiating communal labour for clean-up exercises and self-help projects for their community development (A. K., Personal Communication, 18th August 2019). He added that during the heyday's that the Chieftaincy Acts 2008 Act 759 Criminalised the refusal to obey a call from a chief, communal labour was taken seriously by every individual in the district because when you fail to attend communal labour, you are either made to pay the fine agreed upon by the community, or you are sent to the district capital and prosecuted at the law court by the Police Prosecutor, but after the supreme court ruling in 2011 when a former Chief of Goaso in the Brong Ahafo region, Nana Agyei Ampofo challenged the section 63(d) of the Chieftaincy Acts 2008 Act 759 at the Supreme Court and sought constitutional interpretation for the section which stated that:

63(d) deliberately refuses to honour a call from a chief to attend to an issue..., commits an offence and is liable on summary conviction to a fine of not more than two hundred penalty units or to a term of imprisonment of not more than three months or to both and in the case of a continuing offence to a further fine of not more than twenty-five penalty units for each day on which the offence continues. (Government of Ghana, 2008, p. 29).

During the court proceeding, Nana Agyei Ampofo argued that it might be entirely possible for a person to have reasonable cause not to honour a chief's summons. The Supreme Court, in its part, agreed with the plaintiff and

described Subsection (d) of Section 63 as unconstitutional because it did not make any provision for an offender who has a reasonable excuse to refuse the summons and on July 20, 2011, the Supreme Court struck out section 63 (d) of the Chieftaincy Act, 2008 Act 759, under which deliberate refusal to honour a call from a chief to attend to an issue was declared unconstitutional (Ghana Legal Information Institution, 2011).

The participant sees the declaration by the Supreme Court, which states that section “63 (d) of Act 759 is hereby expunged, deleted and struck out from Act 759 on the grounds of its unconstitutionality” (Ghana Legal Information Institution, 2011, p. 30). The over-a-decade delay by the Parliament of Ghana in amending subsection (d) of section 63, which the Supreme Court struck out, has negatively affected the Chieftaincy Institution. These events have significantly weakened the institution of chieftaincy and robbed it of its powers as it was before (A. K., Personal Communication, 18th August 2019).

This researcher has a different opinion and does not fully agree with the view of the above participant on the ground that the unconstitutionality of section 63(d) of the Chieftaincy Act 2008, Act 759 did not nullify section 63(e). Subsection (e) of Section 63 categorically states that “A person who..., (e) refuses to undertake communal labour announced by a chief without reasonable cause..., commits an offence” (Government of Ghana, 2008. p. 29), which is punishable by law. Our Chiefs still have legal backing to mobilise their subjects for accelerated community development through communal labour.

Also, another participant sees honesty as everything that has to do with reverence and with the concept of communalism and the spirit backing it; the less reference made to it, the better. Society has gradually become so materialistic and selfish that greed and self-centredness have dislodged the family's feelings for each other. People are so engrossed in the self worlds that they are automatically blind to what happens around them. If the concentration in life is on the individual persons, there is no need for a world of collectives and societies. On the issue of communalism, one can observe its deep expression in the Municipality during moments of funerals, graduation ceremonies, and in times of distress, but within the ambit of the day-to-day activities of life, it is non-existent (J. D., Personal Communication, 14th April 2019).

Honesty within the scope of public service has been an issue of discourse for years. Many who seek assistance from these offices are of no reaction if some of these institutions are to provide services for the public good or institutions are set up as money-making machines for a group of people recruited and being paid by the taxes contributed by citizens. Most of my informants agree that the values of honesty are visible in the dealings of state institutions.

When asked participants if it is possible to find an honest person within the Akatsi South Municipality, and if yes, at what per cent, in their opinion, is honesty exhibited by the citizens in both the public sector and in private life?

Among fifteen participants interviewed, twelve out of fifteen perceive that honesty among public sector workers in this contemporary time is nothing good to write home about; people employed and their salary paid by the

taxpayer seem to be working for them and not for the public interest. Only three of the participants ranked honesty in the public sector as fair, that is, 40% to 50% in ranking; the rest ranked as low as 5%, which is a worrying perception.

The participants added that the level of extortion that happens at state institutions like the Land's Commission Regional and Headquarters, Police Stations, Tema and Takoradi Harbours, and the level of financial malpractices that goes on at the District Assemblies, Ministries, and State Agencies accounted for their low ranking of the level of honesty exhibited by workers at the state institutions as reported by the participants (J. D., Personal Communication, 14th April 2019). United Nations Office on Drugs and Crime (2022) report on Ghana paints a very image of corrupt practices in Ghana, as stated by the above participant

Most participants are of the view that honesty exists among the indigenes of Akatsi South and ranked higher honest relationships between themselves than the indigenes dealing with officials of state institutions. As a matter of fact, the values of honesty are shallow among the residents of Akatsi South and the entire nation in general. From the deduction from interviewing all fifteen participants, this researcher confirms Haruna's statement that the level of "dishonesty, displayed at all levels of Ghanaian society, is the biggest threat to the national economy" (Haruna, 2003, p. 35).

The decreasing level of the exhibition of honesty attributes among the citizenry is the pivot of the canker of corruption that always draws its ugly head in all spheres of Ghana's private, social, religious, and national life. The reason for the failure of about twenty-eight anti-corruption legislation passed

by the various parliaments in the era of the Fourth Republic can be traced to the high level of dishonesty among the citizenry. A participant is of the view that the lack of *political will* to implement anti-corruption laws in the country has not in any way helped this country. The republican civic education theory focuses on the instilling of *Civic Virtues* necessary for building a healthy nation (Peterson, 2011), and when honesty is lacking in any human gathering, corruption flourishes. According to Rosenfeld (2018), the lack of honesty can undermine citizens' trust in themselves and state institutions.

This researcher tried to find out from the participants their views on which private ownership and communal ownership dominate the public life of the people of Akatsi South. According to a participant, the embracement of the nuclear family system over the external family system has been a contributing factor to the promotion of a private ownership mentality and the 'I must have it all' attitude among some dwellers in Akatsi South (K. K., Personal Communication, 4th February 2019).

The private ownership mentality can best be explained by using the book '*Every Man for Himself God for Us All*' (Every Man for Himself, 2012). The private ownership mentality is gradually taking over the Ubuntu philosophy that attests to the consensus that 'when the community succeeds, we all succeed'. The communal spirit manifested in the entire community's involvement in self-help projects through communal labour for building schools and clinics for community use. Currently, most communities are adamant about imbibing the communal spirit but are waiting for the central government and the district assemblies to bring developmental projects to their doorstep, which in most cases never materialised.

A Muslim community leader participant stated that a high level of selfishness has contributed to people putting their own wealth at the expense of their communities. People are now more interested in gaining financial and personal material possessions from politicians rather than demanding assets or projects that will help the progress of their communities. All fifteen participants attested to the fact that private ownership is currently ruling over communal ownership in the Akatsi South Municipality.

The Role of the NCCE in Promoting Values Education in Ghana

The ordinary man sees a very thin line between the concept of civic education and values education. In contrast, civic education comes with sanctions by the state when citizens flout their responsibility to the state as stated in the law books. Values education instead frowns on persons who go contrary to lay down norms and standards that society has accepted as morally upright and acceptable. The family and society become more embarrassed when a family member or community member is involved in any activity that goes against community standards and norms. That is why the larger society needs to work towards the restoration of Ghana's Value System, and the family and the society have a significant role to play in this regard because when values are not sustained, it is the image of the family and society that is destroyed.

Expressing his opinion on whether the NCCE can add value education to its civic education mandate. A participant believes that the NCCE's mode of profiling a community to ascertain community challenges before embarking on its civic education activities enables the staff to tailor its community sensitisation programmes to resolve peculiar community problems. The

participant added that most of these programmes target issues not limited to youth drug abuse, teenage pregnancy, parental neglect, paying off community levies and taxes, and adherence to community norms and practices by community members (K. K., Personal Communication, 4th February 2019). With all the efforts by the NCCE to get the community abreast of the current acceptable ways of doing things, adding values education to its civic education mandate will not be a challenge.

All fifteen participants are of the view that the addition of values education to the NCCE's civic education mandate will help to bring about the needed change to the challenges facing Ghana as a country regarding the deficient standard in our values system that has brought about an increase corrupt practices in all sector of the country. All participants support that Values Education should be integrated into the fifth Constitutional function or mandate of the National Commission for Civic Education and be given equal attention as it is with Civic Education.

In the responses to whether the current approaches being adopted by the NCCE promote democratic values through civic education, a participant mentioned that the 2017 NCCE Citizenship Week Celebration was under the theme: 'Restoring Our Ghanaian Values; The Role of the Ghanaian Child', which presupposed that NCCE is in one way or the other engaging the citizens in values education. The Citizenship Week Celebration is one of the NCCE's flagship programs, undertaken in over ten thousand basic schools nationwide.

Another participant was of the view that the NCCE is already sensitising the general public on values education as an offshoot of its mandate through its community engagements sensitisation but agreed that it is on a

lighter note. Similarly, a respondent stated that NCCE, a constitutional body mandated to carry out civic education duties, is somewhat playing a role in engendering the mind of the citizens to come together to eradicate the evil of corruption in the county and bring back the spirit of togetherness for increase community development (W. X., Personal Communication, 14th May 2019).

Most of the participants were of the view that values education may have some similarities to civic education but see values education as a specialised field that needs a holistic approach. A participant is of the view that the NCCE is doing very little in carrying out in-depth values education (T. A., Personal Communication, 24th May 2019).

Among the fifteen participants interviewed, only three see the NCCE's Akatsi South Municipal Office's current approaches to civic education in the Municipality as promoting values education alongside its mandates but in a somewhat minimal way. The remaining twelve participants were unsure if the NCCE is doing any meaningful values education as part of its constitutional mandate on civic education. Values education should be incorporated within the civic education mandate of the National Commission for Civic Education (NCCE) in Ghana in accordance with the tenets of republican civic education theory. This strategy is consistent with the theory's emphasis on fostering civic virtues and furthering the common good (Adu-Gyamfi and Yartey, 2015). Making sure that all NCCE programmes, from youth seminars to community involvement initiatives, integrate values education will be key in building a new crop of citizens who see honesty as the lifeline that breaks the root of poverty (Pasons, 1884).

For effective values education as an addition to the NCCE mandate, the staff of the NCCE should have access to training and resources to improve their understanding of values education and its significance for civic involvement. Management of state institutions should encourage their employees to uphold the principles they want to advance by acting with honesty, decency, and dedication to the greater good in all of their dealings with the public. Finally, the Public Service Commission is to make it compulsory for all state institutions under them to ensure that values education is given priority in staff assessments by incorporating values-based performance appraisers’.

On the question of which new ways the NCCE can promote democratic values of honesty and communalism by way of civic education, a participant was of the view that the NCCE should adopt another more flexible means to be able to engage a section of the Ghanaian population who are not interested in attending community durbars. Such citizens can be engaged by adopting social media platforms to design simple but precise educative flyers. Another participant also suggests that the nation's civic education institution should focus more on the youths and children in matters of civic education because these are the potential forces that can drive any future change. She added that it would be challenging to instil any new character in a generation that sees ‘corruption as the glue that has bonded Ghana as a nation together’,

A respondent also suggested that the NCCE’s collaboration with the Centre for National Culture is vital for reactivating the abandoned ‘Theatre for Community Development Project’. “Drama will help people to identify where things are going wrong. Drama has the uniqueness of having a long-lasting

impression on their audience compared to speech” (M. A., Personal Communication, 11th May 2019). He added that the NCCE should focus their sensitisation on teaching the youths about the need to adopt honest means of making genuine money and refrain from stealing from their communities and the State for survival.

Another participant calls on the NCCE to build a robust follow-up system to evaluate the effect of their sensitisations and ascertain the effectiveness of their civic engagements to determine areas that need re-engagement for effective behaviour change. Furthermore, the NCC's civic engagements should not target only the bigger communities; attention should also be given to small villages so that the impartation of the democratic concept of honesty and communalism can be holistic.

A respondent who is a traditional ruler suggests the supply of Information Vans to all NCCE district offices is very necessary for intensive Dawn to Dusk Broadcasts, and other civic engagements will, in a long way, help promote honesty and communalism amongst the citizenry.

All fifteen respondents are of the view that in this contemporary era, civic education cannot be done like it was in the past with the use of gong-gong beating and so on. Adopting social media and improved technology, which is not limited to the use of Cinema Vans, is essential in making the desired impact on Ghana's democratic development. Civic education should be well-resourced in Ghana as it is done in other countries.

Conclusion

This chapter presented primary data collected through interviews, and data were analysed by adopting the Thematic Analysis method with

Republican Civic Education Theory underpinning the data analysis and discussion of findings. Data Presentation, Data Analysis, and Discussion of Findings were interwoven throughout the chapter.

Many respondents acknowledge that NCCE is a constitutional body with the mandate to inculcate civic rights and responsibilities in the citizenry. They are satisfied with their performance in the Akatsi South Municipality. Most of the respondents have ideas about the concept of values in terms of morality and bringing meaning into their lives. The increased knowledge of the natives of Akatsi South regarding values directly opposes the exhibition of those values in the life of the citizens in the Municipality.

Democratic values of honesty and communalism are part of the life of the people of Akatsi South, but in this contemporary time, the exhibition of these two democratic values in the Municipality is dwindling in both the private life and in the life of public officials, mandated to provide service to the native's behalf of the State. The diminishing effects of the exhibition of honesty among the citizenry are the product of corruption in every sector of Ghana's governance structure and at the stage encompassing the revered institution of Chieftaincy. The over-reliance of the community members on the District/Municipal Assemblies is making of non-effect the spirit of communalism that operated in the Municipality before the introduction of the District Assembly Concept.

Private Ownership has taken over Communal Ownership, relegating the Ubuntu Philosophy, an old Southern African Communalism Concept, as a non-starter. The frequency of finding an honest person in public service is

worse than the display of honesty among the natives of Akatsi South, which is even below the mark of fifty per cent.

Even though the NCCE's civic education duties have something to do with values education, participants believe that the NCCE is doing very little regarding values education and the need for the NCCE to add values education as a derivative of its functions.



CHAPTER FIVE

SUMMARY, CONCLUSIONS, FINDINGS AND RECOMMENDATIONS

Introduction

This chapter presents the summary and conclusion derived from the study's conduct, which is to probe the broader objective of assessing the role of the NCCE in promoting honesty and communalism through civic and values education among the populace of Akatsi South Municipality of Ghana. It also provides recommendations that can be pursued by the National Commission for Civic Education, the State, and any other stakeholders interested in Civic and Values Education and the promotion of democratic values of Honesty and Communalism.

The study was conducted at Akatsi South Municipality of the Volta Region of Ghana, and the participants were selected from among the dwellers of the Municipality. They were selected using purposive sampling. The researcher employed quantitative research and thematic analysis; a semi-structured interview was used to collect primary data for presentation and analysis.

Summary

This study was conducted to explore the relationship between civic and values education and to assess how the practices of honesty and communalism are impacting local governance in the Akatsi South Municipality, coupled with the examination of how the NCCE can promote the values of honesty and communalism as a derivative of its mandate in Akatsi South.

Chapter one of this work comprises the following components: the introduction, background to the study, statement of the problem, and purpose of the study. Also includes the study's objectives, research questions, the significance of the study, delimitation and limitations to the study, literature review, theoretical framework on civic education, and organisation of work.

Chapter two contains this research's geographical and institutional contexts, comprised of the profile of Akatsi South Municipality and the National Commission for Civic Education (NCCE). The geographical profiles include the population size, economic activities, religious affiliation, traditional structures, and how values are transmitted within the Municipality. Furthermore, it states the National Commission for Civic Education's profile, which contains the background of the NCCE, its organisational structure, its functions and independence, and finally, the mission, mandate, vision, and core values of the Commission.

Chapter three of this study was divided into two parts; part one looked at the values in ethics, values as a concept, African communalism as a democratic value, and the democratic values of honesty and communalism. The second part dives into the historical evolution of civic education in Ghana, the concept of civic education, the role of religion in civic education in schools, and global citizenship education.

Chapter four of the research presented data collected from fifteen participants through purposive sampling, and a semi-structured interview type was adopted to collect primary data. Data presentation was based on predetermined thematic areas, and Thematic Analysis was used to analyse the data. The researcher relied on the Republican Civic Education Theory as the

Theoretical Framework underpinning the data analysis. Also, this chapter discussed the research findings and their significance to this study.

The first research question was to determine how community members view the relationship between civic and values education regarding the NCCE's approach to its mandate. The findings give evidence that the boundaries between civic and values education are quite thin. In order to prepare people to be informed, engaged, and responsible citizens, civic education focuses on teaching people about political and legal systems, civic duties, rights, and obligations, as well as how government institutions operate. It also helps students develop critical thinking, public speaking, debate, and civic engagement skills. Human rights, voting, democracy, the constitution, and the law are among the topics covered in it. The development of moral reasoning, ethics, and personal and societal values is the main goal of values education. Subjects covered include respect, accountability, empathy, honesty, integrity, and community values. It was discovered that the NCCE's approach to carrying out its civic education mandate will promote the imbibing of important democratic values in the citizenry if it takes steps to include values education as an integral part of its civic education mandates. Currently, the NCCE is doing little in values education. Meanwhile, The lack of values education is believed to be one of the factors contributing to the deterioration of the standard of our values system in Ghana and a reason for the rise in corrupt practices across most sectors of the nation. Hence, including values education in NCCE's mandate will synergise with civic education to positively impact the citizenry's attitudes.

The second research question sought to find out how the residents of Akatsi South Municipality see themselves and the employees of the local government in terms of honesty. It was revealed that most natives of Akatsi South relate the concept of values in terms of morality and how it gives meaning to life compared to economic or monetary terms. The increased knowledge of values among the residents of Akatsi South directly contradicts the incorporation of those values into the daily lives of the citizens in the Municipality. It was also discovered that the application of the value of honesty worsens when engaging with public officers or the State as compared to when the natives engage with one another. Civic and values education is understood, and the ideals known by the citizens, but its application to local governance has no close correlation.

Research question three delved into the new ways that the NCCE can adopt to promote the sensitisation of the democratic values of honesty and communalism by way of civic education. The findings indicated that the NCCE should intensify the use of social media platforms such as Facebook, WhatsApp, TikTok, and Twitter, among others, as a medium for its civic education approaches. The creation of educational videos and flyers that are precise to sensitise the populace is the way forward in this contemporary time in Ghana. With Ghana's estimated population of 33.48 million in 2022, 43 million mobile Subscriber Identity Module (SIM) card connectivity was recorded in 2021. Among this, 15.7 million Ghanaians have access to the internet or are active internet users in the same years. Among the internet users, currently, 7.4 million of Ghana's citizens are active on various social media platforms as of January 2024 (Sasu, 2024), which makes social media a

fertile platform to adopt for active civic education engagements. The majority of the 7.4 million Ghanaians active on social media may have the opportunity or time to attend the NCCE's community durbars or listen to their sensitisation on the radio. A short video/drama content created to have an effect on the emotions and feelings of citizens with the aim of producing the needed behavioural changes, such as promoting honesty and communalism among the citizenry, which is necessary for nation-building can be produced by the NCCE and shared on various social media platform for the desired purpose. This can help the NCCE to make meaningful impacts, particularly in our urban communities. Also, the NCCE should focus more on its civic education engagements with the youths and children who are the future leaders of the country and a potential force that can drive any future change a nation desires. It was also discovered that the NCCE needs to build a robust follow-up system to enable the Commission to ascertain the effectiveness of its community and radio engagements and evaluate the efficiency of the approach to its civic education engagements for future modification and re-engagement.

Conclusion

In conclusion, the role of the National Commission for Civic Education (NCCE) in promoting honesty and communalism in the Akatsi South Municipality of Ghana is pivotal. The NCCE, being the nation's foremost civic educator, is well placed to carry out its constitutional civic education mandate and make available room to add values education as an offshoot, which is possible without the need for any constitutional amendment or a referendum. Even though most of the participants perceive that the medium the NCCE is currently adopting to carry out its civic education

mandate is deficient when values education is concerned. The lack of values education in the work of the NCCE may be the contributing factor to the deteriorating standard of our values system as a country and a justification for the increasing corrupt practices across all spheres of the country's life.

The goals and scopes of values and civic education are different.

Whereas values education is primarily concerned with social and personal ethics, civic education covers a wider range of issues, including political systems and civic responsibilities. While the goal of civic education is to produce knowledgeable citizens capable of engaging in democratic processes, the goal of values education is to produce morally upright people with strong community and personal values.

The promotion of democratic values of honesty and communalism through civic and values education is very important to the country's socio-economic and democratic development. By emphasising on the democratic values of honesty and communalism, the NCCE will contribute to building a society based on trust, integrity, and collective well-being.

Instilling ideas and information that increase an individual's significance to society at large is emphasised by the republican civic education theory. The theory holds that the nation is more valuable than the individual, and citizens are taught to have a true sense of belonging to the state and society. Republican civic education theory offers a comprehensive structure for analysing and putting civic and values education into practice. It emphasises the significance of developing civic virtues such as honesty and fostering communalism as necessary elements of a robust nation. The NCCE's role in advancing these values via education can be viewed as a pragmatic

application of republican civic education principles, with the goal of preparing citizens who are informed, moral, and involved. Civic and values education is key to developing strong institutions and strong citizens, which Ghana needs. It is imperative to support and strengthen the efforts of organisations like the NCCE in shaping responsible and engaged citizens for a brighter future.

Findings

This study discovered that the exhibition of patriotism among citizens towards the nation and their community is gradually fading. Ghana as a nation is becoming more like an individualistic society, where private ownership rules over communal ownership.

It was also revealed that there was an increasing political equalisation of wrongdoing and an open display of dishonesty among the political elite without the law enforcement agencies bringing such personalities or culprits to book as the Constitution mandates, as compared to the speed exhibited during the trial of non-politically exposed persons. This show of laxity by law enforcement agencies has contributed significantly to dishonest practices in all our social and public spaces. Intensive civic and values education without rigorous enforcement of the law will not in any way help better the country's thirty-one-year-old democracy.

Also, it was uncovered that most locals of Akatsi South relate the concept of values in terms of morality and how it gives meaning to life rather than its values in terms of financial worth. The incorporation of those values into the daily lives of citizens in the Municipality is directly contradicted by the increased knowledge of values among residents of Akatsi South. The findings also show that the citizens' knowledge of the democratic values of

honesty and communalism has not benefited the local governance in the Municipality. There is currently more reliance on the citizens on their community development projects on the Municipal Assembly rather than what is seen in the past, where through the leadership of Chiefs and the Town Development Committees (TDC), communities initiate self-help projects to build schools, KVIPs, Clinics, provision of Electric Poll for the supply of electricity to the communities. The knowledge of citizens of Akatsi South on the democratic values of honesty and communalism has no close correlation with their practices in local governance.

Additionally, the findings suggest that the NCCE should adopt social media platforms as an approach to civic education. Creating educational videos and flyers that are clear and concise to educate people who may not patronise community durbars will positively impact civic education. Furthermore, the content creation of short videos that, when shared on various social media platforms, may assist in educating the populace and subsequently deliver the expected outcomes and a desired behaviour change as a result of civic education. Creating content that will promote honesty and communalism among the citizenry is key. Content creation is the process of creating different types of media, including articles, movies, or photographs, with the intention of sharing your thoughts, knowledge, and viewpoints with a particular audience on a specific topic.

Next, it was uncovered that the NCCE needs to segment the Ghanaian population into lower, middle, and upper classes to adopt the appropriate mode of engagement. It is public knowledge that most of the upper class of the Ghanaian population uses various social media platforms for edutainment. The

middle class also engaged in the use of television and radio to access information and entertainment. Finally, lower-class citizens still resort to traditional methods (such as community durbars, street announcements, gong-gong beatings, and association and religious meetings) to receive information, education, and entertainment. However, the impact of using social media platforms, radio, and television to engage the citizenry in civic and values education is greater than the use of traditional methods of community engagement as a more significant portion of the populace is reached.

Lastly, the youth and children who will be the nation's future leaders and the potential force behind any desired change should be the primary focus of the NCCE's civic and value education activities. In the past, the dissemination of information in our rural communities was significantly aided by using drama and video shows as a means of sensitisation. It is necessary to bring back the 'Theatre for Community Development Project' and the Cinema Shows, which have been components of civic education in the past, for the NCCE to continue significantly impacting our rural community.

Recommendations

Firstly, the NCCE should adopt social marketing strategies and social mobilization in its civic education engagements to rebuild the diminishing democratic values that are dearly needed among citizens in order to build a better Ghana. Social marketing strategy aims to change or maintain how people behave and create an atmosphere in public life that discourages fraud and corrupt practices. Additionally, social mobilisation will facilitate uniting all possible intersectoral associates and partners to participate in development

projects and emphasise the capabilities and roles of technical experts, partners, and community members.

Secondly, redirecting civic education to appeal to the individual's feelings, emotions, and attitudes will help reduce the current state of dishonesty among the citizens. There is an emphasis on the cognitive and psychomotor domains of learning in our educational system, and little is done to develop our affective domain of learning. This researcher recommends a paradigm shift of the over-concentration on the development of the cognitive and the psychomotor domains of Ghana's educational system to make way and give attention to the development of the affective domain of our youngsters. The NCCE should develop its civic education sensitisation to target the emotions and feelings of the citizens on matters of wrongdoing which is affecting our value system besides the usual sensitisation on laws and penalties.

Thirdly, the adoption of modern technology in civic and values education delivery. The 21st-century technological development has made it possible to engage many people from different countries and places easily. Social media has created a bigger platform to reach a larger audience with a button click. As such, social media platforms like Telegram, TikTok, WhatsApp, Instagram, Twitter (X), and Facebook, among others, make information dissemination very efficient. These platforms should be to deliver sensitisation materials across the country. Hence, for the NCCE to increase its impact on civic education, I recommend the adoption of modern technology in delivering civic education. The establishment of Civic Education Radio and

Satellite Television Station by the NCCE purposely for civic education is long overdue.

Fourthly, the NCCE should adopt Values Education as a derivative of its core function. Even though the National Commission for Civic Education has chalked up substantive success in civic education in Ghana, little is known about the NCCE diving into values education. In most cases, civic education is concentrated on teaching the citizenry the provisions of the law and its possible sanctions when one is found guilty. Value education, in other words, pays more attention to norms that society praises and also frowns on when they are committed and the necessary possible reactions, praise, disgrace, and embarrassment to the individual's family. The NCCE can adopt values education as a derivative of its core mandate or make it stand on its own as a flagship programme, such as the Social Auditing Project, Constitution Week Celebration, and Citizenship Week Celebration, among others. Adding values education as a derivation of the NCCE's function does not need any amendment of the 1992 constitution because Article 233(e) has made provision for "such other functions as Parliament may prescribe" (Government of Ghana, 1993. p. 77). This provision allows the leadership of the NCCE to dive into areas that can bring the needed improvement to their work, as was done during the outbreak of COVID-19, to sensitise the citizenry. Therefore, I recommend integrating values education as an aspect of the NCCE's work. The Ghana Education Service should also consider adding values education to its Citizenship Education Curriculum in its next educational reform.

Finally, the State's institutionalisation of a special 'Civic Education Fund' has become necessary due to successive governments' poor funding of

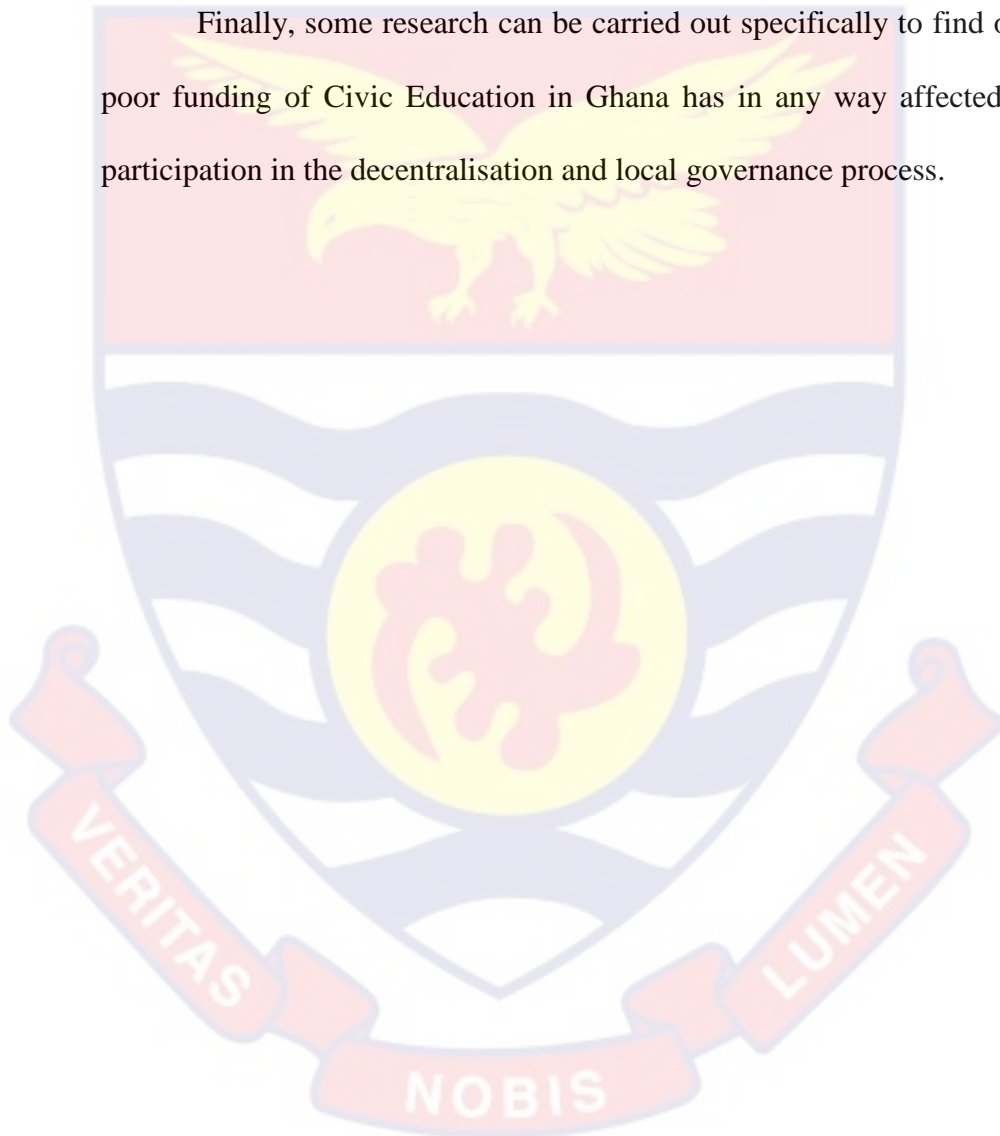
the NCCE. The current limitation to intensive civic and values education is due to poor funding by subsequent governments on the activities of the nation's civic education institution. The NCCE needs readily available resources for the execution of its constitutional mandate. In 1997, the Road Fund Act 1997 (ACT 536) was enacted by Parliament with the objective of providing finance for the periodic and routine rehabilitation and maintenance of all public roads. A similar enactment can be done to provide funds and resources for effective civic education in Ghana through the establishment of a 'Civic Education Fund' as in the case of the Road Fund (Government of Ghana, 1997). The White Paper on the Report of the Constitution Review Commission accepted the proposal to enact a law for the creation of Independent Constitutional Bodies (ICBs) Fund to finance all ICBs. The Constitution Review Commission based its argument on the Supreme Court Judgement on 3rd February 2010 in the case of Brown vs. Auditor-General (Government of Ghana, 2012). The Supreme Court directed the creation of the Independent Constitutional Bodies (ICBs) Fund to finance the work of the Auditor-General. The idea of well-resourcing state institutions such as NCCE is long overdue.

Suggestions for further Studies

Other research can be devoted towards whether the mandate of the National Commission for Civic Education to inculcate in the citizenry the awareness of their rights and obligations in defending the 1992 Constitution against all forms of abuses and violations has contributed in any way to the 30 years of uninterrupted constitutional democracy in Ghana.

Also, some research can be carried out to unearth if the lack of values education in the mandate of the National Commission for Civic Education is the reason for the deterioration of our value system as a country and the main contributing factor to the increasing levels of corrupt practices among the citizenry.

Finally, some research can be carried out specifically to find out if the poor funding of Civic Education in Ghana has in any way affected popular participation in the decentralisation and local governance process.



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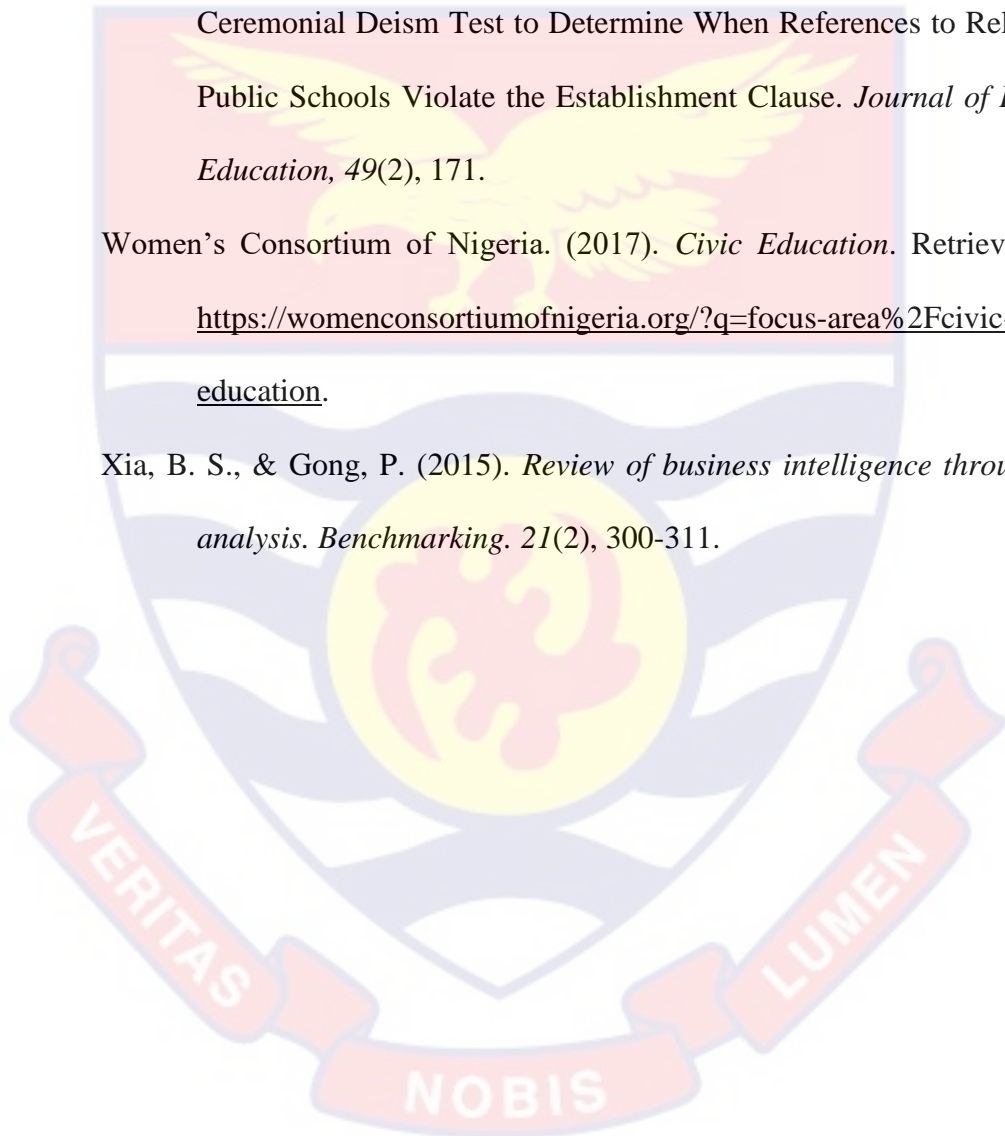
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APPENDICES

APPENDIX A

UNIVERSITY OF CAPE COAST

SCHOOL OF HUMANITY AND LEGAL STUDIES

DEPARTMENT OF RELIGION AND HUMAN VALUES

Research Interview Guide

This is an interview guide for finding answers to the thesis's research questions and accomplishing the thesis' objectives. The highest degree of anonymity and confidentiality will be guaranteed. None of the data will be used for anything other than what it was collected. The purpose of this work will remain solely academic.

INTERVIEW GUIDE

Thematic Area 1 - Knowledge about the NCCE as an Institution

1. What, in your opinion, is the NCCE?
2. What are the community members' perceptions regarding the performance and achievement of NCCE in civic education in Akatsi South?
3. When was the last time you participated in a public engagement organised by the NCCE, and what form did it take?

Thematic Area 2 – Knowledge of Values As A Concept

4. What is your understanding of the theme of Values as a concept?
5. In your opinion, what is the level of progress in the promotion of Values regarding morality in the Municipality?

Thematic Area 3 - Values of Honesty and Communalism

6. What do you know about honesty and communalism, and to what extent are these two values exhibited in our community lives and that of state institutions?
7. Can we still find honest people in Akatsi South Municipality? If yes, what percentage is in your opinion?
8. Communal ownership and Private ownership, which is ruling in Akatsi South Municipality?

Thematic Area 4 – The Role of the NCCE in Promoting Values Education in Ghana

9. Do you think the NCCE can add values education to its civic education mandate?
10. How effective is the NCCE's existing approach in promoting honesty and communalism in Akatsi South Municipality?
11. In which new ways can NCCE promote democratic values of honesty and communalism through civic education?

APPENDIX B

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- K. L., Traditional Leader, Personal Communication, 12th May 2019.
- L. K., Opinion Leader Personal Communication, 28th May 2019.
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- M. A., Director of Commission of Human Rights and Administrative Justice (CHRAJ), Personal Communication, 27th May 2019.
- P. K., Personal Communication, 26th May 2019.
- R. T., Personal Communication, 14th May 2019.

S. A. A., A Deputy Chairperson of the NCCE, Personal Communication,
Kwahu Pepease, 2nd February 2020.

T. A., A Chief of Avenor Traditional Council, Personal Communication, 24th
May 2019.

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