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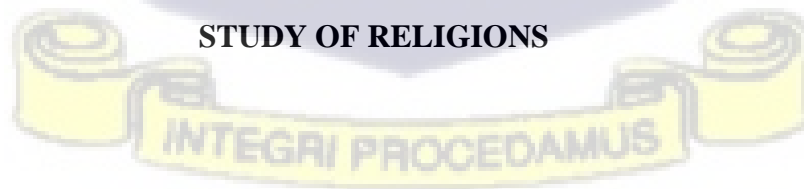
CHRISTIAN MORAL IDENTITY AND SYSTEMIC CORRUPTION IN GHANA

BY

COURAGE ATSU

(10359636)

**THIS THESIS IS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN
PARTIAL FULFILMENT OF THE AWARD OF MASTER OF PHILOSOPHY IN THE
STUDY OF RELIGIONS**

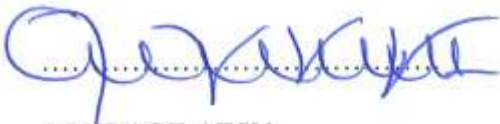


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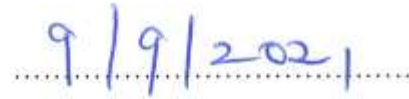
DECLARATION

I declare that this thesis is the result of research undertaken by me (Courage Atsu) under the supervision of Dr. Ben-Willie Kwaku Golo and Dr. Ernestina Enyonam Novieto towards the award of Master of Philosophy, Religions at the Department for the Study of Religions, University of Ghana - Legon.



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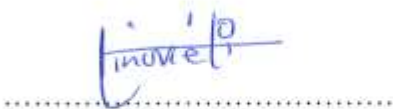


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ABSTRACT

Structural corruption is one of the most challenging issues confronting the Ghanaian society today and it is usually identified as a reason the country is unable to achieve its developmental goals. Unfortunately, this phenomenon has posed a challenge to the Christian moral identity as a result of the increasing number (71.2%) of the Ghanaian population asserting themselves as Christians. This study was conducted to examine the problems of corruption, investigate the ethical challenges it poses to the church and discuss some responses of the church in the fight against structural corruption.

A qualitative method was employed to explore the phenomenon of structural corruption. The phenomenological approach was used because it is the most appropriate research design that seeks to understand the phenomenon of corruption which is conceptualized in the thoughts of people. The Adonai Chapel-Madina, Trinity Chapel-Kotobabi and Shalom Chapel-Akatsi, of the Global Evangelical Church, were used as settings to gather data from pastors and church members comprising church workers, workers in the public sphere and synod committee members. The interview guide aided the data collection process.

Findings from the study revealed that structural corruption has led to a lack of growth and development in Ghana and bribery is a major form of corruption perpetuated in the country. Findings from the study also indicated ignorance, compromise and disregard for Christian doctrines on the part of Christians as the main reasons Christians engage in corruption. Although the rate of corrupt practises in the country undermines the integrity of the church, the study further revealed that consistent use of platforms such as social media, communiques and academic publications on corruption by the church, are essential to the fight against corruption. It is recommended that the silence of the church in the face of a detrimental and deadly predicate such as corruption could infer tacit approval.

DEDICATION

Patience Segebdzi-Atsu for her encouragement and push to finish hard (No pain no gain) and my children (Klenam Divina Atsu and Kekeli Danielle Atsu) for the patience they had, when I left home to school for this study.

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LIST OF ABBREVIATIONS

CCG	-	Christian Council of Ghana
CHRAJ	-	Commission on Human Rights and Administrative Justice
CPI	-	Consumer Price Index
CPI	-	Corruption Perception Index
FDI	-	Foreign Direct Investment
GACC	-	Ghana Anti-Corruption Coalition
GCB	-	Ghana Catholic Bishops
GDP	-	Gross Domestic Product
GEC	-	Global Evangelical Church
GII	-	Ghana Integrity Initiative
GPCC	-	Ghana Pentecostal and Charismatic Council
GSS	-	Ghana Statistical Service
GYEEDA	-	Ghana Youth Employment Entrepreneurship Development Agency
ICGC	-	International Central Gospel Church
MEA	-	Multilateral Environmental Agreements
NACAP	-	National Anti-Corruption Action Plan
NSS	-	National Service Scheme
PCG	-	Presbyterian Church of Ghana
SADA	-	Savannah Accelerated Development Authority
SEND-Ghana	-	Social Enterprise Development of Ghana
TI	-	Transparency International
UN	-	United Nations
UNESCO	-	United Nations Education, Scientific and Cultural Organization
UNICEF	-	United Nations Children's Fund
UNODC	-	United Nations Office on Drugs and Crime
USAID	-	United States Agency for International Development

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CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 Introduction

Structural corruption is one of the most challenging issues confronting our present-day society and it is usually identified as a cause for the failure of countries to achieve their developmental goals.¹

Structural corruption, which is not the same as the theological doctrine of human depravity, though related to it, is largely linked to the issue of development due to its dire consequences on the improvement and growth of many societies, be it social or economic. The challenging issue of corruption appears to be deepening globally, cutting through cultural, religious and political institutions among others.² This suggests therefore that corruption is everywhere regardless of place, belief or person. Corruption is a problem that has been discussed on global and national fora as it does not only affect the developing or transitioning countries but also has an adverse impact on developed countries as well.³

Kaufmann and Vicente pointed out that corruption can be comprehensively defined in more acceptable terms if the acts that relate to dishonesty or unethical conduct by a person entrusted with a position of authority, who uses it to acquire personal benefit, is not incorporated in the definition.⁴ This statement is indicative of corruption as a moral issue. The causes of corruption raise the question of corruption as a moral or structural issue. If corruption is viewed from the lens

1 B. Feathers, "Bribes Without Borders: The Challenge of Fighting Corruption in the Global Context," *American University International Law Review*, 29.2 (2014): 287–292.

2 Kelvin Onongha, "Corruption, Culture and Conversion: The Role of the Church in Correcting a Global Concern," *Journal of Applied Christian Leadership* 8.2 (2014): 1-16.

3 Zoe Pearson, "An International Human Rights Approach to Corruption," in *Corruption and Anti-Corruption*, 3rded. Peter Larmour and Nick Wolanin (Canberra: ANU Press, 2013), 30.

4 D. Kaufmann & P. Vicente, "Legal Corruption," Second Draft, World Bank Institute, October 2005

of depravity rather than the weakness in the society's socio-political and economic systems, the need to put the subject in the context of morality arises. This is because structural or systemic corruption affects the day-to-day activities of individuals and wears away the belief in the political and socio-economic systems of society. The effects hinge on the form the corruption perpetuated by either the individual or institution may take.⁵ For instance, the effects of a police officer collecting bribes from drivers who flout traffic rules and a public officer who embezzles or misappropriates the funds of a said institution, are not the same. This is because the public officer can lead the institution to bankruptcy even though the public officer may lose his or her job like the case of the police officer.

According to Guiteau, structural or systemic corruption is characterized by deterioration of moral values, lack of transparency, inadequate government structure, eroded rule of law, infiltrated administration, the collapse of state services and structures, criminalization of security forces, general racketeering and violence.⁶ Mbaku affirms that systemic corruption which can also be known as endemic or ingrained corruption happens when corruption has become an essential part of the system.⁷ June, Chowdhury, Heller and Werve view systemic corruption from the perspective of the integration of corruption in a society's economic, political and social system. Corrupt individuals and groups normally control major institutions and state processes in society.⁸ Mbaku also argues that systemic corruption is a situation where an unlawful activity has become an acceptable behaviour and rule needed to achieve institutional goals.⁹ In this situation, corruption has become so entrenched that institutions support unlawful activities and punish individuals who

5 Pearson, "An International Human Rights Approach to Corruption," 30.

6 Chantale Victor Guiteau, "The Role of Evangelical Churches in Combating Structural Corruption in Haiti," (Doctoral Thesis: South African Theological Seminary, 2017), 37.

7 John Mukum Mbaku, *Corruption in Africa: Causes, Consequences and Cleanups*, 15.

8 June, Chowdhury, Heller & Werve, "A Users' Guide to Measuring Corruption," 8.

9 John Mukum Mbaku, *Corruption in Africa: Causes, Consequences and Cleanups*, 15.

endeavour to meet the right organizational standards. Corruption has turned out to be pervasive that individuals find it difficult to keep such behaviour in check. For the purpose of this study, systemic or structural corruption will be used interchangeably.

Seers explains development as a holistic improvement in the life of the ordinary citizen.¹⁰ Accordingly, development is not only about fiscal improvement but also comprises the situation where people living in a given society have sufficient food, jobs and a reduced level of income inequality.¹¹ The changes brought because of development in society are primarily meant to be sustainable. Sustainability includes aspects such as the provision of equal opportunity for all persons in society, quality of life, growth, equal allotment of income and employing democratic principles in the development process.¹²

Nnavozie opines that development is basically the ability of individuals in the society to actualize themselves by way of collaborating actively in the social designing of their life and future. It includes the capacity of the members of society to persuade and manipulate the forces of nature for their betterment and that of humanity.¹³ Rodney sees beyond human's belief of development and envisaged development (political, social or economic) to mean increases in output and modifications in the technical and institutional arrangement by which it is generated.¹⁴ In other words, development is a multifaceted notion and despite several ideas, development is primarily

10 Dudley Seers, "Life expectancy as an Integrating Concept in Social and Demographic Analysis and Planning," *Review of Income and Wealth* 23. 3 (1997): 1-16.

11 Dudley Seers, "Life Expectancy as an Integrating Concept in Social and Demographic Analysis and Planning," 2

12 Dudley Seers, "Life Expectancy as an Integrating Concept in Social and Demographic Analysis and Planning," 7

13 O.U. Nnavozie, "The Bureaucracy and National Development: The case of Nigeria," Paper Presented at the Constitutionalism and National Development in Nigeria, Proceedings of the 17th Annual Conference of the NSPA held at the University of Jos-Nov, 1990.

14 Walter Rodney, *How Europe Underdeveloped Africa* (London: Bogle L'ouverture, 1972), 30.

about the process of change which lies around the spheres of societal life.¹⁵ Corruption, like air, fills any space thereof given the arena of opportunity in the sphere of institutional development.

The subject of structural corruption among Ghanaians is continually discussed in various ways on various political, social, cultural and religious platforms. Ayee insists that, Ghana has carried out and published far more studies on corruption than any other country of Africa over the past years.¹⁶ During the military ruling in Ghana, a ‘national crusade’ against corruption was organized to ‘eliminate all forms of corruption from Ghanaian life’.¹⁷ “Zero tolerance for corruption” also became a household slogan in an effort to fight and stamp out corruption under the regime of Mr. John Agyekum Kufuor, the second president of the fourth republic of Ghana. Such efforts became needful given that public trust in various state institutions was eroding.¹⁸

Corruption is not only discussed in the political and socio-economic arena but also extensively talked about by the Christian community since it is considered as a major theological and ethical issue.¹⁹ Bribery is one of the most talked-about aspects of corruption from the Bible and it is prohibited in Christianity as the Bible specifically states that “Do not accept a bribe, for a bribe blinds those who see and twists the words of the righteous” (Exodus 23:8; Ecclesiastes 7:7). Interestingly, the people who may be indulging in corrupt activities could be the same who make the membership of various Christian communities. In most Christian communities, for instance, a way of showing appreciation and building good personal relations with people is through giving

15 Walter Rodney, *How Europe Underdeveloped Africa*, 30.

16 Joseph Atsu Ayee, “The Roots of Corruption: The Ghanaian Enquiry Revisited,” *The Institute of Economic Affairs* 21.4 (2016): 22.

17 Ayee, “The Roots of Corruption,” 23.

18 Augustin Fosu & Ernest Aryeetey, “Economic Growth in Ghana: 1960-2000,” in *The Economy of Ghana: Analytical Perspectives on Stability, Growth and Poverty*, eds. E. Aryeetey and R. Kanbar (2008), 10.

19 Christoph Stuckleberger, *Corruption-Free Churches Are Possible: Experience, Values and Solution* (Geneva: Globethics.net, 2010), 122.

and receiving of gifts, hence, people consider payment to public officials similar to a work carried out on their behalf. Olivier de Sardan suggests that the giving of ‘little gifts’ is one of the thousands of actions of everyday life, mostly as a show of appreciation for an assistance that was provided and ‘kola nut’²⁰ is not a fixed or negotiated value of payment, nor is it a brokerage fee but it is most importantly a moral duty.²¹

The Christian faith upholds strong ethics that relate to the morality of human conduct. It is an ethic that helps equip the Christian with the ability to judge every action of humans based on whether it is good or bad. In other words, a Christian should be interested in what ought to be done in a given situation and not what is convenient.²² However, structural corruption is endemic in many institutions in the public sphere in Ghana, a country with a majority Christian population. Of the total population in Ghana, 71.2% are Christians.²³ It is expected of Christians to exemplify high moral standards and live a life that is free of corruption but unfortunately, they dominate a society that is also been gripped by this canker. The church, which is meant to be God’s representative on earth itself, regrettably, has its history linked to corruption.²⁴ Accordingly, even though corruption and Christianity appear to be mutually exclusive, it cannot be denied that corruption has infiltrated the Christian community.²⁵ It is against this background that the researcher investigates the study of the phenomenon of systemic corruption and Christian moral identity in the Ghanaian context.

20 The gift of ‘kola nuts’ signifies the givers gratitude and respect. Also, used to initiate an ongoing relationship in which the recipient may be expected to cede to a future request from the giver.

21 J. P. Olivier de Sardan, “A Moral Economy of Corruption in Africa?” *The Journal of Modern African Studies* 37.1 (1999): 25-52.

22 Friday Ifeanyi Ogbuehi, “Christian Ethics in a Corrupt Society: A Challenge to Christians in Nigeria,” *Unizik Journal of Arts and Humanities* 18.2 (2017): 320-340.

23 Ghana Statistical Service, *2010 Population and Housing Census* (Accra: Sakoa Press Limited, 2012).

24 George Anderson & Margaret Tayviah, “Corruption in the Wake of High Religiosity in Ghana: Questioning the possibility,” *Journal of Religious and Theological Studies* 1.2 (2018): 113.

25 Anthony Kofi, Anomah, “The Fight against Corruption in Ghana: The Role of the Church and Church Leaders,” *International Journal of Research and Innovation in Social Science* 2.11 (2018): 95-99.

1.2 Problem Statement

In Ghana, the problem of structural corruption has become a social canker that continues to affect many sectors of the society. Over the years, successive governments have tried to manage the scourge of structural corruption through the institution of anti-corruption acts and bodies. What is more disturbing is when one compares Ghana's acclaimed religiosity and the percentage of Christians with a high level of corruption in the Ghanaian society and the public sphere. Clearly, it becomes evident that the prevalence of corruption in Ghana poses a problem to the teachings, norms and identity of the church.

1.3 Objectives of the Study

The main objective of the study is to do a theological and ethical study of the phenomenon of structural corruption in the Ghanaian society and the response of the church to the challenges it poses. In order to fulfil the main objective, the researcher set the following individual objectives:

1. To examine the problem of structural corruption in the Ghanaian society.
2. To investigate the theological and ethical challenges structural corruption poses to the church in Ghana.
3. To discuss the response of the church in Ghana to the problem of structural corruption.

1.4 Research Questions

Based on the objectives above, the research has the following questions:

1. What is the nature of structural corruption in Ghana?

2. What theological and ethical challenges does structural corruption pose to the church in Ghana?
3. How does the church confront and respond to the problem of structural corruption in Ghana?

1.5 Scope of the Study

The focus of this study is to explore the phenomenon of systemic corruption with particular attention to the theological and ethical response by the church. The study focuses on the Adonai Chapel in La Nkwantanang Madina Municipality, Trinity Chapel in Kotobabi and Shalom Chapel in Akatsi of the Global Evangelical Church as a case and covers pastors with not less than five years of ministerial experience and selected members of the church in various capacities (synod committee members, church workers, members holding public offices). The Global Evangelical Church, Adonai Chapel was used as a setting for the study due to the proximity of the researcher. The Shalom Chapel was chosen because it is a rural presbytery as compared to Trinity Chapel which is an urban presbytery with most of the members working in the public sphere. The pastors served as informants who provided expert knowledge on Christian moral identity and systemic corruption. Also, the selected church members of GEC shared their views on systemic corruption since they form part of the percentage of Ghanaian Christians in the society. Attention was also given to pastoral letters, communiques, synod resolutions and decisions by the church. This is because, communiques highlight some of the social issues that are prevalent in the Ghanaian society and the response of the church regarding systemic corruption. Data that were solicited from the selected informants helped to understand the phenomenon as a challenge to the Christian faith.

1.6 Theoretical Framework - Deontological Ethical Framework

Structural corruption is one of the most discussed social and developmental issues in all spheres of society and Christians are encouraged to apply ethical judgments in their day-to-day decision-making. Additionally, Christians see it as a duty to follow and live by the ethical codes of respective institutions (e.g. social, political, economic, legal, educational) and the society at large. The understanding of structural corruption from an ethical and theological perspective makes it essential to use the deontological ethical framework. The deontological framework sees duty as the basis for morality of an act and deontologists depend on devotion and obedience to specific regulations to counter corrupt activities.

Deontology is a rule-based normative ethical theory that illuminates the moral dimension of human activities, especially those that concern human obligations and responsibilities.²⁶ Deontologists see punishment as a pre-emptive action for an unlawful behaviour and deontological ethical theories are non-consequentialist. This implies that deontologists emphasize the choice or resolution of an individual on their drive, beliefs or ideals fundamental to the choice instead of being preoccupied with the consequences of that choice or resolution.²⁷ This thinking hinges on the suitability of the ideals to conduct one's self in a particular situation. The ethics of duties and ethics of rights and justice form the two essential theories that address non-consequentialist notions. The two non-consequentialist notions are embedded in rules about universal rights and wrongs and responsibilities. Immanuel Kant, the father of deontological ethics, has been noted as saying "the only proof in the consciousness of a man is that he has character."²⁸ Voegelin affirms

26 S.W. Vorster, 'Fighting corruption: A philosophical Approach', *Skriflig/In Luce Verbi* 47.1 (2013), 3

27 S. Wolf, "Moral saints," *Journal of Philosophy* 79.8(1982): 419–439.

28 Eric Voegelin, *Anamnesis*, ed. and trans. Gerhardt Niemeyer (Notre Dame, Ind: University of Notre Dame Press, 1978), 95.

that character is the least that can be demanded of an individual. He adds that “to do less than this is to fall morally; to do more is impossible.”²⁹ That is to say that these types of ethical obligations should be applied to everyone, everywhere in the world and these obligations are non-negotiable.

According to Kaptein and Wempe, the fact that the consequences of a conduct do not establish its moral character does not suggest that deontologists do not take into account consequences and a conduct that disregards a moral duty is undoubtedly immoral.³⁰ Nonetheless, abiding by established moral rules of conduct does not necessarily imply that such conducts are morally right. Kaptein and Wempe argue that the consequences of an individual’s conduct could be viewed as an element in the behaviour itself and the conduct’s association with certain values is essentially what shows whether it is morally right or wrong.³¹ For instance, not engaging in an act of corruption is important because it is a moral duty and not because of the consequences.

Kantian’s views rest on two key claims; that, the sole source of moral goodness is the will and goodwill is one which acts from a universalized reasoning; Kant argues that, the only thing an individual has control over is his or her will and as such humans can choose what policies to enact within their minds.³² It is important to know that the will which is the basis for goodness is affirmed by the fact that reason is also an element which shows individuals’ peculiarity and as such reason is suitable for individuals to take into account and abide by good ideals and maxims.

29 Eric Voegelin, *Anamnesis*, 96.

30 M. Kaptein, & J. Wempe, *The Balanced Company: A Corporate Integrity Approach* (Oxford: Oxford University Press, 2002), 23.

31 M. Kaptein, & J. Wempe, *The Balanced Company: A Corporate Integrity Approach*, 24.

32 Kant, *Groundwork for the Metaphysics of Morals*. 2nd ed. (Indianapolis & Cambridge: Hackett Publishing Company, 1981), 41.

According to Immanuel Kant one should rely on his or her reasoning power to tell them what their duties are, rather than relying on religion to do so.³³ John R. Silber points out his opinion as he reflects on the views of Kant,

Human persons have holy wills, that is, if they were pure rational beings, they would act in accordance with the moral law without overcoming temptation. They would have neither obligations nor the need of incentives to follow the moral law because it would be the descriptive law of their behaviour. Human persons are not pure, rational beings; the human will consist not merely of practical reason (Wille) but also of the faculty of desire (Willkur) ... The moral law for pure, rational beings thus becomes the categorical imperative for human persons who, being both rational and sensible beings, require some sensible incentive for fulfilling the demands of reason.³⁴

Silber, therefore, suggests that reason must not merely be able to legislate the law for the human will but must also produce in the will a sensible incentive to fulfil the law.³⁵

At the centre of Kant's theory of duty is what he termed as categorical imperatives. Kant's principle states that individuals should be treated as end rather than to be viewed as a means to an end.³⁶ This implies that people should be treated with dignity because every person is autonomous and rational, hence, treating someone as a means to an end involves using them as a tool to achieve something else. For example, when people buy a merchandise made by a workforce who have been remunerated with unsatisfactorily low wages, making sure that prices of the goods they are producing are inexpensive is treating them (workforce) as a means to an end, as it does not satisfy the needed responsibilities to the workforce. Purchasing guaranteed 'fair trade' merchandise, alternatively, recognizes the duty to make sure that the workforce who produce the goods are paid wages that befit their work.

33 Immanuel, Kant, *Religion Within the Limits of Reason Alone* (New York: Harper and Row, 1960), 36.

34 John R. Silber, "Kant and the Mystic Roots of Morality," in *Foundation of Ethics*, Leroy S. Rouner (London: University of Notre Dame Press, 1983), 22-23.

35 Silber, "Mystic Roots of Morality," 23.

36 Kant, *Groundwork*, 72.

Kant however realized certain limitations in his theoretical submissions in the fact that the moral individual cannot be ‘programmed’ by sociological or educational techniques, hence there is no way to make persons morally good and worthy of happiness.³⁷ Kant therefore stated,

Man must ... be educated to be good. But those who are supposed to educate him are again men who are themselves still involved in the crudity of nature and are supposed to bring about what they themselves are in need of ... But since he needs his moral education, good men who must themselves have been educated for it, and since none of these are free from (innate or acquired) corruption, the problem of moral education for our species remains unsolved even in principle and not merely in degree.³⁸

Within the context of the study, deontology forms a basis in understanding how individuals are expected to behave as they have to adhere to rules of rightful living that rest not only on one’s religion but the individual’s judgments. In Ghana, the majority of the populace are Christians and to evaluate the understanding of people on systemic corruption, there is a need to apply the deontological ethical framework to address the challenge of Christian moral identity.

1.7 Methodology

The methodology is the overall strategy that was used to integrate the different components of the study coherently and logically, thereby, ensuring the study effectively addresses the research problems, constituting the blueprint for the collection, measurement and analysis of data.³⁹ It also ensures that the data attained helps the researcher to efficiently respond to the research problem in a much more plausible and definite manner. This study is qualitative in nature, therefore, the collection of data was based on both primary and secondary sources.

37 Silber, “Mystic Roots of Morality,” 26-27.

38 Silber, “Mystic Roots of Morality,” 26-27.

39 D. A. De Vaus, *Research Design in Social Research* (London: SAGE, 2001), 170-218.

Shank describes the qualitative approach as “a form of systematic empirical inquiry into meaning”.⁴⁰ Beverley Hancock, Elizabeth Ockleford and Kate Windridge explains that systematic as used by Shank represents “planned, ordered and public”; as a result of the rule established by the community of qualitative researchers. In using the word empirical, he implies that this approach is based on the people’s understanding of a phenomenon (experience). Inquiry into meaning shows how researchers try to appreciate the experiences of others. Qualitative research attempts to broaden and heighten one’s insight of how things in society evolve.⁴¹ This type of research is an umbrella term for a wide scope of several methods, which differs significantly in terms of the role of the researcher, focus and ideas regarding the nature of knowledge.⁴²

In the considerations of the nature of the study, the researcher will consider employing the phenomenological approach in carrying out the study. The phenomenological research design is employed based on the phenomenon of corruption being conceptualized in the thoughts of people. With regard to this work, phenomenology looks at the church’s response to the challenging issue of corruption. According to Mohajan, phenomenological design explores the everyday life experience of people. This approach seeks to understand the social reality of how participants make sense of their experiences concerning the study at hand.⁴³ Therefore, it helps to raise awareness and increase insight about a phenomenon in a more systematic way.⁴⁴

40 G. Shank, *Qualitative Research. A Personal Skills Approach* (New Jersey: Merril Prentice Hall, 2002), 5.

41 Beverley Hancock, Elizabeth Ockleford & Kate Windridge, “An Introduction to Qualitative Research,” The NIHR Research Design Service for Yorkshire & the Humber, 2009, 4-30.

42 Prashant Kumar Astalin, “Qualitative Research Designs: A Conceptual Framework,” *International Journal of Social Science & Interdisciplinary Research* 2.1 (2013): 118-123.

43 Haradhan K. Mohajan, “Qualitative Research Methodology in Social Sciences and Related Subjects,” *Journal of Economic Development, Environmental and People* 7.1 (2018): 23-48.

44 Prashant K. Astalin, “Qualitative Research Designs: A Conceptual Framework,” 120.

According to Christensen, Johnson and Turner, the fundamental aim of a phenomenological study is to clarify the meaning, structure and essence of a person's or group's lived experience about a particular event or phenomenon, which in this case is structural corruption.⁴⁵ A phenomenologist perspective is in line with the belief that all perceptions and constructions are ultimately grounded in a particular viewpoint in time and space. Phenomenology is powerful for understanding subjective experience, gaining insight into people's motivations and actions rather than forming the basis on conventional wisdom.⁴⁶ Concerning the gathering of data and analysis, the researcher adopted the qualitative research method which was merged with the above approach in order to make the work more comprehensive.

1.7.1 Sources of Data

The means for collecting data for the study involved the use of both primary and secondary sources.

a. Primary Sources

The primary sources were basically pastors with not less than five years of ministerial experience and selected members of the church in various capacities (synod committee members, church workers, congregants holding public offices). They constituted the target audience for this research.

45 L.B. Christensen, R.B. Johnson & L.A. Turner. *Research Methods, Design and Analysis* (11th ed.) (Boston, MA: Allyn and Bacon, 2010).

46 Stan, Lester, "An Introduction to phenomenological Research," Taunto UK: Stand Lester Developments, www.devmts.org.uk/resmethy.pdf [Accessed on July 15, 2019]

b. Secondary Sources.

The secondary sources include books, historical studies (records), newspapers, research articles (journals), internet articles, published and unpublished documents. They constituted the basis for the literature review.

1.7.2 Methods of Data Collection

There are several ways data can be gathered using different sources and settings. Some of the methods used for collection of data comprise questionnaires, experiments, interviews, observation, sample surveys and census among others. They may be personally administered, sent through the mail or electronically administered as well as observing individuals and events with videotaping or audio recording.⁴⁷

The researcher used the interview method with the support of a question guide to collect data from the selected members and pastors of the Global Evangelical Church (Adonai Chapel, Trinity Chapel and Shalom Chapel). The interviews conducted were both open-ended and close-ended. This structure was relevant to soliciting information on how the respondents understood the phenomenon of systemic corruption.

The source of primary data for this study was collected through face-to-face and telephone interviews and supported by the administration of the interview guide on the target population. The researcher with the consent of the respondents recorded responses with a recording device. Similarly, responses were manually recorded in the researcher's field notebook

47 R.W. Burchfield, "Data" in *Fowler's Modern English Usage* 3rd ed. (Oxford: Clarendon Press, 1996), 197–198.

1.7.3 Data Analysis

The inductive thematic analysis was used on the data gathered. Under this form of analysis, themes are developed based on the content of the questions that were asked the respondents on the field study. The content of the views as expressed by the respondents during the field study were thematically analysed as these varying opinions were pooled together into perspectives that helped to understand the phenomenon of structural corruption in Ghanaian society comprehensively and its challenges on the church. Subsequently, key ideas that emerged from the interviews are organized and presented as findings of the research.

1.7.4 Sampling and Sampling Procedure

For the purpose of this research, a sample of 10 pastors and 5 synod committee members, 30 congregants who are workers in the public sphere and 5 church workers, totalling a sample size of 50 respondents was selected. The sample selected was drawn from Adonai Chapel, Shalom Chapel and Trinity Chapel of the Global Evangelical Church.

Respondents for the research were sampled using two key sampling techniques which include; convenience sampling and judgmental sampling. Convenience sampling is selecting participants because they are often readily and easily available.⁴⁸ Typically, convenience sampling is inexpensive as it is quick and requires little planning as compared to other sampling techniques. For this study, the selected members of the church were interviewed using convenient sampling.

For judgmental sampling, the researcher deliberately chooses the sample based on who they think would be appropriate for the study and thus, the information provided cannot be obtained from

48 R.L. Ackoff, *The Design of Social Research* (Chicago: University of Chicago Press, 1953), 23.

other choices.⁴⁹ This is used primarily when there is a limited number of people that have expertise in the area being researched. Here, the sample interviewed using this sampling procedure are the pastors of the Global Evangelical Church. This is because the expectation was that they will give their expert knowledge on the phenomenon of structural corruption from the perspective of ethics and theology, which is their field.

1.7.5 Limitations of the Study

The researcher experienced some distractions during the face-to-face interview carried out on few of the participants. These few participants had visitors coming in and out of their offices, hence, creating a situation that inhibited the smooth dialogue between the researcher and the interviewees. In this regard, the researcher rescheduled meetings with the respondents as their time periods may permit. Substantial cost was also incurred during the telephone interviews due to the amount of time spent during long period of exchanges. The researcher also found it difficult to reach some of the respondents due to the poor communication network.

The researcher realized that while there were numerous western works on corruption as a structural issue, the Ghanaian literature however was deficient in that regard. Due to this, the researcher employed literature from other African regions on structural corruption.

1.8 Literature Review

In this section of the work, the researcher reviews related works that have a central bearing on the issues discussed in this study. The themes under which the researcher reviews the literature

49 J.A. Maxwell, "Qualitative Research Design: An Interactive Approach," Applied Social Research Methods Series, London (1996), 12.

include; the nature and concept of corruption, the Christian faith and corruption, and the consequences of corruption.

1.8.1 The Nature and Concept of Structural Corruption

The word corruption has undoubtedly complex meanings and interpretations. Corruption is a term employed by several scholars from different academic backgrounds and its explanation has in recent past seen numerous competing views and perspectives. Furthermore, it is viewed as a phenomenon that is entrenched in every part of the world and has primarily been recognized as the bane of most political and economic problems in societies.⁵⁰ M. H. Khan defines corruption as an act which does not conform to the prescribed rules that regulate a person's behaviour who occupies a public office because of personal gains such as prestige, power and wealth.⁵¹ Khan further argues that corruption takes place when at least two parties have interacted to change the state of affairs using fraud, drug trafficking, deceit, false declaration of records and documents, smuggling, money laundering, evasion, forgery, underpayment, bribery, concealment, aiding and abetting of any sort to the disadvantage of other people, community, society or nation.⁵² Khan's work is relevant in understanding corruption as a structural issue through the lens of public service actions and based his study on developing nations, which in effect this study also evaluates. This study sought to understand structural corruption from the perspective of ethics and theology.

Onigu Otite suggests that corruption transcends bribery but includes "treasury looting and also the deliberate bending of rules of the system to favour friends or hurt foes and it is clearly the evidence of absence of accountability, law and order."⁵³ Otite further indicated that, corruption is a

50 Gbenga Lawal & Ariyo Tobi, "Bureaucratic Corruption, Good Governance and Development: The Challenges and Prospects of Institution Building in Nigeria," *Journal of Applied Sciences Research* 2.10 (2006): 644.

51 M.H. Khan, "A Typology of Corrupt Transactions in Developing Countries," *IDS Bulletin*, 1996, 13.

52 Khan, "A Typology of Corrupt Transactions in Developing Countries," 4.

53 Onigu Otite, "Corruption Against the Norms of African Life" in O. Femi (ed.) "Effective and Efficient

methodical flaw in an individual, society or a nation which signals abuse of office, power and position, tribalism, undue enrichment, favouritism, sectionalism, amassing of wealth, nepotism and obtaining undue profits and inducements. Otite's view on corruption is also significant in understanding structural corruption from different typologies. Otite's work addresses the issue of corruption from a Nigerian context as this study will look at the issue from a Ghanaian perspective.

According to Vito Tanzi, corruption is an intentional non-compliance with ethical and moral standards which is geared towards an egalitarian society. He argues that the personal gains and profit from acts of corruption can be channelled to one's party, class, tribe, friend, or family.⁵⁴ He concludes that the act of corruption is exercised intentionally under deliberate refusal by an individual, group of people or an institution to follow the set institutional and societal rules.⁵⁵ Tanzi also asserts that corruption occurs in every human endeavour and it is often difficult to observe since perpetrators do not engage in act of corruption in the open. The viewpoints from the above author underscore the different facets of structural corruption as a phenomenon that is pervasive in society. Nonetheless, the theological and ethical perspective on corruption as a structural issue is what this study considers.

Rose-Ackerman in her book *Corruption and Development* shares Tanzi's perspective by explaining corruption from the viewpoint of payments that are made to obtain a benefit for avoiding a loss of interest on the part of the payer.⁵⁶ Such payment affects the behaviour of both payers and recipients. She further observes that different societies make the distinction between

Implementation of Nigeria's Recent Anti-Corruption Legislation, 2000, 12.

54 V. Tanzi, "Corruption Around the World: Causes, Consequences, Scope and Curses," IMF Working Paper no.63. 1998, 3.

55 V. Tanzi, "Corruption Around the World," 7.

56 Susan Rose-Ackerman, "Corruption and Development," (Paper prepared for the Annual World Bank Conference on Development Economics, Washington, DC, 1997), 34.

legal gifts and illegal remunerations at different points. In drawing the distinction, Rose-Ackerman maintains a critical overview of what constitutes corruption regarding the making of payments that may undermine public good and she argues that it is not easy for society to legally devise ways to sanction what constitutes corruption or not.⁵⁷ Rose-Ackerman's perspective highlighted the economics of corruption in understanding structural corruption from a European point of view. This work considers structural corruption not only from the economic impact it has on the Ghanaian society but also from the viewpoint of theology and ethics.

Claude Ake's explanation of corruption is derived from his analysis of character. According to him, the postcolonial behavioural modification in Africa is weak. Consequently, politics has become a crude and relentless fight to gain access to state power and the spoils that it offers.⁵⁸ In his view, he sees corruption as originating from the inherent weakness of the state to mediate competing social forces. On the contrary, the state itself becomes an arena for political and ethnic conflict, rather than an impersonal institution capable of standing above and managing the incessant power struggle. He concluded that the attendant politicization of development, crass consumerism vis-à-vis low productive base and the struggle for scarce resources make the state a negative unity of crooks in which collective enterprise and development is all but impossible. Consequently, he said all that matters is the calculus of force, greed and self-interest. Ake's work will contribute to understanding structural corruption from the perspective of politics and the weakness of state institutions which is a foundation for this research. Ake did his work among Africans, however, it was not conducted in a church. Therefore, this work considers the discussion of corruption as a structural issue from an ethical and theological standpoint.

⁵⁷ Rose-Ackerman, "Corruption and Development," 35.

⁵⁸ C. Ake, *A Political Economy of Africa* (Nigeria: Longman, 1981), 30.

Cheryl Gray and Daniel Kaufmann viewed corrupt practises to include embezzlement, extortions, bribery and fraud. To them, it reflects in governmental and institutional activities where politicians and high-level officials embezzle public funds as well as use public assets for their use.⁵⁹ Gray and Kaufmann's assumption that only politicians in government are corrupt is narrow. Most often, bureaucrats provide the templates for perfecting corruption and the acts of corruption are sometimes exposed by persons who were not originally allotted any of the proceeds.⁶⁰ Hence, Gray and Kaufmann posit that corruption in government cannot be a unilateral action. Gray and Kaufmann mentioned that in some places where corruption occurs, it manifests itself in all facets of governmental activities via contracts, the allocation of benefits, collection of public revenues, and judicial pronouncements.⁶¹ Gray and Kaufmann's work covers a wide scope of structural corruption in terms of societal experiences regarding acts of corruption. Nonetheless, this study explores corruption as a structural issue from a Ghanaian situational context.

1.8.2 The Church and Structural Corruption

The theological vision of the church reflects the church's response regarding acts of corruption in the society. The church through its mission tries to meet the challenges faced by its members from different spheres of the society which are economic, political and social. The Old Testament alludes to corruption in the Bible, which is found in the book of Exodus: "Do not accept a bribe, for a bribe makes people blind to what is right and ruins the cause of those who are innocent." (Ex 23,8).

59 C.W. Gray & D. Kaufmann, "Corruption and Development," *Finance and Development* (1998): 1-10

60 Gray & Kaufmann, "Corruption and Development," 8.

61 Gray & Kaufmann, "Corruption and Development," 9.

Moltmann suggests that Christians form a significant part of the larger scope of society through their involvement in public affairs through seeking the welfare of the state and common good of the community.⁶² He argues,

There is a modern trap of pluralism, where corruption like other issues of social concern have been reduced to its particular sphere and limited to its own religious society, ... It is not just the pluralism of modern times that is the problem of our contemporary society but rather the polarization between the rich and poor is the problem.⁶³

In this regard, it is appropriate for Christians to exhibit the spiritual life in society.

Moltmann used the phrase *federalism* versus *centralism* to advance his notion on the need of the state and other institutions for protecting and safeguarding the needs of the citizenry rather than plundering the wealth meant for the common good of the society as a whole.⁶⁴ Moltmann's work helps to understand the phenomenon of corruption as a structural issue in terms of public theology comprehensively. Though Moltmann's work is said to revolve around Christianity, it did not cover Ghanaian Christians. Hence, this work discusses structural corruption from an ethical and theological perspective.

Vinod Pavorala and Kanchan Malik argued that religion plays a vital role on the day-to-day activities of individuals irrespective of their life at home and the public sphere. Religion is viewed as a means of ensuring the inculcation of ethical and moral behaviours for individuals in society.⁶⁵ Additionally, in societies where religion contributes to the lives of most people, it has often been assumed that many people, including public servants, derive their ethical code of conduct from

62 Moltmann, *God for the Secular Society: Public Relevance Theology*, 2.

63 Moltmann, *God for the Secular Society*, 2.

64 Moltmann, *God for the Secular Society: Public Relevance Theology*, 24.

65 Vinod Pavorala & Kanchan K. Malik "Social Constructions of Religiosity and Corruption," *Economic and Political Weekly* (2012) pp 61-68.

their religion.⁶⁶ Faith does indeed provide many with a language of ethics and, often, an actual “list” of rules to live by, some of which can be interpreted as being of a particular importance in fighting corruption.⁶⁷ However, the canker of corruption has had detrimental effects on development and society as a whole. The prevalence of corruption has caused many public officials, politicians, corporate executives and so-called spiritual leaders, among others, to be implicated in corruption scams and scandals.⁶⁸

Pavorala and Malik highlight certain aspects of the law to be inclusive of corruption, nevertheless, the notion of corruption transcend the legalistic viewpoint, expressing a speculative and vague morality. They list among other identifications, practises that are termed as corrupt: adulteration of food; nepotism; lobbying; fraud; gift-giving; cheating; and lying.⁶⁹ Pavorala and Malik’s work contributes to understanding structural corruption from the standpoint of how people relate religion to their personal values and to their professional conduct and aspirations

1.8.3 Consequences of Corruption

Structural corruption is viewed as a nemesis of fiscal development due to its perceived negative effects on society. A nation that condones corruption is often encircled with a substantial amount of economic, political and social vices. Nnavozie in a paper on ‘Bureaucracy and National Development’ argued that corruption increases the costs of doing business, wastes resources, hence radically reduces revenues accruing to the state.⁷⁰

66 Pavorala & Malik “Social Constructions of Religiosity and Corruption,” 61-68.

67 Pavorala & Malik “Social Constructions of Religiosity and Corruption,” 61-68.

68 Pavorala & Malik “Social Constructions of Religiosity and Corruption,” 61-68.

69 Pavorala & Malik “Social Constructions of Religiosity and Corruption,” 61-68.

70 O.U. Nnavozie, “The Bureaucracy and National Development: The Case of Nigeria,” Paper Presented at the Constitutionalism and National Development in Nigeria, Proceedings of the 17th Annual Conference of the NSPA held at the University of Jos-Nov, 1990, 1-10

Nnavozie indicated that corruption also leads to poor service delivery, “moonlighting” or multiple simultaneous sources of employment and unwillingness to undertake one’s required duties without any sort of inducements. He further said that corruption increases poverty and poses a great challenge for the ‘average person’ to improve their livelihood and there is growing proof that the economic and social effect of corruption unduly affects the poor, who are not only able to resist corrupt officials but also endure some form of inadequacies in terms of the effectiveness of service delivery from the government.⁷¹ Nnavozie addresses the issue of structural corruption with respect to the effects it poses to the overall growth and development of the Nigerian society and this work discusses such effects in the light of the Ghanaian perspective.

Michael Lang explains that corrupt practises unduly affect the poor in society because financial resources needed to be apportioned for socioeconomic development projects are rather embezzled by individuals.⁷² Corruption in the society effectively prevents and undermines the church’s inclination and capacity to morally effect a change. Lang insists that, the effects of corruption is not only about inhibiting development in the society but has also affected the church’s reputation in ways, membership count and foreign funding.⁷³ Lang explains that, huge sums of cash that are meant to take care of the needs of the church and community most often end up in the pockets of unscrupulous individuals. As a result, the social amenities to be provided by the church become fruitless.⁷⁴ The financial resources of the church are in the hands of a few pastors and elders and the misappropriation of funds and projects unduly affects the poor. The work of Lang is relevant to this study as it looks at structural corruption from the perspective of the church in the overall

71 Nnavozie, “The Bureaucracy and National Development,” 4.

72 Michael K. Lang, “The Patterns of Corruption in Christian Churches of Cameroon: The Case of the Presbyterian Church in Cameroon,” *Transformation* 31, No. 2 (2014): 132-144.

73 Lang, “The Patterns of Corruption in Christian Churches of Cameroon,” 136.

74 Lang, “The Patterns of Corruption in Christian Churches of Cameroon,” 139.

development of society. Nevertheless, the study examines the ecology and situational context of corruption. In this regard, this work focuses on the Ghanaian setting.

1.9 Significance of the Study

The study of structural corruption through the lens of a theological and ethical viewpoint has many benefits. It is worth noting that this study does not only have academic relevance but also practical one as well. The results of the study will add to the body of existing knowledge in the area of theology and ethics of structural corruption, especially from a Ghanaian context. Ghanaians will also use the knowledge contributed by this research as they go about their everyday lifestyle. That is, Ghanaians will be equipped with the knowledge to make the right judgments as they are faced with moral choices in their everyday lives of which corruption is no exception.

Moreover, policy-makers and the government in an attempt to curb corruption will employ theological and ethical codes in their regulation formulation. This will help in the sustainable development process as people become confident in the political and socio-economic systems of the society.

In addition to the above, it will help the Global Evangelical Church in Ghana to write pastoral letters about corruption and on how to curb the menace in churches as well. It may be of great help to the ecumenical bodies with regard to the drawing of churches' constitutions. It will also serve as a material for other religious groups who are in the fight against corruption. Finally, it will serve as an academic reference and literature for other researchers in the area of religion and corruption.

1.10 Organization of the Study

The thesis is organized into five chapters. Chapter one focuses on the introduction. It gives a general background to the study, outlining the statement of problem, the objectives of the study

and research questions. It also outlines the scope of the study, research design, methodology and limitations of the study. This was followed by literature review, significance of the study, organization of chapters and conclusion.

The chapter two concentrates on corruption in public space as an ethical challenge. It explores the concept of corruption by looking at the discussion of the perspectives on corruption and review of literature on the philosophical, ethical, theological, political and socio-economic understanding of the subject and phenomenon of structural corruption. The chapter evaluates structural corruption and other types of corruption in society. The chapter discusses the socio-economic effects of corruption in the society, corruption in Ghana and its effect on the Ghanaian society.

Chapter three examines corruption in Ghana and the response of the church. This chapter deals with the discussion on corruption in Ghana, its causes and effects on the Ghanaian society as well as the challenges fighting corruption in Ghana. The chapter discusses the church and moral decision-making. Finally, the chapter talks about the impacts of corrupt Christians, moral identity in Ghana and the response of the church to the problem of corruption in Ghana. Pastoral letters and communiques from the church are also included in this part of the study.

The fourth chapter discusses christian moral identity and corruption in Ghana. This comprises the presentation of the data collected from the two groups of study participants (pastors and Church members) from the Global Evangelical Church. The data gathered as well as the communiques and synod resolutions are discussed and analysed to make the understanding of the study more comprehensive.

Chapter five is the final chapter which is the summary, giving recommendations and conclusion.

1.11 Summary

This chapter gives a general overview of the thesis dealing with the statement of the problem which narrows on the phenomenon under discussion. The other aspects included the aims and objectives of the study, the scope of the study around which the research is woven. The chapter then dealt with the methods and the design of the research.

CHAPTER TWO

THE PROBLEM OF CORRUPTION AND GHANA'S PUBLIC SPHERE

2.1 Introduction

Corruption is a practise that has over the years received varied scholarly perspectives and public discussions all over the world. As global as the phenomenon is, corruption is evident within Ghanaian society and experienced across many public sectors. This chapter discusses the perspectives of corruption. It focuses on definitions and scholarly perspectives on corruption. This helps to provide a comprehensive understanding of the term corruption. The chapter also focuses on some of the types of corruption that are perpetuated in society. The chapter further covers the socio-economic effects of corruption in society. This helps to better appreciate the response of the church to the prevalence of systemic corruption in the Ghanaian society which will be dealt with in the next chapter. Finally, the chapter discusses morality and corruption with its ethical challenges.

2.2 Perspectives on Corruption

Corruption is a multidimensional experience with several causes and consequences as it can assume a variety of characteristics and roles in different settings or perspectives. This phenomenon has no uniform definition and may imply different things depending on the scholar's discipline, cultural background and political affiliation or ideology.⁷⁵ This is because what is viewed as a corrupt practise hinges on the actors, the profiteers, initiators, how and where it takes place. It also depends on the existing laws and regulations guiding certain conduct. Some scholars define

75 J. Gerring & S.C. Thacker, "Political Institutions and Corruption: The Role of Unitarianism and Parliamentarianism". *British Journal of Political Science* 34.2 (2004): 298.

corruption in the broadest form while others legislated on the narrow definition.⁷⁶ The socio-cultural contest and the time dimensions also make a unique definition difficult.⁷⁷ The phenomenon of corruption varies from an act of unlawful compensation to the pervasive breakdown of the economic and socio-political structure.⁷⁸ The issue of corruption over the years has been viewed from structural (economic, political, cultural) standpoint as well as the issue of a person's moral character.

The definition of corruption consequently ranges from the broad terms of “misuse of public power” and “moral decay” to strict legal definitions of corruption as an act of bribery involving a public servant and a transfer of tangible resources.⁷⁹ The World Bank Group also defines corruption broadly “as the use of public office for private gain.”⁸⁰ The report from the World Bank Group further states that corruption exists in many forms which include; bribery, kickbacks, cronyism, nepotism, fraud, extortion, patronage, embezzlement, influence peddling, vote buying, and election rigging. These are all examples of actions that fit under the umbrella term and a common response to all forms of corruption is to view them as acts committed by autonomous individuals.⁸¹ Weber viewed corruption as ‘the abuse of public office for private gain’.⁸² *Transparency International* defined corruption as “the abuse of trusted authority for private gain”.⁸³ The most

76 Eme I. Okechukwu, Samuel Izuchukwu Igwe & Chidubem Emmanuel Ezenwafor, “African Anti-Corruption Agencies: Challenges and Prospects,” *Management Studies and Economic Systems* 3.4 (2017): 227.

77 Okechukwu, Igwe & Ezenwafor, “African Anti-Corruption Agencies: Challenges and Prospects,” 233.

78 Eatzaz Ahmed, Muhammad Aman Ullah and Muhammad Irfanullah Afeen, “Does Corruption Affect Economic Growth?” *Lain American Journal of Economics* 49.3 (2012): 284.

79 J.C. Andvig, J.O. Fjeldstad, I. Amundsen, T. Sissener & T. Søreide, "Research on Corruption: A Policy Oriented Survey," Norwegian Agency for Development Co-operation (NORAD) Report, 2000, 5.

80 World Bank Group, *World Development Report 2015: Mind, Society, and Behavior* (Washington, DC: World Bank, 2015), 60, <https://openknowledge.worldbank.org/handle/10986/20597> [Accessed September 29, 2019]

81 World Bank Group, *World Development Report 2015: Mind, Society, and Behavior*, 60.

82 M. Weber, “The Essentials of Bureaucratic Organization: An Ideal Type construction,” in *Reader in Bureaucracy*, eds R.K. Meton, A.P. Gray, B. Hockey and H.C. Selvin (New York: The France Press, 2005), 15.

83 E. Harrison, “Corruption,” *Development in Practice* 17.4 (2007): 672-678.

commonly used definition is the “use of public office for private advantage”.⁸⁴ Nye is one of the prominent proponents of this view. He defines corruption as “a behaviour that deviates from the formal duties of a public role (elective or appointive) because of private-regarding (personal, close family, private clique) wealth or status gains, or violates rules against the exercise of certain types of private regarding influence”.⁸⁵

Duyne covers the definition from a broader perspective which is not only restricted to politicians and the public servant but also private business sector, associations and the society at large. He sees corruption as an “improbability or decay in the decision-making process in which a decision-maker consents to deviate or demands deviation from the criterion which should rule his or her decision-making, in exchange for a reward or for the promise or expectation of a reward while these motives influencing his or her decision-making cannot be part of the justification of the decision”.⁸⁶ A globally postulated explanation of corruption is the unlawful or illegal conversion of collective goods during a transaction by players from public and private players into private goods.⁸⁷ Rose-Ackerman emphasizes this definition by indicating that the phenomenon occurs during sectorial (public and private) interface.⁸⁸

Corruption has also been conventionally described as the behaviour where people in authority (public and private) are concerned with personal monetary gains.⁸⁹ It also includes the

84 V. Tanzi., “Corruption around the world: Causes, Consequences, Scope and Curses,” IMF Working Paper no.45, 1998, 559-594.

85 J. Nye, "Corruption and Political Development: A Cost-Benefit Analysis" in *Bureaucratic Corruption in Sub-Saharan Africa: Toward a Search for Causes and Consequences*, ed M.U. Ekpo (Washington, D.C.; University Press of America, 1997), 417.

86 P. Duyne, “Will ‘Caligula’ go Transparent? Corruption in Acts and Attitudes”, *Forum on Crime and Society* 1.2 (2001): 10.

87 Heidenheimer Arnold J., “What is the Problem About Corruption?” in *Political Corruption: A Handbook*, eds M. Johnson and V.T. LeVine (New Brunswick, New Jersey: Transaction, 1989), 6.

88 S. Rose-Ackerman, *Corruption: A Study in Political Economy* (New York: Academic Press, 1978)

89 Miller, Seumas, "Corruption", in *The Stanford Encyclopedia of Philosophy* (Winter 2018 Edition), eds Edward N. Zalta, <https://plato.stanford.edu/archives/win2018/entries/corruption> [Accessed September 30, 2019]

misappropriation of the public wealth (funds and resources) by industry players for their benefit. Corruption has been viewed as a public sector phenomenon, involving the state and private agents and this is termed, “vertical transactions”.⁹⁰ Private sector corruption deserves as much attention as public sector corruption due to its equally debilitating effects on economic activity.⁹¹ Ndikumana argues that corruption in the private sector is characterized by the failure which is seen in the regulation and monitoring procedures that inhibit the implementation of corrupt deterrent systems.⁹² The private sector’s operation is typified by manipulation of pricing systems to obtain total control over profits in the trade and transfer pricing dealings between businesses within the same corporation. Transfer pricing is beneficial to corporations since it ensures that businesses are carried out may be legally binding but are illegal from a standpoint of morality. The mispricing of imports and exports leads to huge deficit in foreign exchange and trade tax revenue.⁹³

2.3 Disciplinary or Epistemological Perspectives on Corruption

Economically, according to Rendtdoff, corruption can be related to the fundamental structure of society because it deals with the social exchange of goods.⁹⁴ He argues that the phenomenon is central to the society’s economic and political sphere and corruption is associated with economic exchange, culture of giving gifts and recognition in the society. This demonstrates that corruption can negate socially instituted structures and subsequently affect democracy. As a phenomenon that

90 Miller, Seumas, "Corruption",

91 Daron Acemoglu, “A Simple Model of Inefficient Institutions,” *Scandinavian Journal of Economics* 108.4 (2006): 530.

92 Leonce Ndikumana, “The Private Sector as Culprit and Victim of Corruption in Africa,” Working Paper Series no.320, Department of Economics and Political Economy Research Institute, University of Massachusetts Amherst, 2013, 2.

93 Ndikumana, “The Private Sector as Culprit and Victim of Corruption in Africa,” 3.

94 Jacob, Rendtorff, “The Concept of Corruption: Moral and Political Perspectives,” *Organization and Management* 1 (2010): 125-133.

negates positive structures of social exchange, merit and social development, corruption is a model of societal impediment and obstruction.⁹⁵

Etchegoyen argued that an institution that uses bribery is indeed changing its identity from being an acceptable actor at the economic market into a subversive agent that undermines the accepted social structures of sellers and buyers.⁹⁶ What happens is that the role between buyer and seller in a business transaction is back-to-front so that for the corporation to be allowed into a particular market will not exclusively be a seller during the transaction but can also double as buyer since there will be exchange of money and goods. Simultaneously, the buyer can engage in selling in the economic exchange where the corporation gets the right to sell products at the market. This modification of task is unfavourable to the value placed on free competition on a fair market, because the conventional roles of buyer and seller are deferred and substituted.⁹⁷

Rendtorff highlights corruption as major danger to a liberal market economy and it is related to damage, deconstruction, subterfuge, transposition, disruption of the instituted rules of social exchange and of assumed roles of buyers and sellers.⁹⁸ He argued that, one can notice a vicious cycle and negative processes or 'inflation corrupt economics' where more and more bribery is permitted to sell certain goods and services at specific markets.⁹⁹ The negative cycle of corruption creates closed markets where it is impossible for other actors to intervene without following the contradictory logic of bribery. Simultaneously, increased corruption eventually disseminates into

95 Rendtorff, "The Concept of Corruption: Moral and Political Perspectives," 130.

96 A. Etchegoyen, *The Briber and the Corrupt* (Paris: Julliard, 1995), 42.

97 Etchegoyen, *The Briber and the Corrupt*, 42.

98 Rendtorff, "The Concept of Corruption: Moral and Political Perspectives," 128.

99 Rendtorff, "The Concept of Corruption: Moral and Political Perspectives," 128.

the political system that will be suspended by the increased dissolution manifested by the logic of bribery.¹⁰⁰

Sociologically, “corruption is not restricted to the acts of specific decisions. It is a process involving attitude build-up, deliberate planning, historical antecedents, social mobility, group affiliation, and other sociological factors.”¹⁰¹ From this perspective, corruption is best understood within the confines of human relations and personalization and social networks as well as how people live as they seek to meet their material and social needs. According to Alatas, corruption is a symptom of a dysfunctional relationship between the state and the public, characterized by bribery, extortion and nepotism.¹⁰² It consists of the “subordination of public interests to private aims involving a violation of the norms of duty and welfare, accompanied by secrecy, betrayal, deception and a callous disregard for any consequence suffered by the public.”¹⁰³

Alatas was evaluating corruption not just as a problem of governance but he also sought to view it broadly as a social phenomenon which he sought to explain in terms of other “social facts”. Anders and Nuijten argued that corruption is not viewed as an individual act or decision but rather as a phenomenon that is institutionalized and embedded into larger social structure.¹⁰⁴ That is, social factors beyond the individual determine ways of acting. The focus here is more on the cultural and social aspect of corruption and the way it is experienced as well as the effects on individuals.

100 Rendtorff, “The Concept of Corruption: Moral and Political Perspectives,” 128.

101 Syed Hussein Alatas, *The Sociology of Corruption - The Nature, Function, Causes and Prevention of Corruption* (Singapore: Times Books International, 1980), 25.

102 Alatas, *The Sociology of Corruption: The Nature, Function, Causes and Prevention of Corruption* (Singapore: Hoong Fatt Press, 1968), 11.

103 Alatas, *The Sociology of Corruption: The Nature, Function, Causes and Prevention of Corruption*, 12.

104 G. Anders & M. Nuijten. “Corruption and the Secret of Law: An Introduction,” in *Corruption and the Secret of Law: A Legal Anthropological Perspective*, eds M. Nuijten and G. Anders (Abingdon: Ashgate Publishing Group, 2008), 1-26.

Politically, various influential philosophers, notably Plato, Aristotle and Montesquieu have concerned themselves with corruption as political phenomenon. For these political philosophers, corruption was pervasive in large part among rulers governing in the service of their individual or factional interests rather than the common good of the society.¹⁰⁵ In political and social philosophy corruption is a very fundamental concept and it signifies the destruction, death and degradation of a community.¹⁰⁶ In Plato's political philosophy theory of degradation of society, it is observed that corruption is very instrumental in relation to the transition of the degradation of a society from an ideal state to a tyrannical one.¹⁰⁷

Aristotle also argues that there is movement of life in society as opposed to movements of corruption and degradation.¹⁰⁸ Corruption in this sense is perceived as a phenomenon capable of endangering the relationship between friends and the level of trust built by people in social exchange. Montesquieu posits that corruption can be a destructive phenomenon to the republic in his theory of the government.¹⁰⁹ He argued that the pervasiveness of corrupt activities may result in weakening the principles that bound the autonomy that exist between the arms of government (i.e. executive, legislative and judiciary). This situation poses a huge challenge to the harmonious relationship that may exist and may lead to a breakdown of the state (totalitarian society) where power lies in the hands of a select few dominated by power rather than fairness, justice and wisdom. The strength of corruption hinges on the mutual reliance on a non-existing level of justice and fairness in the state.

105 Miller, Seumas, "Corruption", in *The Stanford Encyclopedia of Philosophy* (Winter 2018 Edition), eds Edward N. Zalta, <https://plato.stanford.edu/archives/win2018/entries/corruption> [Accessed September 30, 2019]

106 A. Etchegoyen, *The Briber and the Corrupt* (Paris: Julliard, 1995), 40.

107 Jacob, Rendtorff, "The Concept of Corruption: Moral and Political Perspectives," 127.

108 Aristotle, *Nicomachean Ethics* (abbreviate E.N.). Translator: W.D. Ross. In: *The Works of Aristotle Translated into English*, Oxford 1928 (reprinted 'World's Classics'), 19.

109 C. Montesquieu, *The Spirit of Laws* (Génève: Bariot & sons, 1978), 34.

Sartre viewed corruption from the viewpoint of existentialist philosophy. He posits that the phenomenon of corruption is thought to be a fake self-aggrandizement, which is a form of egoist ethics where the individual taints the relations through the denial of pre-existing social exchange structures for merely social privileges.¹¹⁰ However, the negation of one's self highlights the perspective where it can be said that the troubles of corruption in a given society hinges on egoism.¹¹¹ Therefore, the individual cannot with sincerity accept the corrupt relation and corruption is therefore denied and it appears as an act of bad faith of negated self-consciousness. In the event of an escalation of the vicious cycle of corruption, this existential self-negation is even more present because the corrupt individual is submitted to the power of the situation and the self cannot escape from this lie to one-self.¹¹² Søreide describes corruption as: first, the act must be intentional and in conflict with the principle of objectivity in public service performance; second, the person who breaks the rule must derive some recognizable benefit for themselves, their family, their friends, their tribe or party, or some other relevant group; and third, the benefit derived must be seen as a direct return from the specific act of "corruption".¹¹³

According to Arvind Jain the existence of corruption requires three elements to co-exist for it to occur.¹¹⁴ An individual must first wield discretionary power. This power comprises the authority to design regulations as well as to carry it out. It is generated due to the officials' authority to decide who will receive contracts, at what price and at what amount. Such a situation allows the one in charge to make their choice and may create opportunities for corruption. Secondly, there must be an economic rent (or monopoly profit) related to this power. Here, the rent must be such

110 J.P. Sartre, *Being and Nothingness, Essay in Phenomenological Ontology* (Paris: Gallimard, 1943), 24.

111 Rendtorff, "The Concept of Corruption: Moral and Political Perspectives," 129.

112 Sartre, *Being and Nothingness, Essay in Phenomenological Ontology* (Paris: Gallimard, 1943), 29.

113 T. Søreide, "Corruption in public procurement: Causes, Consequences and Cures. Chr. Michelsen Institute, Report 2002:1, CMI Bergen.

114 Arvind K. Jain, "Corruption: A review," *Journal of Economic Surveys* 15.1 (2001): 71-116

that identifiable groups could capture those rents. Economic rent arises when an individual possesses something unique and other individuals are willing to go any length to pay the price.¹¹⁵ For example, people are willing to pay more than the normal price for an apartment in an estate area, someone else will also be willing to pay a bureaucrat to expedite the process of a business or economic activity. Finally, the judicial or legal system must offer a sufficiently low probability of detection or penalty for wrongdoing.¹¹⁶ These elements are helpful in the understanding of systemic corruption as a phenomenon that is ingrained in a society's public domain.

2.4 Types of Corruption

According to Marczynski and Marin, corruption takes many forms and gradually continues to be the most pressing issue affecting nations around the globe as it impacts individuals' daily lives and wears down the people's trust in political, religious and economic systems, institutions and leaders.¹¹⁷ Several types of corruption have been identified over the years and many scholars categorize the types based on the different public sectors where corruption occurs. The various types of corruption among others include grand corruption, political corruption, administrative and bureaucratic corruption, petty as well as looting.¹¹⁸

The key to identifying the different types of corruption is a similar feature and this is the disruption of administrative duties or acting in contravention to the status quo.¹¹⁹ This feature runs through the discussion of corruption perpetuated in different public spheres, hence, the variety in the names accorded to such acts by the various scholars.¹²⁰ However, a closer look at the diverse types

115 Arvind K. Jain, "Corruption: A review," 80.

116 Arvind K. Jain, "Corruption: A review," 85

117 Aly Marczynski & Jose Maria Marin, "Compendium of Good Practices on Anti-Corruption for OGP action plans," (Paper Reviewed by Transparency International, 2018), 5.

118 Marczynski & Marin, "Compendium of Good Practices," 5.

119 Marczynski & Marin, "Compendium of Good Practices," 5.

120 Marczynski & Marin, "Compendium of Good Practices," 5.

identified by scholars suggests that two main types of corruption can be identified. These are grand and petty corruption.

2.4.1 Grand Corruption

Hope explains that grand corruption is an extensive form of corruption that occurs at the topmost levels of government, normally at the policy formulation level.¹²¹ Grand corruption is often used synonymously with political corruption. Political Corruption involves an act of corruption by politicians in their official capacity or administrative (bureaucratic) capacity. According to Søreide, the term “state capture” refers to acts of grand corruption by which actors influence public decision-making in order to bend the “rules of engagement” in their favour (for example, laws favouring a particular group).¹²² Grand corruption relates to irregularities that occur in public procurement contracts or in revenue-collection rebates, or write-offs (that could amount to several hundreds of thousands of Ghana cedis), with some political cover.¹²³ That is to say, grand corruption may occur among people in administrative capacities.

Clearly from the above, a form of grand corruption is that which Mbaku refers to as political corruption which is the misuse of political power for private gain.¹²⁴ This misuse can be for the preservation or strengthening of power, personal enrichment, or both. According to June, Chowdhury, Heller and Werve, political corruption can take place while entering public office,

121 Ronald Kempe Hope, “Corruption and Development in Africa,” in *Corruption and Development in Africa: Lessons from Country Case-Study*, ed. Kempe R. Hope and Bornwel C. Chikulo (London: Palgrave Macmillan, 2000), 30.

122 Tina Søreide, *Drivers of Corruption: A Brief Review* (Washington, DC: World Bank, 2014), 6.

123 Hutchinson, “A review of donor agency approach to anti-corruption,” 3.

124 John Mukum Mbaku, *Corruption in Africa: Causes, Consequences and Cleanups* (Lanham: Lexington Books, 2007), 25.

during the policymaking process or in the allocation of state resources.¹²⁵ Common forms of political corruption include: vote-buying, election-rigging, non-transparent or illegal political campaign financing, abuse of public property, or simply biased decision-making for personal interest.¹²⁶

Also worth considering as a form of grand corruption is what is identified as administrative or bureaucratic corruption which involves administrators in their official capacity, not in their personal or, where applicable, political capacity. June, Chowdhury and Werve refer to administrative corruption as one that takes place in public administration or at the implementation end of the policies.¹²⁷ Mbaku highlighted that, in most countries, the two forms of corruption (political and bureaucratic) go hand-in-hand and reinforce one another. In most systems of one-party rule, the two typologies of corruption are intertwined as there is no clear separation between elected politicians and bureaucratic officials.¹²⁸ Individual corruption according to June, Chowdhury, Heller and Werve refers to the individual who strays from a prevailing norm of official public behaviour, for example, informal organizational short-cuts, personal accommodations and mutual understandings.¹²⁹ There is an abuse of power by a person to attain personal gain by going contrary to established institutional regulations. For Mbaku, individual corruption is more isolated and sporadic than political and bureaucratic corruption.¹³⁰

125 Raymond June, Afroza Chowdhury, Nathaniel Heller & Jonathan Werve, “A Users’ Guide to Measuring Corruption,” (Borgatta: UNDP Oslo Governance Centre, 2008), accessed on March 7, 2019, <http://unpan1.un.org/intradoc/groups/public/documents/un-dpadm/unpan042833.pdf>, 5.

126 Raymond June, Afroza Chowdhury, Nathaniel Heller & Jonathan Werve, “A Users’ Guide to Measuring Corruption,” 5

127 Raymond June, Afroza Chowdhury, Nathaniel Heller & Jonathan Werve, “A Users’ Guide to Measuring Corruption,” 7

128 John Mukum Mbaku, *Corruption in Africa: Causes, Consequences and Cleanups*, 26.

129 Raymond June, Afroza Chowdhury, Nathaniel Heller & Jonathan Werve, “A Users’ Guide to Measuring Corruption,” 7

130 John Mukum Mbaku, *Corruption in Africa: Causes, Consequences and Cleanups*, 26.

2.4.2 Petty Corruption

Petty corruption involves small cash or favours which are given in exchange for speeding up (private or state) transactions.¹³¹ According to Søreide, it refers to everyday forms of corruption when citizens, businesses, and officials make exchanges. Hutchinson argues that it is usually a custom undertaken by officials (public or civil servants) as a result of being underpaid and these public officials mostly rely on small rents from the general public to take care of their family's needs.¹³² Additionally, with petty corruption there is a daily misuse of authority that has been entrusted by public officials as they carry out their work-related responsibilities. In the daily work-related transactions between officials (low and mid-level public servants) and ordinary citizens in situations such as school placements and admission, health services and dealing with police related cases among others have been noted for the perpetuation of petty corruption.¹³³

Looting is another form of petty corruption as highlighted as an act that may be sanctioned or created for political purposes; for example, the government would place contracts with non-existent organizations or goods are never delivered.¹³⁴ Looting is damaging to the national economy and usually, proceeds are externalized quickly (for example, into foreign accounts).¹³⁵ It is important to note that, petty and grand corruption alike take place in the process of delivering public services of various types. Also worth considering as a form of petty corruption is what is known as collusive and extortive corruption. Søreide and Rose-Ackerman conclude that these two forms of corruption, which are capture or collusive corruption (where a public servant and client

131 Søreide, *Drivers of Corruption*, 10.

132 Hutchinson, "A Review of Donor Agency Approach to Anti-Corruption," 5.

133 Hope, "Corruption and Development in Africa," 30.

134 Hope, "Corruption and Development in Africa," 34.

135 Søreide, *Drivers of Corruption*, 15.

secretly collude for a shared benefit) and extortive corruption (where the individuals or clientele feel obliged to make a bribe payment) are perpetrated in our contemporary world.¹³⁶

It is important to acknowledge, however, that Rose-Ackerman and Palifka in their contribution to the debate of petty corruption, identified nine (9) forms of corruption,¹³⁷ though these largely correlate with those two types (collusive and extortive) broadly identified and discussed earlier. They include; bribery, which is a direct exchange of money, gifts or favours which violates rules relating to performance of duties; extortion, which is demanding bribes or favours before performing official duties; exchange of favours, which is the exchange of one broken rule for another; nepotism, which is favouring one's relatives or close associates; cronyism, which refers to preferring members of one's group; judicial fraud, which is the judicial decisions based on the above mentioned corruption types; accounting fraud, which is the deception regarding sales or profit; electoral fraud, which has to do with the manipulation of electoral results; and public service fraud, which is any activity that undermines legal requirements of public service delivery.¹³⁸

Gould indicates that petty corruption may take various forms such as the abuse of public authority and principles, unethical conduct and use of public power for exploitation, nature of transaction and motive, institutional location of the actor and negligence on one's official duties that may at times be untoward public interest.¹³⁹ It is informative to note that, Gould's forms of petty corruption are not mutually exclusive but rather operate in the aspect that should help ordinary

136 Tina Søreide & Susan Rose-Ackerman, "Corruption in State Administration," in *The Research Handbook on Corporate Crime and Financial Misleading*, ed. Jennifer Arlen (New York: Edward Elgar, 2015), 30-34.

137 S. Rose-Ackerman & B.J. Palifka, *Corruption and Government: Causes, Consequences and Reform* (Cambridge, UK: Cambridge University Press, 2016), 8.

138 Rose-Ackerman & Palifka, *Corruption and Government: Causes, Consequences and Reform*, 8.

139 D.J. Gould, "Administrative Corruption: Incidence, Causes and Remedial strategies," in *Handbook of Comparative and Development Public Administration (2nd ed)*, ed. A. Farazmand (New York: Marcel Dekker, 2001), 10-15.

individuals and scholars alike to understand the complexities that come with the phenomenon of corruption (whether at the public office level or day-to-day individual level).

2.5 The Socio-Economic Effects of Corruption

Structural corruption affects the daily lives of individuals and whittles down the trust in the political and socio-economic systems of society. According to Graycar and Penzler, structural corruption can manifest in every sector of the society be it political, social and economic and no society not government is immune from structural corruption, because the phenomenon does not have only one cause.¹⁴⁰

In a survey conducted by Transparency International, citizens from one hundred and nineteen (119) countries including; Europe, Asia Pacific region, Latin America and the Caribbean, Central Asia, Sub-Saharan Africa, the Middle East, and North Africa, indicate that on a daily basis they are regularly faced with demands to offer bribes to doctors, find a school place for their children, or file a police complaint.¹⁴¹ José Ugaz, the Chairperson for Transparency International posited that “corruption creates and increases poverty and exclusion. While corrupt individuals with political power enjoy a lavish life, millions of Africans are deprived of their basic needs like food, health, education, housing, access to clean water, and sanitation.”¹⁴² To be dependent on the government for housing, healthcare, education, security, and welfare, makes the poor most vulnerable to corruption since it delays service delivery.¹⁴³

140 A. Graycar & T. Penzler, *Understanding and Preventing Corruption* (Houndsmill: Palgrave MacMillan, 2013), 11.

141 Transparency International, “Global corruption barometer: Citizens’ Voices from Around the World,” Accessed on March 3, 2019, http://www.transparency.org/news/feature/global_corruption_barometer_citizens_voices_from_around_the_world

142 Transparency International, “Corruption in Africa: 75 million people pay bribes,” accessed on March 2, 2019, https://www.transparency.org/news/feature/corruption_in_Africa_75_million_pay_bribes/

143 Corruption Watch, “What is Corruption: We are all Affected,” Accessed on March 3, 2019.

Yury Fedotov in a United Nations convention against structural corruption highlighted that “corruption is the thief of economic and social development; stealing the opportunities of ordinary people to progress and to prosper.”¹⁴⁴ He further stated that “without bribery and corruption”, “millions of men, women, and children cannot be trafficked as slaves; thousands of small arms cannot reach their violent destinations, and tons of illicit drugs cannot reach their consumers”. This is indicative of structural corruption as a vehicle that holds back or inhibits the progress or growth of many communities and societies.

Mauro asserted that even though corruption has been in existence over the years, recognizing the negative effect of this phenomenon on society has become widespread in recent years.¹⁴⁵ Mauro posited that corruption does not only pose a threat to the process of economic development but also has shown to be undermining the levels of morality and integrity in society.¹⁴⁶ He indicates that corruption lessens public expenses on health and education since these sectors offer less chance for rent-seeking for public officials.¹⁴⁷ Corruption has the tendency to misrepresent the allotment of national resources which favours the well-to-do, leading to less equitable income distribution. The wealth of the country is not equitably distributed as corrupt bidders and affiliates enjoy the greater share to the detriment of the society as a whole.

Elliot reports that increasing worldwide integration has promoted the essence of corruption as an international issue. She indicates that the impact of corruption on economic development and

144 United Nations Office on Drugs and Crime, “Corruption is the Thief of Economic and Social Development, says UNODC Chief at Anti-Corruption Opening in Panama,” Accessed on March 7, 2019, <https://www.unodc.org/unodc/en/frontpage/2013/November/corruption-is-the-thief-of-economic-and-social-development-says-unodc-chief-at-anti-corruption-opening-in-panama.html>

145 Paolo Mauro, *The Persistence of Corruption and Slow Economic Growth* (Washington, DC: International Monetary Fund, 2004), 26.

146 Mauro, *The Persistence of Corruption and Slow Economic Growth*, 28.

147 Mauro, *The Persistence of Corruption and Slow Economic Growth*, 28.

political stability within a particular nation may creep into neighbouring nations or the international community more extensively.¹⁴⁸ Disturbingly, as of 2017, over two-thirds of the countries around the globe fell below the midpoint of the *Corruption Perception Index* (CPI) and the world's average was forty-three (43).¹⁴⁹ Corruption endangers a nation's economic growth and sustainability, moral values and justice; it threatens political stability and rule of law of a country.¹⁵⁰ Additionally, the pervasiveness of corrupt practises weakens societal and institutional values in a democratic system and since the public policies and public resources are largely beneficial to the poor people, it is they who suffer the harmful effects of corruption most grievously.¹⁵¹

It is estimated by the World Bank that, every year, between \$20 to \$40 billion are lost from developing countries due to corruption and bribery.¹⁵² A global survey on corruption suggests that the volume of bribes exchanging hands through public sector procurement is estimated between \$390-400 billion per year.¹⁵³ Moreover, it was estimated that corruption in Sub-Saharan Africa is almost up to 70% of public procurement. Meanwhile, a World Bank survey in 2003 revealed that the cost of corruption in Africa is estimated at \$148 billion per year.¹⁵⁴

148 Kimberly Ann Elliot, "Corruption as an International Policy Problem: Overview and Recommendations," Accessed on March 5, 2019, https://www.piie.com/publications/chapters_preview/12/10ie2334.pdf, 23.

149 Transparency International, "Corruption perception index 2017," Accessed on March 5, 2019, https://www.transparency.org/news/feature/corruption_perceptions_index_2017

150 Corruption Watch, "What is Corruption: We are all Affected," Accessed on March 3, 2019, <https://www.corruptionwatch.org.za/learn-about-corruption/what-is-corruption/we-are-all-affected/>

151 Corruption Watch, "What is Corruption: We are all Affected," Accessed on March 3, 2019.

152 United Nations Office on Drugs and Crime, "Corruption is the Thief of Economic and Social Development, says UNODC Chief at Anti-Corruption Opening in Panama," Accessed on March 7, 2019, <https://www.unodc.org/islamicrepublicofiran/en/corruption-is-the-thief.html>

153 Y. Lengwiler & E. Wolfstetter, "Corruption in Procurement Auctions: Governance and the Efficiency of Economic Systems", Accessed on March 4, 2019, <https://www.sfbtr15.de/dipa/90.pdf>, 13.

154 E. Osei-Tutu, E. Badu & D. Owusu-Manu, "Exploring Corruption Practices in Public Procurement of Infrastructural Projects in Ghana", *Journal of Managing Projects in Business* 3.2 (2010): 240.

Economically, the prevalence of corruption in society depletes its resources. Corrupt public officials endeavour to enrich themselves and immediate families at the expense of overall benefit of the society. The prioritization of prominent projects such as power plants, refineries, dams and pipelines as compared to social amenities (schools, roads, health facilities) which are less spectacular takes greater budgetary plans.¹⁵⁵ Other economic effects include; unfair allocation of resources and opportunities, the poor economy because of shoddy work and stalled projects, exorbitant prices of goods and services and lack of domestic and foreign investment. Corruption also hinders the development of fair market structures and distorts competition, which in turn deters investment.¹⁵⁶

According to Stuckelberger, corruption distinguishes winners and losers.¹⁵⁷ Normally, the less fortunate people are the *losers*, even if they take small bribes to be able to survive. Because of the suffering of the poor from the high economic cost of corruption, the community also loses out from corruption. The community suffers from safety and health hazards, from environmental or construction threats, from corrupt judiciary that manipulates the laws, unpaid tax revenue that cannot be utilized for badly needed state education and health services among others.¹⁵⁸

Mauro highlighted how the pervasiveness of corrupt practises impedes the economic development, interferes with foreign and local investment outlays, limits business transactions, and falsify the actual statistics of a government's financials (expenses, overheads, outflows or inflows).¹⁵⁹

Mawere similarly argues that the perpetuation of corruption in societies has resulted in a

155 Munyaradzi Mawere, *Underdevelopment, Development and the Future of Africa* (Bamenda; Langaa RPCIG, 2017), 302.

156 Paolo Mauro, "Corruption, Country Risk and Growth," *Quarterly Journal of Economics* 3.442 (1995): 697.

157 Christoph Stuckelberger, *Corruption-Free Churches Are Possible: Experience, Values and Solutions* (Geneva: Gloethics.net, 2010), 33.

158 Stuckelberger, *Corruption-Free Churches Are Possible: Experience, Values and Solutions*, 33.

159 Paolo Mauro, "Corruption, Country Risk and Growth," 700.

heightened rate of income disparity and poverty levels.¹⁶⁰ This is because corruption creates financial and monetary misrepresentation and redirects money allocated to income grants, eligibility for housing or pensions and weakens service delivery, hence, it is usually the poor who suffer most. Income inequality has increased in countries experiencing high levels of corruption.¹⁶¹

Socially, corruption corrodes the social fabric of society. It undermines people's trust in the political system, in its institutions and its leadership. Other social impacts of corruption include; poor infrastructure, a wide chasm between the affluent and the underprivileged, erosion of values and poor service delivery.¹⁶² It is important to note that there is disregard for the effect of corruption that entails a manifestation of gross injustice.¹⁶³ Sebahene argues that corruption can be seen as a form of social injustice where there is an unfairness in the execution of the role of those engaged in the corrupt act. In the context of corruption, justice no longer serves as the foundation of peace and order, but rather a deep level of inequality is evident in societies where corruption is pervasive.¹⁶⁴

Tran indicated the link between corruption and low levels of human development. This link between corruption and underdevelopment creates a vicious cycle that has ensnared most developing countries.¹⁶⁵ The basic elements of human development include longevity (which is measured by the life expectancy at birth), levels of unemployment and poverty and educational

160 M. Mawere, *Underdevelopment, Development and the Future of Africa*, 309.

161 Corruption Watch, "What is Corruption: We are all Affected," Accessed on March 3, 2019.

162 M. Mawere, *Underdevelopment, Development and the future of Africa*, 302.

163 Alfred uw'Imana Sebahene, "Corruption Mocking at Justice: A Theological-Ethical Perspective on Public Life in Tanzania and its Implication for the Anglican Church of Tanzania," (Doctoral Thesis: Stellenbosch University, South Africa, 2015), 56.

164 Alfred Sebahene, "Corruption Mocking at Justice: A Theological-Ethical Perspective on Public Life in Tanzania and its Implication for the Anglican Church of Tanzania," 56.

165 Ngoc Anh Tran, *Corruption and Human Development*. (Washington, DC: United Nations Development Fund, 2008)

achievement (which comprises enrolment ratio in primary, secondary and tertiary education as well as the standard of living which comprises access to resources).¹⁶⁶ Evidently, corruption limits these elements as efforts to improve human development are whittled down by this phenomenon. In the words of Rose-Ackerman, the prevalence of corrupt behaviour “is likely both to retard development and to distribute the benefits of development unequal” and as such “pervasive corruption undermines fairness” and “favours those with no scruples and those with connections over those who are the most productively efficient.”¹⁶⁷

Politically, corruption is an impediment to the principles of democracy and the rule of law. In a democratic system, offices and institutions lose their legitimacy when they are misused for private advantage. Even though corruption is detrimental to the established democracies, new emerging systems are prone to fail when the phenomenon is pervasive.¹⁶⁸ Other political effects of corruption include political instability, weak anti-corruption laws, disregard for rule of law and limit of press freedom.¹⁶⁹ Furthermore, corruption affects justice and threatens peace, security and stability as well. The existence is connected to justice and injustice, thus when justice becomes passive in a particular society, it weakens the effectiveness and legitimacy of public institutions, undermine the economic recovery, which can endanger the international aid and foreign direct investment (FDI), as well as increasing the risk of violence, which in turn undermines the general wellbeing of the citizenry.¹⁷⁰

166 Susan Rose-Ackerman, “Corruption and Development,” (Paper prepared for the Annual World Bank Conference on Development Economics, Washington, DC, 1997)

167 Susan Rose-Ackerman, “Corruption: Greed, Culture and the State,” *Yale Law Journal* 120 (2010):125-140.

168 C. Leys, “What is the Problem About Corruption,” in *Political Corruption: Readings in Comparative Analysis*, eds A.J. Heidenheimer (New York: Holt Reinhart, 1970), 31-37.

169 C. Leys, “What is the Problem About Corruption,” 35.

170 Emil Bolongaita, “Controlling Corruption in Post-Conflict Countries,” *Third World Quarterly* 26.4 (2005): 685.

Environmental degradation is another socio-economic consequence of a corrupt society. From mining to logging, to carbon offsets, companies across the globe continue to pay bribes in return for unrestricted destruction.¹⁷¹ It is worth noting that, when corruption is endemic, it is difficult for environmental regulations to be enforced in society.¹⁷² Corruption that occurs in the environmental sector can have a devastating impact. Some of the corrupt practises undertaken include grand corruption in the issuance of permits, misappropriation of environmental programmes and licenses for natural resources exploitation, and bribing the enforcement agencies.¹⁷³ Corruption can occur at every stage of the exploitation process, be it the initial, operational and latter stages.

Environmentally, several sectors are particularly vulnerable to corruption, including forestry, illegal trafficking in endangered species, water supply, oil exploitation, fisheries and hazardous waste management. In some cases, countries have adopted environmental laws with respect to relevant Multilateral Environmental Agreements (MEA).¹⁷⁴ However, corruption distorts the enforcement of such laws and in other cases, the lack or weakness of regulations in the areas of both anti-corruption and environmental protection allows unsustainable practises and activities to be continued.¹⁷⁵ Moreover, there is broad evidence that in many countries the impact of corruption on natural resources results in the degradation of environmental quality.¹⁷⁶ Hafner indicated that in many countries, corruption remains the main driver of inappropriateness in the use of land,

171 L. Pellegrini & R. Gerlagh, "Corruption, Democracy and Environmental Policy," *The Journal of Environmental Development* 15.3 (2004): 438.

172 L. Pellegrini & R. Gerlagh, "Corruption, Democracy and Environmental Policy," 438.

173 United Nations Office on Drugs and Crime, "Impact of Corruption on the Environment and the United Nations Convention Against Corruption as a Tool to Address it," 4th Conference of States Parties to the United Nations Convention Against Corruption, Wednesday 26 October 2011 Marrakech, Morocco.

174 Pellegrini & Gerlagh, "Corruption, Democracy and Environmental Policy," 446.

175 UNODC, "Impact of Corruption on the Environment and the United Nations Convention Against Corruption as a Tool to Address it,"

176 Sekrafi Habib & Snoussi Abdelmonen & Mili Khaled, "The Effect of Corruption on the Environmental Quality in African Countries: A Panel Quantile Regression Analysis," *Journal of the Knowledge Economy* (2018): 4.

forest resources, and tropical forest destruction.¹⁷⁷ In developing countries, natural resources such as lands may be affected by inappropriate government policies driven under the pressure of special interest lobby groups. On the other hand, corruption affects the most vulnerable firms by reducing their chance to access several services and different investments.¹⁷⁸

2.6 Corruption in Ghana

Corruption is one of the greatest problems confronting Ghana as one of the stalwart emerging economies in Africa. Government and policymakers since post-independence have been in the quest for nation-building. The task of nation-building involves the mobilization of people for active participation in the socio-economic and political activities of the state. At the global level, Ghana has gained recognition and respect as a model of good governance and democratic political system as compared to the countries in the Sub-Saharan region.¹⁷⁹ However, the *Corruption Perception Index* identifies Ghana as one of the countries in the Sub-region to be amongst the most corrupt nations.¹⁸⁰ According to Dartey-Baah, ‘even though Ghana is widely hailed as an epitome of democracy and good governance in Sub-Saharan Africa, the country remains a typical example where progress in the fight against corruption has remained very disappointing’.¹⁸¹ Agbenorku insists that corruption in Ghana includes bribery, extortion, and other acts of misconduct including

177 O. Hafner, “The Role of Corruption in the Misappropriation of Tropical Forest Resources and in Tropical Forest Destruction. Transparency International Working Paper, 1998.

178 Habib & Abdelmonem & Khaled, “The Effect of Corruption on the Environmental Quality in African Countries: A Panel Quantile Regression Analysis,” 8.

179 Kwesi Dartey-Baah, “Goal Integration Through Transformational Leadership: A Panacea for Ghana’s Public Sector Corruption Menace,” *Journal of Global Responsibility* 7.1 (2016): 6.

180 O. Bamidele, “Corruption, Conflict and Sustainable Development in African state,” *The African Symposium: An Online Journal of the African Educational Research Network* 13.1 (2013): 42-54.

181 Kwesi Dartey-Baah, “Goal Integration Through Transformational Leadership: A Panacea for Ghana’s Public Sector Corruption Menace,” *Journal of Global Responsibility* 7.1 (2016): 10.

fraud and embezzlement. He indicated that the most corrupt people in the country are politicians, healthcare personnel and law enforcement agencies.¹⁸²

A study conducted by the Ghana Integrity Initiative (GII) reveals that, across the regions of Ghana, corruption is identified by the society to be bribery, embezzlement, fraud, favouritism, extortion, illegal contribution, and nepotism.¹⁸³ The survey similarly revealed that, Ghanaians did not recognize the payment of facilitation fee, abuse of discretion and conflict of interest as acts of corruption. The survey concludes that in Ghana, the most prevalent form of corruption is the payment of bribes.¹⁸⁴ Afesorghor indicated that in Ghana petty corruption is also widespread and this is equally detrimental to ordinary citizens.¹⁸⁵

There have been several political commitments to curbing corruption in the society, since Ghana's return to multi-party democracy.¹⁸⁶ Despite being considered a regional success, recent surveys reveal that Ghanaian citizens are sceptical concerning the impact of the government's interventions concerning anti-corruption efforts.¹⁸⁷ According to the 2019 Global Corruption Barometer report on Ghana by Transparency International, the statistics indicate that the police are the most corrupt institution with 59% response from the regional survey conducted in Ghana.¹⁸⁸ This is followed by judges and magistrates with 38%, government officials with 35%, members of parliament with 32%, traditional leaders with 28%, local government officials with 27%, presidency with 27%,

182 Pius Agbenorku, "Corruption in Ghanaian Healthcare System: The Consequences," *Journal of Medicine and Medical Science* 3.10 (2012): 625.

183 GII, *Corruption is Eating Us Up: A Call to Action* (Accra: Kricyimage, 2017), 4.

184 Ghana Integrity Initiative, *Women, Land and Corruption in Ghana* (Accra: Kricyimage, 2016), 7.

185 Kwaku Afesorghor, "The Causes, Consequences and Control of Corruption in Ghana," Joy Online, Last updated January 5, 2016, <https://www.myjoyonline.com/opinion/2016/january-5th/the-causes-consequences-and-control-of-corruption-in-ghana.php>

186 Roberto Martinez B. Kukutschka, "Anti-Corruption Helpdesk: Providing On-Demand Research to Help Fight Corruption," (Paper reviewed by the Transparency International, 2014), 1.

187 Kukutschka, "Anti-Corruption Helpdesk: Providing On-Demand Research to Help Fight Corruption," 2.

188 Global Corruption Barometer, "Citizens' Views and Experiences of Corruption," Accessed on November 23, 2019, https://www.transparency.org/files/content/pages/2019_GCB_Africa.pdf, 36.

business executives with 22%, religious leaders with 17%, and non-governmental organizations at 14%. A research report by a consortium comprising of the Ghana Integrity Initiative (GII), Ghana Anti-Corruption Coalition (GACC) and Social Enterprise Development Ghana (SEND-Ghana), has revealed that about 30% of the nation's Gross Domestic Product (GDP) is lost to corruption.¹⁸⁹

Corruption in Ghana is largely nurtured and influenced by the patrimonial character of the society where informal relations, family connections and social reciprocity are reflected in levels of favouritism, cronyism and nepotism.¹⁹⁰ Social and economic structures in Ghana exhibit a complex interplay between the traditional and the modern. The traditional social order is organized according to principles of kinship, community and reciprocity.¹⁹¹ This creates a strong patron-client relationship bound by a traditional sense of deference to leadership and an expectation that loyalty towards patrons will be rewarded through subsequent personal favours. Thus, cultural factors also play an important role in shaping our social and economic structures. The culture of gift-giving and gift-taking used in our culture to strengthen social and economic relationships, is perceived to create conditions for corruption.¹⁹²

2.7 The Socio-Economic Effects of Corruption on the Ghanaian Society

Corruption in Ghana has long been fostered by complete impunity, non-enforcement of laws and selective enforcement of laws and regulations against particular persons and groups.¹⁹³ Corruption is perpetrated in Ghana due to the inability to punish culprits, hence, poses serious negative effects on the development of the society. According to the Ghana Anti-Corruption Coalition, corruption

189 Ghana Integrity Initiative Consortium, *Cost and Impact of Corruption on Education and Health Sectors in Ghana*, 11.

190 Ghana Anti-Corruption Coalition, *National Anti-Corruption Action Plan (2012-2021)* (Accra: GACC, 2011), 26.

191 K. Yankah, *Cultural Influences on Governance*, in *Ghana: Governance in the Fourth Republic*, Ed. Baffour Agyeman-Duah, (Tema: Digibooks, 2008), 13.

192 Ghana Anti-Corruption Coalition, *National Anti-Corruption Action Plan (2012-2021)* (Accra: GACC, 2011), 26.

193 Ghana Anti-Corruption Coalition, *National Anti-Corruption Action Plan (2012-2021)* (Accra: GACC, 2011), 28.

continues to exert a huge toll on Ghana's economy, society and politics as well as impeding national development.¹⁹⁴ The effects of corruption can be categorized as social, economic and political from the perspective of general growth and development of a country.¹⁹⁵

The pervasiveness of corruption in Ghana has led to the rise of the underground economy.¹⁹⁶ When a large portion of an economy goes underground, evaluating the fiscal performance becomes unpredictable and untrustworthy for analysis and policymaking. For instance, the approved foreign trade values does not reflect the nation's actual degree or cost of imports and exports because of the huge illicit and unrecorded business dealings thriving across borders.¹⁹⁷ Furthermore, the known exchange rate becomes figurative and largely inconsequential when foreign exchange dealings (movement of goods and services) are mostly transacted in the black market and at the unauthorized exchange rate which shows no relation to the known official rate.¹⁹⁸ The inflation rate, based on the consumer price index (CPI), also becomes suspicious as the consumer basket of goods and services which are used to estimate the index of current retail prices may not be sufficient to cover items that consumers have to buy in the unauthorized market at inflated prices. In the same way, the known interest rate brings about an incessant source of surprise, disappointment and difficulty for the formal financial institutions.¹⁹⁹

194 Ghana Anti-Corruption Coalition, *National Anti-Corruption Action Plan (2012-2021)*, 28.

195 Joseph Atsu Ayee, "The Roots of Corruption: The Ghanaian Enquiry Revisited," *The Institute of Economic Affairs* 21.4 (2016): 29.

196 Agbodohu & Churchill, "Corruption in Ghana: Causes, Consequences and Cures," 99.

197 Agbodohu & Churchill, "Corruption in Ghana: Causes, Consequences and Cures," 99.

198 Agbodohu & Churchill, "Corruption in Ghana: Causes, Consequences and Cures," 99.

199 Agbodohu & Churchill, "Corruption in Ghana: Causes, Consequences and Cures," 99.

Corruption results in the tax revenue deficits in society through evasion of tax or the improper use of discretionary tax exemptions.²⁰⁰ Tax evasion has become prevalent in the face of endemic corruption as tax officers do not only engage in acts of bribery but also exhibit nonchalance when carrying out their duties.²⁰¹ By having a considerable impact on taxation, corruption has unfavourable budgetary ramifications on society.²⁰² Tax revenue is used to finance budget expenditures and thus with reduced tax revenues, the revenue section of the national budget is reduced, resulting in harmful monetary or budgetary repercussions. This situation tends to affect the standard of living of citizens as the government is unable to respond to the legitimate economic concerns with social and economic programs.

Corruption has also destroyed merit-based competition.²⁰³ As a result, unqualified individuals take up roles that hitherto should be occupied by the qualified. The institutions, therefore, are bereft of quality workers. This situation in turn leads to the destruction of productive capacity and creative individuals as skilled and honest people remain unemployed.²⁰⁴

It is therefore unsurprising when Hector Boham and Rockson Asamoah suggest that, corruption has resulted in the poor maintenance of public infrastructure and services. As such, when corrupt public servants influence the endorsement of an investment project, the amount of income generated by investment as estimated by cost-benefit analysis no longer becomes the benchmark for project selection.²⁰⁵ These may never be completed because the facilitation fees (bribes) are

200 Hector Boham & Rockson Asamoah, "10 Ways in Which Corruption Hampers Economic Development," Ghana Web, Last updated April 18, 2011, <https://www.ghanaweb.com/GhanaHomePage/features/10-Ways-In-Which-Corruption-Hampers-Economic-Development-207109>

201 Boham & Asamoah, "10 ways in Which Corruption Hampers Economic Development," Ghana Web

202 Agbodohu & Churchill, "Corruption in Ghana: Causes, Consequences and Cures," 99.

203 Ghana Anti-Corruption Coalition, *National Anti-Corruption Action Plan (2012-2021)*, 29.

204 Ghana Anti-Corruption Coalition, *National Anti-Corruption Action Plan (2012-2021)*, 29.

205 Hector Boham & Rockson Asamoah, "10 Ways in Which Corruption Hampers Economic Development," Ghana Web

high. Such projects principally become white elephants.²⁰⁶ In these circumstances, capital spending fails to generate the expected economic growth.

Corruption, thus, reduces the efficiency of aid flows through the alteration of funds from their projected tasks.²⁰⁷ As in the case of other developing nations, Ghana benefits immensely from aid inflows from donor agencies such as UNICEF, UNESCO, and USAID but these agencies have gradually reduced their support on grounds of suspicions and established proof that public expenditures end up in the pockets of private individuals.²⁰⁸ Thus, corruption can have a negative impact on foreign investment because, for most foreign institutions, corruption is an indicator of the cost of doing business.²⁰⁹ Accordingly, if the costs of doing business become exorbitant or erratic, investors totally disengage or avoid the country because of corruption impacting revenue inflows. According to Agbodohu and Churchill, the impact of corruption on investment can be both domestic and foreign in a developing economy like Ghana's.²¹⁰ Gyimah-Boadi indicates that corruption encourages an anti-democratic environment and disrespect for constitutional institutions and authority.²¹¹

2.8 Challenges Fighting Corruption in Ghana

The fight against corruption has been characterized by the establishment of anti-corruption laws (e.g. Criminal and Other Offences Act, Public Procurement Act, Whistleblower Act, Internal Audit Agency Act, Anti-Money Laundering Act) and anti-corruption institutions (e.g. CHRAJ, Ghana Anti-Corruption Coalition, Transparency International, Special Prosecutor) which invariably

206 Boham & Asamoah, "10 Ways in Which Corruption Hampers Economic Development," Ghana Web

207 Boham & Asamoah, "10 Ways in Which Corruption Hampers Economic Development," Ghana Web

208 Boham & Asamoah, "10 Ways in Which Corruption Hampers Economic Development," Ghana Web

209 Boham & Asamoah, "10 Ways in Which Corruption Hampers Economic Development," Ghana Web

210 Agbodohu & Churchill, "Corruption in Ghana: Causes, Consequences and Cures," 98.

211 E. Gyimah-Boadi, "Confronting Corruption in Ghana and Africa," Ghana Centre for Democratic Development (CDD-Ghana) Briefing Paper Vol. 4 No. 2, 2002. pp. 1-6.

intends to investigate corruption, create awareness and educate people on corruption, enforcement and corruption prevention.²¹² Notwithstanding the existence of these anti-corruption agencies and bodies, there exist some challenges to fighting against corruption in Ghana.

Boateng points out to a key challenge Ghana faces in the fight against corruption. She indicates that there are several other existing bodies and policies that are currently in place to deal with issues of corruption and these include the Commission on Human Rights and Administrative Justice (CHRAJ) and National Anti-Corruption Action Plan (NACAP).²¹³ CHRAJ consolidates the work of an anti-corruption agency, ombudsman and human rights commission under one umbrella.²¹⁴ The Commission investigates and works to prevent corruption. However, CHRAJ does not have the power to prosecute nor does it have budget autonomy.²¹⁵ A National Anti-Corruption Action Plan (NACAP) was passed in 2014, which aims to improve the prevention, investigation and prosecution of corruption by strengthening several state agencies and putting a premium on public awareness of corruption.²¹⁶ However, a United Nations (UN) report released in February 2015, highlighted the government's inability to implement its anti-corruption policies and effectively prosecute offenders.²¹⁷

212 Seth Christopher Yaw Appiah, Kingdom Ametepe & Jonathan Mensah Dapaah, "Systemic Barriers to the Fight against Corruption by Anti-Corruptions Institutions in Ghana," *Journal of Emerging Trends in Economics and Management Sciences* 5.5 (2014): 465-473.

213 Caroline Boateng, "Ghana United Against Corruption - National Anti-Corruption Action Plan," Graphic Online, last updated April 24, 2018, <https://www.graphic.com.gh/features/features/ghana-united-against-corruption-the-national-anti-corruption-action-plan.html>

214 Anti-Corruption Authorities, "The Commission of Human Rights and Administrative Justice (CHRAJ)," <https://www.acauthorities.org/country/ghana> [Accessed on June 25]

215 Caroline Boateng, "Ghana United Against Corruption - National Anti-Corruption Action Plan," Graphic Online, last updated April 24, 2018, <https://www.graphic.com.gh/features/features/ghana-united-against-corruption-the-national-anti-corruption-action-plan.html>

216 Boateng, "Ghana United Against Corruption"

217 Freedom House, "Freedom in the World," <https://freedomhouse.org/report/freedom-world/2016/ghana> [Accessed on June 25, 2019]

Ametepe also identifies some challenges fighting corruption in Ghana. One of the challenges was the unfavourable economic situation in Ghana. According to Ametepe, the bad economic situation in the country makes it difficult for anti-corruption agencies to be fully supported financially by the central government and other stakeholders.²¹⁸ Ametepe also argues that the insufficiency of resources has hindered the country's fight against corruption. Most of the institutions responsible for fighting corruption operate with limited fiscal resources and it is very challenging for them to attract experienced and eligible personnel.²¹⁹ When this happens, it often results in low-quality output. Inadequate budget allocation and fiscal autonomy is another challenge that Ghana faces in the fight against corruption. Due to this, the institutions are unable to finance their yearly operations adequately and as a result, affects their ability to be effective.

The issue of inappropriate staffing poses a threat to the fight against corruption in Ghana. In Ghana, the problem is not about adequate staffing but rather staff with the appropriate experience and expertise to make the institutions responsible for the fight against corruption work effectively.²²⁰ Furthermore, Transparency International reveals that many people are unable to give an account of a bribery case because of the fear of suffering reprisal attacks and are of the view that the mechanisms put in place for reporting cases of bribery are not effective.²²¹ According to Gbeze, a challenge to the fight against the pervasive nature of corruption in Ghana is because of the lack of protection for whistle-blowers and the inability of the state institutions to effectively utilize the

218 Kingdom Ametepe, "Challenges Affecting the Effectiveness of Anti-Corruption Institutions in Ghana," (Master's Thesis: Kwame Nkrumah University of Science and Technology, Kumasi-Ghana, 2014), 32.

219 Kingdom Ametepe, "Challenges Affecting the Effectiveness of Anti-Corruption Institutions in Ghana," 37.

220 Ametepe, "Challenges Affecting the Effectiveness of Anti-Corruption Institutions in Ghana," 38.

221 Transparency International, "People and Corruption: Africa Survey 2015," accessed on March 5, 2019

Whistleblowers Act (Act 720, 2006) to achieve its objective of empowering citizens to expose corruption and wrongdoings in the society.²²²

According to Martin Amidu, the Special Prosecutor, the biggest challenge faced by anti-corruption investigatory and prosecutorial body is the failure of the heads of institutions to comply with the laid down regulations designed to protect the national purse and ensure good governance by fighting corruption.²²³ Amidu indicated that the heads of the institutions wantonly disregard statutory requests made by the office for information and production of documents to assist in the investigation of corruption and corruption-related offences.²²⁴ The institutional heads in many instances interfere with ongoing investigations by also conducting their investigations as this situation tends to undermine the role of the Special Prosecutor's office.²²⁵ By doing this, the heads of the institutions fail to support the fight against corruption and corruption-related offences by not vigorously applying the regulations intended to aid in the fight against corruption, rather they choose to protect public officers suspected of committing those offences even when they have been charged and arraigned before court.²²⁶

Ametepe highlighted that the government tends to resolve challenges by working assiduously to stabilize the economy.²²⁷ This situation will indirectly affect the agencies and institutions responsible for the fight against corruption while making them more effective. To identify the

222 Patience Ama Gbeze, "Challenges of Enforcing the Whistleblowers' Act," Ghana News Agency, last updated July 22, 2013, <https://ghananewsagency.org/features/challenges-of-enforcing-the-whistleblowers-act-62480>

223 Martin Amidu, "Challenges of the Office of the Special Prosecutor in fighting corruption in Ghana - Martin Amidu writes," Graphic Online, last updated July 16, 2019, <https://www.graphic.com.gh/features/features/challenges-of-the-office-of-the-special-prosecutor-in-fighting-corruption-in-ghana-martin-amidu-writes-2.html>

224 Amidu, "Challenges of the Office of the Special Prosecutor in fighting corruption in Ghana," Graphic Online.

225 Amidu, "Challenges of the Office of the Special Prosecutor in fighting corruption in Ghana," Graphic Online.

226 Martin Amidu, "Challenges of the Office of the Special Prosecutor in fighting corruption in Ghana," Graphic Online.

227 Ametepe, "Challenges Affecting the Effectiveness of Anti-Corruption Institutions in Ghana," 38.

resources for the efficient operation of anti-corruption institutions, the central government and other stakeholders must endeavour to conduct regular audits and needs assessment of the agencies in Ghana.²²⁸ For institutions to be free from budgetary constraints and also to be able to implement their set objectives fully, they need to be autonomous from the central government.²²⁹ Gbeze indicates that there is the need to employ the right personnel who are dispassionate and free from any form of unhealthy influence.²³⁰ Nevertheless, the recruitment of personnel show signs of square pegs in round holes in the Ghanaian public sector.

According to Boateng, CHRAJ and NACAP can be successful when political leaders champion and lead the process, just as they championed the establishment of the Special Prosecutor.²³¹ She iterates that, the creation of the office was primarily to fulfil an election promise of stamping out corruption and much importance needs to be accorded to the others to prevent any conflict of interest. Additionally, one of the key ways to effectively put away corruption in Ghana has to do with the protection of whistle-blowers. Greater efforts need to be made to safeguard the whistle-blowers from any reprisal attacks, improve the effectiveness of reporting channels and raise public awareness about ways of reporting corruption as well as the appropriate reporting outlets.²³²

2.9 The Morality of Corruption

The moralists consider “corruption as an immoral and unethical phenomenon that contains a set of moral aberrations from moral standards of society, causing loss of respect and confidence in duly

228 Ametepe, “Challenges Affecting the Effectiveness of Anti-Corruption Institutions in Ghana,” 39.

229 Ametepe, “Challenges Affecting the Effectiveness of Anti-Corruption Institutions in Ghana,” 39.

230 Gbeze, “Challenges of Enforcing the Whistleblowers’ Act,” Ghana News Agency, last updated July 22, 2013, <https://ghananewsagency.org/features/challenges-of-enforcing-the-whistleblowers-act-62480>

Transparency International, “People and Corruption: Africa Survey 2015,” Accessed on March 5, 2019

231 Boateng, “Ghana United Against corruption,” Graphic Online

232 Transparency International, “People and Corruption: Africa Survey 2015,” Accessed on March 5, 2019

constituted authority.”²³³ However, the moralist standpoint of corruption is critiqued on the basis that it “tends to individualize a societal phenomenon and attempts to dichotomize as to what is good and what is bad. In the process, societal contexts are ignored and the gap between formal norms and the underlying practise-girded norms are not analysed.”²³⁴

Ochulor and Bassey argued that ethics and morality are essential elements for the society.²³⁵ This is because the make-up of society depicts humans as moral agents capable of taking life decisions in their interaction with other people, shaped by personal motivations, dispositions and preferences. Notwithstanding the moral value placed on human actions, every aspect of an individual’s life comes under a microscopic view of the very behaviours that may affect (positive or negatively) not only the individual but also his acquaintances, friends, family members and the society at large.²³⁶ Since corruption works against the common good, any act of corruption is a war against society and consequently a war against man and the metaphysical fabric of his existence.²³⁷

Examining corruption from an ethical perspective, Aristotle’s ethics emphasizes the mutual relations in the political community that must pre-exist among members to ensure good life.²³⁸ His viewpoint of ethics rests on an individual’s willingness to conduct himself or herself for the betterment of his or her respective society.²³⁹ Pavlovic, Mladic and Buzar similarly underscore the

233 D.J. Gould, "Administrative Corruption: Incidence, Causes, and Remedial Strategies" in *Handbook of Comparative and Development Public Administration*, ed A. Farazmand (New York: Marcel Dekker, 1991), 468.

234 Khan, "A Typology of Corrupt Transactions in Developing Countries," *IDS Bulletin*, 1996, 7.

235 Chinenye Leo Ochulor, & Edet Patrick Bassey, "Analysis of Corruption from the Ethical and Moral Perspectives," *European Journal of Scientific Research* 44.3 (2010): 468.

236 Chinenye Leo Ochulor, & Edet Patrick Bassey, "Analysis of Corruption from the Ethical and Moral Perspectives," 470.

237 Ochulor, *Philosophy: A Fundamental and Basic Science*, 330.

238 Aristotle, *Nicomachean Ethics* (abbreviate E.N.). Translator: W.D. Ross. In: *The Works of Aristotle Translated into English*, Oxford 1928 (reprinted 'World's Classics'), 33.

239 R.C. Solomon, *Ethics and Excellence* (Oxford: Oxford University Press, 1991), 17.

issue of corruption in ethical terms. According to them, corruption is the study of moral issues that arise when human beings exchange goods and services, where such exchange is fundamental to daily existence. Corruption brings about giving an undue advantage in the exchange of either a good or service and as a result, the human aspect of ethics concerning their day-to-day conduct of business is treated with much scrutiny. Carr uses the term ethical and unethical player in this regard since the individual is at will to make a judgment in a business sense freely.²⁴⁰ According to Carr, when people engage in an act of corruption they become unethical players since they do not abide by the rules and regulations of the particular institution and society at large.²⁴¹

Patte argued that corruption from the Christian ethical perspective can be defined as a “moral deterioration of sin”.²⁴² This sinfulness leads people to dishonest acts that are against God’s will. That is to say, sin is a “moral category that designates wrongful actions or deeds”.²⁴³ Therefore sin denotes any activity that violates covenantal faithfulness to the creator. Furthermore, all human activities and relationships can be affected by corruption since they are susceptible to covenantal violations and dishonesty. Cochran highlights that the bible frequently condemns dishonesty just like corruption as it continually encourages Christians to seek a life of truthfulness and righteousness.²⁴⁴ He indicated that, human dishonesty or corruption affects all spheres of human life, namely, economic, social, academic, professional and the political domain. Bruce also posited that corruption from a biblical perspective indicates the transitory character of the present world

240 A. Carr, “Is Business Bluffing Ethical,” *Harvard Business Review* 46 (1968): 145.

241 A. Carr, “Is Business Bluffing Ethical,” 149.

242 Patte, D. 2010. *The Cambridge Dictionary of Christianity*. Cambridge, UK: Cambridge University Press. 281

243 J. A. McDougall, “Sin,” in *The Cambridge Dictionary of Christian Theology*, eds I.A. McFarland, D.A.S. Fergusson, K. Kilby, & I. R. Torrance (Cambridge: Cambridge University Press, 2011), 474.

244 E. A. Cochran, “Dishonesty” in *Dictionary of Scripture and Ethics*, eds J.B. Green (Washington, USA: Baker, 2011), 237.

order.²⁴⁵ That is, corruption is presently an exhibition of how materialistic the universe has become over time and the superfluity of decadent behaviours. Bruce indicates that there is an incorruptible inheritance reserved for believers (1 Peter 1:4) and thus, corruption is a consequence of sin as humans will not be subject to corrupt activities and relations.²⁴⁶

2.10 Summary

A survey and discussion of the phenomenon sum up the fact that corruption is the decline in decision-making process where parties involved in decision-making assent to their understanding with the mind of unfair gains such as economic favours other than the norms and regulations laid down by specific jurisdictions. Even though corruption perpetrated in the public sphere can occur in forms such as looting, administrative or bureaucratic and political among others, the study identified the types of corruption by its nature, namely, grand corruption and petty corruption. Undoubtedly, corruption can be identified as an ‘immoral and unethical phenomenon’. It is worth noting that structural corruption, obviously, is not restricted to official government transactions and services or corporate business entities alone, but involves private individuals and society largely. The most prevalent form of corruption in Ghana is the payment of bribes. Ghana like many other countries has endured the effects of corruption in society. Some of the effects have to do with the socio-economic development of the Ghanaian society. Although there have been efforts made by the government and anti-corruption agencies in fighting against corruption, there exist some challenges that militate against resolving the challenges posed by corruption to Ghanaian society.

245 F.F. Bruce, “Corruption,” In *The New Bible Dictionary*, eds D.J. Douglas (São Paulo: Religious Society Editions New Life, 2001), 335.

246 Bruce, “Corruption,” 335.

CHAPTER THREE

CORRUPTION IN GHANA AND THE RESPONSE OF THE CHURCH

3.1 Introduction

Structural corruption is a phenomenon that poses challenges to the morality of the church and as well negatively affects the socio-economic development of the society. Ghana though a secular state, has a Christian population of up 71.2% of its citizenry.²⁴⁷ In this regard, one would expect a nation that is not morally failing with endemic corruption in the various sectors of the society as currently identified. Nonetheless, the opposite is evident as corrupt practises such as bribery, theft, nepotism, misappropriation and embezzlement of funds among others are imminent in almost every sector of the country. This phenomenon raises questions about the possible reasons accounting for endemic structural corruption in Ghana, despite the numerous Christian churches in the country.²⁴⁸

Structural corruption in Ghana has the propensity to undermine public trust in the moral credibility and integrity of the church and among church members. It may be considered a moral failure on the part of the church when public trust in the church is up for questioning, considering the statistics on the level of religiosity of Ghanaians amid the upsurge of corruption in the society.²⁴⁹ Therefore, there is a need for the church to ethically and theologically respond to the issue of this phenomenon to reduce the pervasiveness of corrupt practises in Ghana and protect the credibility and integrity of the church.

247 Pew Research Center, "Global Religious Futures Project," www.globalfutures.org/questions [Accessed September 23, 2019]; E. Osei-Tutu, E. Badu & D. Owusu-Manu, "Exploring corruption practises in public procurement of infrastructural projects in Ghana", *Journal of Managing Projects in Business* 3.2 (2010): 238; Corruption Watch, "What is Corruption: We are all affected," [Accessed March 3, 2019]

248 Anderson & Tayviah, "Corruption in the wake of high religiosity in Ghana: Questioning the possibility," 113.

249 Anderson & Tayviah, "Corruption in the wake of high religiosity in Ghana: Questioning the possibility," 118.

This chapter focuses on the church and moral decision-making and the impact of corruption on Christian moral identity. Finally, the chapter looks at the responses of the church to the problem of structural corruption in Ghana.

3.2 The Church and Moral Decision-Making

In the wake of endemic corruption in the Ghanaian society to which the church ought to respond, there is the need to fully understand the concept of moral decision-making in Christian ethics before discussing the response of the church in Ghana on the moral issue of corruption. This is because fundamental to Christian moral response and action are considerations of the determinants of Christian morality. As an aspect of moral philosophy, ethics concerns itself with the appropriateness of an individual's conduct (right vs wrong) and deals with moral problems and moral judgments as well as the morality of human action.²⁵⁰

Fedler proceeds to delineate the basic paradigm for Christian ethical discourse using the Judeo-Christian way of living. He points out that Christian ethics deals with living a life not just of right belief but of right action, disposition and attitude.²⁵¹ That is an orientation to life where both hands and the heart are carefully regulated and cultivated. Fedler argues that, if God is just, loving, good and moral and if humans are made in His image, then humans must reflect the same attributes as God.²⁵² Smith and Hoyoung Lee also iterate that the critical evaluation of human conduct from a Christian perspective is based on the Christian assumptions about human nature, about the relationship of human beings to one another and their relationship to God.²⁵³ As such Christians in their daily lives must question what the whole Bible teaches them regarding which acts, attitudes

250 A.F. Uduigwomen, *Introducing Ethics: Trends, Problems and Perspectives*, 236

251 Kyle D. Fedler, *Exploring Christian Ethics: Biblical Foundations for Morality* (New York: Westminster John Knox Press, 2006), 9.

252 Fedler, *Exploring Christian Ethics: Biblical Foundations for Morality*, 10.

253 Kenneth L. Smith & John Hoyoung Lee, *Christian Ethics and Social Policy*, 24.

and personal character traits receive God's approval and which do not.²⁵⁴ To this end, Christian morality and ethics are based on God's will. For the Christian, being morally upright is critical to a life that seeks to honour God.²⁵⁵ One could say that being morally inclined is inherently good because it is foundational to a person's flourishing life and for most people doing well in life and being a good person correspond together.²⁵⁶

Geisler argues that an ethical duty is something individuals ought to do and indicates that the command that God gives is in accordance with His unchanging moral character.²⁵⁷ That is, God wills what is right by His moral attributes. Christian ethics is also absolute because God's moral character does not change (Malachi 3:6; James 1:7) and it follows the moral duties emanating from His personality which are unchanging.²⁵⁸ Geisler highlights that not everything God wills emanates essentially from his unchangeable personality and some things are just in agreement with his personality but emanates freely from His will. For example, God forbade Adam and Eve to eat from the tree of the knowledge of good and evil which no longer binds on us even though Adam and Eve disobeyed that commandment. That command was based on God's will but did not essentially emanate from his nature.²⁵⁹ Geisler cites another example of God's command on murder (Exodus 20:13) which mandates everyone to obey.²⁶⁰ This is because mankind is created in the likeness of God (Genesis 1:27) which includes a moral resemblance to God (Colossians 3:10) and whatsoever that is distinctive to God's unchangeable personality is morally absolute.²⁶¹

254 John M. Frame, *The Doctrine of the Christian Life: A Theology of Lordship* (Phillipsburg, NJ: P&R, 2008), 10.

255 Uduigwomen, *Introducing Ethics: Trends, Problems and Perspectives*, 236

256 Scott B. Rae, *Moral choices: An introduction to ethics* (Michigan: Zondervan Publishing House, 1995), 11.

257 Geisler, *Christian Ethics: Contemporary Issues and Options*, 15.

258 Geisler, *Christian Ethics: Contemporary Issues and Options*, 16.

259 Geisler, *Christian Ethics: Contemporary Issues and Options*, 16.

260 Geisler, *Christian Ethics: Contemporary Issues and Options*, 16.

261 Geisler, *Christian Ethics: Contemporary Issues and Options*, 17.

The commandment on murder is absolute and must be obeyed by all and sundry because God prescribed it.

Furthermore, Christian ethics is prescriptive because the moral rightness by which Christians live is understood as prearranged by a moral God. Geisler opines that every moral law and moral legislation comes with a moral lawgiver and moral legislator respectively.²⁶² This means that Christian ethics by its very nature is prescriptive, for it deals with what an individual ought to do and ought to be based on the Bible. Christian ethics may be, therefore, said to be deontological since the moral traits of a conduct is decided on the basis of its devotion to God's law.²⁶³ That is, Christians have to follow some rules regardless of the consequences (good or bad) since God has prescribed to them acts that He sees to be right for them to follow.

However, it is worth noting that the discussion of decision-making does not only revolve around Christian ethics but also the socio-cultural context in which decisions are made has to be considered. Every decision taken by an individual is made in a sociocultural context and these decisions are not made in a vacuum; neither are the norms and values that guide the individual's actions abstractions.²⁶⁴ Therefore, Christian ethics must consider the context of decisions as well as biblical and theological assumptions. Christian values, norms, love, justice, freedom and equality exist only in relations and interactions that take place in a sociocultural context with many structures and institutions.

The characteristics and requirements of Christian moral decision-making indicate that Christian communities have the duty to respond to moral challenges in the society in which the church exists.

262 Geisler, *Christian Ethics: Contemporary Issues and Options*, 17.

263 Geisler, *Christian Ethics: Contemporary Issues and Options*, 17.

264 Kenneth L. Smith & John Hoyoung Lee, *Christian Ethics and Social Policy*, 27.

There are diverse doctrines from church traditions that are fundamentally generic responses that originate from Christian scriptures which all Christian groups or communities can identify with as a Christian response in Ghana. Essentially, Christians are constantly reminded of the obvious moral truths which they are in danger of undermining under the influence of passion and self-interest, especially in the case of engaging in acts of corruption in Ghana.

3.3 The Impact of Corruption on Christian Moral Identity in Ghana

Corruption is a challenging phenomenon in Ghanaian society that has equally impacted the church. This impact is seen in the Christian moral identity in the country, which raises questions on the role the church contributes to curbing the menace. It is important to underscore that in the 2010 Population and Housing Census, 71.2% of Ghanaians asserted themselves to be Christians.²⁶⁵ Regardless of the massive presence of the church in the country, Christianity is struggling to make a meaningful impact in society in a way that expunges structural corruption.²⁶⁶ The effectiveness of the church's teachings becomes questionable in the face of a burgeoning corrupt practises in the society.

One of the major impacts of corruption on Christian moral identity is the tarnishing of the image of the church. Christians predominantly dominate Ghana, according to the statistics recorded by the Pew Research Centre and Ghana Statistical Service.²⁶⁷ Nevertheless, corruption is perpetuated across the public sectors of the country and has led to the public losing trust in the church.²⁶⁸ The church has a responsibility to safeguarding the moral identity of Christians and the church itself

265 Ghana Statistical Service, *2010 Population and Housing Census*, 18

266 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana: Questioning the possibility," 118.

267 Ghana Statistical Service, *2010 Population and Housing Census* (Accra: Sakoa Press Limited, 2012), 18; Pew Research Center, "Global Religious Futures Project: Ghana," www.globalfutures.org/countries/ghana#/?affiliations_religion_id=0&affiliation_year=2010®ion_name=All%20Countries&restrictions_year=2016 [Accessed September 23, 2019]

268 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana: Questioning the possibility," 118.

through Christian ethical orientations which are being undermined by corruption. The relationship between the moral values Christianity teaches and its interaction with prevalent corrupt activities in Ghana highlights the deviation from the positive moral influences that should be instigated by religion.²⁶⁹ This is because, religion from the Ghanaian context shapes the psychology, moral decision-making and principles of Ghanaians.²⁷⁰ However, when Christian ethical teachings such as honesty, transparency and contentment are not reflected in the business dealings of the citizens who are predominantly Christians while they interact with corrupt practises, then it suggests an indictment on the role of the church in influencing the lives of members in the Christian community.²⁷¹

Another challenge on moral identity because of corruption in Ghanaian society has to do with distinguishing Christians from members of the society who are not. Kunhiyop indicates that the Bible informs the moral decision-making of Christians,²⁷² hence, when corruption abounds in the society, it becomes difficult to tell the difference between an individual who is a Christian from one who is not.²⁷³ Anderson opines that, even though corruption in Ghana has been attributed to be primarily perpetuated by politicians and bureaucrats, to a large extent, Christians working in the public sphere across many institutions in the country are involved in corrupt activities in their respective institutions.²⁷⁴ This situation poses a challenge to the moral identity of Christians living in the country, hence, raises a question on the level of religiosity of Ghanaians.²⁷⁵ Nevertheless, the President of the Ghana Catholic Bishops Conference, Philip Naameh, suggests that Christians

269 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana," 118.

270 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana," 118.

271 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana," 114

272 Kunhiyop, *African Christian Ethics*, 170.

273 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana," 114.

274 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana," 115.

275 Anderson & Tayviah, "Corruption in the Wake of High Religiosity in Ghana," 116.

in their business dealings, must endeavour “to be very clear and to distinguish themselves from those who do not know Christ.”²⁷⁶

Since the majority of the population in Ghana are Christians, and for which matter the same constitutes the employed in state institutions and private businesses, the church has a responsibility to safeguard the moral identity of Christians and the integrity of the church in the face of endemic corruption. As such, Christians in their daily lives must adapt to the teachings of the Bible with respect to avoiding corruptible practises, an essential duty and function. Affirmatively, the Ghanaian churches employ communiqués and synod resolutions to solving the challenges of corruption though.

3.4 The Response of Church to the Problem of Structural Corruption in Ghana

As indicated in the previous chapters, structural corruption pervades every sphere of Ghanaian society and has become a menace to the society. This has led to corrupt acts posing challenges not only to government and policymakers, academics and the security service but also the church as well. The problem of structural corruption in Ghana knows no bound as its effects are spread across all sectors of the economy and institutions (private and public) of which the church is no exception.

The Ghanaian churches, in an attempt to respond to the problem of structural corruption, employ public forum (discourse), communiqués and synod resolutions. Ashigbey reporting on Rev. Professor Emmanuel Martey’s public lecture on institutional corruption highlighted that, corruption has become endemic and systemic in the whole society as a result of Ghana’s lack of

276 Vatican News, Ghana: With so many Christians in government, why does corruption persist?” <https://vaticannews.va/en/africa/news/2020-06/ghana-with-so-many-christians-in-govt-why-does-corruption-pers.html> [Accessed 15th June, 2020]

incentive and courage from successive governments to effectively fight against corruption.²⁷⁷ According to Ashigbey, Rev. Prof. Martey indicates that the public has lost trust in the country's political systems and public institutions, hence, it behoves the church not to be silent on matters concerning corruption, because corruption has been a threat to the church's witness of the gospel of Jesus Christ and a setback to evangelism.²⁷⁸ This is because Christians constitute more than 70% of the Ghanaian population and the incidence of corruption in the country presents itself as a crisis of morality which raises questions on the moral obligation of the church. According to Ashigbey, Rev. Prof. Martey also highlights some of the reasons why the church has lost its prophetic voice as some of the pastors are afraid of insults while others are affiliated to certain corrupt politicians based on ethnicity. Some church leaders avoid dealing with moral issues for the fear of losing members and try to limit their faith to only spiritual things as they avoid social issues.²⁷⁹ The public discourse indicated that corruption is being caused by the country's institutions and some cultural dispositions on gift-giving as a sign of respect and this has had a devastating effect on every aspect of societal life. For this reason, the church has a crucial role to play in the fight against corruption in Ghanaian society. This is because it acts as the moral conduit for the society concerning applying Christian ethical principles. It is important to note that corruption is endemic in Ghanaian society, hence, Ghanaians should not view corruption as a mere perception but rather see it in the context of its effects on moral identity.²⁸⁰

277 Kenneth Ashigbey, "Institutional Corruption in Ghana: The Realities, Causes and Effects – Rev. Prof Martey," <https://www.ashigbey.com/2017/10/15/institutional-corruption-in-ghana-the-realities-causes-and-effects-rev-prof-martey/> [Accessed February 23, 2020]

278 Ashigbey, "Institutional Corruption in Ghana: The Realities, Causes and Effects," [Accessed February 23, 2020]

279 Ashigbey, "Institutional Corruption in Ghana: The Realities, Causes and Effects," [Accessed February 23, 2020]

280 Kwadwo Baffoe Donkor, "Don't be silent on issues of corruption — Rev. Prof. Martey," Graphic Online, Last updated on October 17, 2017, <https://www.graphic.com.gh/news/politics/don-t-be-silent-on-issues-of-corruption-rev-prof-martey.html> [Accessed February 23, 2020]

According to Anthony Anomah, the rector of the Spiritan University College, there is a role for the church and church leaders to play in the fight against corruption in Ghana. Anomah indicated that the church has been quiet on matters regarding corruption as a result of the staggering statistics of the number of Ghanaian Christians in the country.²⁸¹ As a result, the church has to show much courage to correct corrupt individuals in society. Anomah cited that church leaders are well-respected people in society, hence, their impact in the fight against corruption will help achieve the purpose of reducing its prevalence. Thus, the church leaders can affect a positive change among their members through the spread of the message from the Bible on the importance of not paying bribes, not taking bribes and reporting corruption.²⁸² This is because bribery has been noted as a prevalent form of corruption in the country.

In a sermon attributed to Bishop Charles Agyin-Asare, the General Overseer of Perez Chapel International, he opines that the incumbent government (Nana Addo Danquah Akuffo-Addo government) has to provide the nation with sound economic policies to fight against the prevalence of corrupt practises in the country.²⁸³ Also, in an anniversary convention organized by the Perez Chapel International, Bishop Agyin-Asare states that Ghanaians must actively get involved in the fight against corruption.²⁸⁴ According to him, Christians are to allow themselves to be used by God to be ambassadors of truth and development for the country and not an embodiment of falsehood and stagnation.²⁸⁵ In this way, they can lead the fight against corruption among other negative

281 Anthony Kofi Anomah, "The Fight Against Corruption in Ghana," 95.

282 Anomah, "The Fight Against Corruption in Ghana," 96.

283 Peacefmonline, "Give Us Better Economic Policies: Agyin Asare to Akufo-Addo," <https://www.peacefmonline.com/pages/politics/politics/201612/300762.php?page=2&storyid=100&> [Accessed January 5, 2020]

284 Ghana News Agency, "Fight Against Corruption – WMCI," <https://www.modernghana.com/news/142338/1/fight-against-corruption-wmci.html> [Accessed January 6, 2020]

285 Ghana News Agency, "Fight Against Corruption – WMCI," [Accessed January 6, 2020]

tendencies that Christians are faced with in their day-to-day activities and be a blessing to their society.

In a public forum organized by IMANI Centre for Policy and Education, Rev. Dr. Mensa Otabil, the General Overseer of International Central Gospel Church (ICGC), highlighted that corruption is a failure of the application of the law and as a result corruption cannot be eradicated from our society since our laws are too relaxed.²⁸⁶ He indicated that the president has a huge role to play in ensuring that rules regarding the people who engage in corrupt practises in institutions are imposed with punitive measures to curb the incidence of corruption in the country.²⁸⁷ The General Secretary of the Ghana Pentecostal and Charismatic Council, Rev. Emmanuel Barrigah urges pastors to use their pulpit to intensify the preaching against corruption and other social vices. Rev. Barrigah indicates that the prevalence of corruption in the Ghanaian society has been unfortunate and the government has not been strict enough on prosecuting individuals involved in corrupt practises which have encouraged some to indulge in the act themselves.²⁸⁸ He notes that curbing corruption has to do with speaking to the hearts of people and if the hearts of the people, especially those in authority are not changed, they would seek their selfish interest at the expense of the community.²⁸⁹ Hence, preachers are to teach their congregation on corruption and its negative effects on society to help curb its prevalence in Ghana.²⁹⁰

286 Ghana Web, "Ghana's laws must bite to defeat corruption - Otabil," Ghana Web, last updated November 13, 2014, <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/Ghana-s-laws-must-bite-to-defeat-corruption-Otabil-334691> [Accessed January 19, 2020]

287 Ghana Web, "Ghana's laws must bite to defeat corruption - Otabil," [Accessed January 19, 2020]

288 Kennedy Obeng, "Use your pulpits to Preach Against Corruption- GPCC General Secretary to Preachers," <https://www.atinkaonline.com/fm/use-your-pulpit-to-preach-against-corruption-gpcc-general-secretary-to-preachers/> [Accessed February 12, 2020]

289 Kennedy Obeng, "Use your Pulpits to Preach Against Corruption," [Accessed February 12, 2020]

290 Kennedy Obeng, "Use your Pulpits to Preach Against Corruption," [Accessed February 12, 2020]

A joint communique issued by the Christian Council of Ghana (CCG) and the Ghana Catholic Bishops (GCBs) on 16th May, 2018 highlights the need for spirituality in the quest to help curb the canker of deviant and corrupt behaviours.²⁹¹ According to the communique, corrupt practises in the Christian community discredit the gospel and cause people to despise the positive influence of the word of God.²⁹² The role of the Christian “as the salt of the earth and the light of the world” (Matthew 5:13-14) was emphasized. Members of the Christian Council of Ghana and the Ghana Catholic Bishops state that the expectation of Christians to be “as the salt of the earth and the light of the world” is losing its essence and impact because of the self-serving practises of some Christians who occupy leadership positions in both private and public sectors.²⁹³ Christians are, therefore, entreated to abhor such practises and faithfully serve the Lord as they help influence the lives of other people outside the Christendom.²⁹⁴

The communique also drew the attention of Christians and the nation at large to observe key areas such as honesty, hard work, patience and contentment as they go about their day-to-day routines. It entreats Christians to put their faith in Jesus Christ alone to meet all their needs even in times of difficulties where there is a tendency to engage in an act of corruption.²⁹⁵ Also, Christians and all citizens are encouraged to cherish the values of hard work, patient endurance, moderation and most especially contentment in order to intensify the formation of faith of Christians and bring non-

291 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” www.accracatholic.org/2018-joint-communique-of-ghana-catholic-bishops-and-christian-council-of-ghana/ [Accessed on June, 25, 2019]

292 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

293 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

294 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

295 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

believers to the family of Christ.²⁹⁶ The joint communique highlights that “Christians especially those in institutional leadership positions must endeavour to read and teach the word of God, intimate prayer life and a life of selfless witnessing.”²⁹⁷ This will help in developing or sustaining their relationship with God.²⁹⁸

The Christian Council and the Ghana Catholic Bishops further commend the President of the Republic of Ghana, Nana Addo Dankwa Akufo-Addo, for his commitment to fighting bribery and corruption and for setting up the office of the special prosecutor as well as those appointed to oversee the operations of the esteemed office.²⁹⁹ In addition, the communique indicates that the campaign against corruption should not be another lip service that will end up being futile and demanded that there should be transparency and integrity in the public sector dealings as well as duly prosecute culprits according to the laws of Ghana. All Ghanaians, especially Christians were implored to work harder to eliminate the evil of bribery and corruption, to cherish fearless honesty, probity and accountability.³⁰⁰

In another communique of the Ghana Catholic Bishops’ Conference meeting held in Accra from 4th to 5th November, 2014 on the theme, “The pastoral challenges of the family in the context of evangelization”, discussed the issue of corruption and the family. According to the communique, bribery and corruption are the two-evils in Ghana that have ravaged every fabric of the Ghanaian

296 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

297 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

298 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

299 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

300 Catholic Archdiocese of Accra, “2018 Joint Communique of Ghana Catholic Bishops and Christian Council of Ghana,” [Accessed on June, 25, 2019]

society, as present-day Ghana is openly and pervasively corrupt. The communique suggests that individuals at all levels of society, including some Christians, were engaged in stark-naked corruption with impunity.³⁰¹ The Ghana Catholic Bishops Conference commends the government for the prosecution of some high-level personalities in government and setting up various commissions of enquiry into alleged corrupt practises at high levels.³⁰² However, the communique suggests that the government could have done more to curb and check this canker, as well as the impact of individuals and private businesses in the attempt to put corruption to an end.³⁰³ They asserted that reports of corruption from the media and on-going national commission of inquiry such as Judgment Debts, Ghana Youth Employment Entrepreneurship Development Agency (GYEEDA), Savannah Accelerated Development Authority (SADA), Nation Service Scheme (NSS) and the 2014 FIFA World Cup as well as accusations of corruption in the Commission of Human Rights and Administrative Justice (CHRAJ) are disturbing.³⁰⁴ The communique acknowledges that there have been some levels of mismanagement and failure in terms of these programmes and institutions expected the government to act without fear or favour in dealing with those who were found culpable in the reports of the investigations.³⁰⁵

The communique suggests that greed brings about theft, hard-heartedness, bribery, blackmail and corruption and even murder. Furthermore, corruption encourages and condones incompetence,

301 Marshall, "Communique of the Ghana Catholic Bishops' Conference Meeting in Accra, from 4th to 5th November, 2014," www.marshallan.org/communique-of-the-ghana-catholic-bishops-conference-meeting-in-accra-from-4th-to-5th-november-2014/ [Accessed on June 28, 2019]

302 Marshall, "Communique of the Ghana Catholic Bishops' Conference Meeting in Accra, from 4th to 5th November, 2014," [Accessed on June 28, 2019]

303 Marshall, "Communique of the Ghana Catholic Bishops' Conference Meeting in Accra, from 4th to 5th November, 2014," [Accessed on June 28, 2019]

304 Marshall, "Communique of the Ghana Catholic Bishops' Conference Meeting in Accra, from 4th to 5th November, 2014," [Accessed on June 28, 2019]

305 Marshall, "Communique of the Ghana Catholic Bishops' Conference Meeting in Accra, from 4th to 5th November, 2014," [Accessed on June 28, 2019]

unnecessary bureaucracy, mediocrity at work and disrespect for those in authority. It drives away investment and leads to unnecessary suffering and poverty.³⁰⁶ Therefore, the Ghana Catholic Bishops suggested that “all Ghanaians make a serious self-examination of conscience concerning bribery and corruption and repent from their actions, by resolving never to engage in acts of corruption nor condoned them in the society.”³⁰⁷ The Ghana Catholic Bishops highlight that self-examination of one’s conscience is key to fighting against the challenges posed by corruption.

3.5 Global Evangelical Church and Corruption in Ghana

The Global Evangelical Church (GEC) traces its beginning from the missionary work of the North German Missionary Society (NGMS) also known in Ghana as the Bremen Mission. The Bremen Mission started its missionary activities in then Gold Coast (Ghana) at Peki in 1947 and founded the church which became known as the Evangelical Presbyterian Church, Ghana (EPCG). The Evangelical Presbyterian Church, Ghana had a split in 1991 resulting in the emergence of the Evangelical Presbyterian Church of Ghana. The schism was due to some doctrinal and administrative challenges under the 9th Moderator, Rt. Rev. Prof. Dzobo. The leadership of the church was not comfortable with some of the activities of the Bible Study and Prayer Fellowship, a group within the church. Their activities were Pentecostal in nature and these formed the basis of the doctrinal differences, the conflict coupled with some other administrative issues within the church brought about a split in the church in 1991 resulting in the emergence of the Evangelical Presbyterian Church of Ghana. Beyond the doctrinal differences, the preposition “of” and the comma (,) punctuation mark were used to differentiate between the two Evangelical Presbyterian

306 Marshall, “Communique of the Ghana Catholic Bishops’ Conference Meeting in Accra, from 4th to 5th November, 2014,” [Accessed on June 28, 2019]

307 Marshall, “Communique of the Ghana Catholic Bishops’ Conference Meeting in Accra, from 4th to 5th November, 2014,” [Accessed on June 28, 2019]

churches. The similarity in the two names became a legal battle which was resolved by the change of name by the Evangelical Presbyterian Church of Ghana to Global Evangelical Church during an extra-ordinary synod held in May 2003 at Adonai Chapel in Madina, Accra.³⁰⁸

Following the split, the Evangelical Presbyterian Church, Ghana, maintained its headquarters in Ho. On the other hand, the Evangelical Presbyterian Church of Ghana, now the Global Evangelical Church, established its head office in Accra. The GEC has four levels of administration which are the synod, presbyteries, districts and congregations. The church leaders include Pastors, Evangelists, catechists and presbyters. Even though the GEC has joined the Ghana Pentecostal and Charismatic Council (GPCC), it has largely maintained the missionary work model, aspect of the liturgical, administrative and theological structures inherited from the EPCG and the Bremen Mission and other protestant Western European Missionaries,³⁰⁹ with the EPCG remaining a member of the Christian Council of Ghana.

The theological foundation of the Global Evangelical Church is grounded on the Bible, which is encapsulated in the GEC's statement of faith indicating that:

We affirm all the central beliefs of the Christian faith such as the Sovereignty of God, the Trinity, Jesus Christ and his work of salvation, the Bible as the infallible Word of God which is guide to our faith and conduct, the fallen state of man and our redemption only through grace alone which is given through Christ to which we must respond by faith through the power of the Holy Spirit; the need for a personal encounter with Christ in conversion in which one is born again, sanctification, priesthood of all believers, the importance of prayer, preaching and the urgency of mission.³¹⁰

The theological orientation of the Global Evangelical Church emphasizes personal and corporate experiences of the presence and power of the Holy Spirit as identified by Pentecostal and

308 Ashigbie (ed), *The History of the Global Evangelical Church*, 109.

309 W. E. Ashigbie (ed), *The History of the Global Evangelical Church- 1847-2011* (Accra: Global Evangelical Publishing Services, 2012), 1.

310 *The Corporate Identity of the Global Evangelical Church* (Accra: GEC Press),14-21

Charismatic churches in Ghana.³¹¹ The theological perspective also admonishes members on making biblical teachings (such as honesty, holiness, personal commitment to God and neighbour among others) practical in their day-to-day activities.³¹² It is against this background that GEC expresses its response on matters relating to structural corruption in the Ghanaian society through communiques and synod resolutions. The Global Evangelical Church, like other churches in the nation, has over the years responded to specific issues such as lawlessness, impunity, electoral violence, vigilantism and structural corruption. In a communique issued in 2014 by the Global Evangelical Church, the church urged Ghanaians to adopt core values of truth, honesty and hard work as well as inculcate these values in the future generations to address and purge the Ghanaian society of the national plague of greed and corruption which seem to permeate all levels of the society.³¹³ Additionally, the synod admonished the government to take measures to lessen the incidence of corrupt practises in the country. The synod noted that the alarming rate of corrupt activities that had bedevilled the Ghanaian society are a worrisome situation that burdens the whole nation.³¹⁴ The synod emphasizes that a large amount of money (public funds) has been lost because of Judgment Debt and advised the commission set-up to oversee Judgment Debt matters to ensure that its work rests on meticulousness and close attention to details to expedite the cessation of corrupt practises in the country as well as giving culprits the required punitive measures for their

311 Kwabena, J. Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Koninklijke Brill NV, 2005), 138.

312 *The Corporate Identity of the Global Evangelical Church* (Accra: GEC Press), 14-21

313 Global Evangelical Church, "Communique Issued by the Global Evangelical Church after Deliberations at the 2014 Synod held at Pentecost Convention Centre, Gomoa Fetteh," <https://www.gecgh.org/communique-issued-by-the-global-evangelical-church-after-deliberations-at-the-2014-2/>

314 Global Evangelical Church, "Communique Issued by the Global Evangelical Church," <https://www.gecgh.org/communique-issued-by-the-global-evangelical-church-after-deliberations-at-the-2014-2/>

actions.³¹⁵ The synod also urged the media to use its platform to promote healthy national discourse on matters relating to corruption that seeks to threaten the peace and stability of the country.

In a sermon attributed to the then moderator of the Global Evangelical Church, Rt. Rev. Dr. Edem Tetey, corruption among other criminal activities perpetuated in the country accounted for activities that were “pushing Ghana down”.³¹⁶ Rev. Tetey stated that Ghanaians must uphold discipline in their life pursuits and the politicization of wrongdoings of individuals who engaged in criminal activities must be abhorred to launch the fight against corruption.³¹⁷ In a report, it was indicated that Rev. Tetey advised politicians and institutional leaders on the need to critically examine the systems that sought to destroy the country by putting a stop to the politics of insults.³¹⁸ The message highlights that the church must show persistence in its fight against corruption to “make culprits in both public and private institutions feel guilty and restless.”³¹⁹ During an induction service for Rev. Mawuli Agudogo, the Accra Presbytery Chairman of the GEC and the presbytery Executives, held on November 2, 2015 at Kotobabi, Accra, Rev. Mawuli Dzidula Agudogo addressed issues relating to corruption in the Ghanaian society.³²⁰ Rev. Mawuli Agudogo stated that corruption existed at all levels of the society and that it will take stronger institutions and individuals to purge the country of corrupt activities.³²¹ He further lauded the work of investigative group, ‘Tiger Eye’ led by investigative journalist Anas Aremeyaw Anas, for taking the anti-corruption campaign to the judiciary. He opined that activity of the ‘Tiger Eye’ group was

315 Global Evangelical Church, “Communique Issued by the Global Evangelical Church,” <https://www.gecgh.org/communique-issued-by-the-global-evangelical-church-after-deliberations-at-the-2014-2/>

316 Ghanaian Times, “Drug Trade, Corruption Denting Ghana’s Image,” *Ghanaian Times*, December 2, 2014, 20.

317 Ghanaian Times, “Drug Trade, Corruption Denting Ghana’s Image,” 20.

318 Seth J. Bokpe, “Address Root of Corruption in the Country – Dr. Tetey,” *Daily Graphic*, January 10, 2015, 18.

319 Bokpe, “Address Root of Corruption in the Country,” 18.

320 Nii Martey M. Botchway, “Anas Exposé is Good for the Judiciary – Rev. Agudogo,” *Daily Graphic*, November 2, 2015, 18.

321 Botchway, “Anas Exposé is Good for the Judiciary,” 18.

a good thing on the judiciary because it would “help make the judiciary a better and stronger institution than it was perceived to be as well as restoring the confidence of the public in the judicial service.”³²² In a 2018 keynote address to the synod by the moderator of the Global Evangelical Church, Rt. Rev. Dr. Setorwu Kwadzo Ofori, he highlighted the church’s need for a continued preaching and teaching to make hearers repent from their evil ways as it follows keenly the fight against corruption in the country.³²³ The synod indicated that for citizens to relish in the thought of experiencing a fulfilled life, the society must be devoid of corruption and nepotism.

3.6 Summary

Corruption in Ghana has become endemic in society through practises such as bribery and embezzlement of funds among others. This situation has posed a challenge to the moral identity of Christians in Ghana because of the country being predominantly Christian populated. As an impact on moral identity, the public loses its trust in the moral credibility of the church, tarnishing the image of the church as the result of the prevalence of corruption and making it difficult to discern the difference between one who is a Christian from another who is not. Nevertheless, the church has a huge role to play not only in the attempt to disabuse perceptions of the public on undermining its integrity but also to provide an ethical and theological response that is geared towards shaping the moral conscience of Ghanaians.

322 Botchway, “Anas Exposé is Good for the Judiciary,” 18.

323 Global Evangelical Church, “Keynote Address by the Rt. Rev. Dr. Setorwu Kwadzo Ofori, Moderator of the Global Evangelical Church to the 2018 Synod,” <https://www.gecgh.org/keynote-address-by-the-rt-rev-dr-setorwu-kwadzo-ofori-moderator-of-the-global-evangelical-church-to-the-2018-synod/> [Accessed on September 27, 2020]

CHAPTER FOUR

CHRISTIAN MORAL IDENTITY AND CORRUPTION IN GHANA

4.1 Introduction

Discussions about structural corruption point to the fact that corruption is a deviation from morally upright conduct. Therefore, the moment a person is branded to be “corrupt” he or she is morally evaluated and judged in a negative sense. Ethical and theological viewpoint on structural corruption highlights the need for corrupt acts to be taken seriously. Structural corruption in Ghana is a growing phenomenon that requires the church’s moral principles to help reduce it. Many Christians, like people of other faiths, encounter corrupt practises and opportunities during their day-to-day activities and it behoves them as religious persons and in this case as Christians to exhibit and resort to Christian moral principles and standards in such situations if they will make a difference and impact society positively.

This chapter is a presentation and qualitative analysis of the data gathered from field notes and interviews with the pastors and members of the church comprising church workers and members of the church in the public sphere and synod committee members of the Global Evangelical Church. The purpose of this chapter is to examine the views of the pastors and members of GEC, Adonai Chapel, Trinity Chapel and Shalom Chapel on the challenges Ghana faces with regard to corrupt practises in our contemporary society, how the church has responded and ways by which the church can remedy the situation in our contemporary society. Data from the interviews were thematically analysed and presented through the perspective of the interviewees. The study informants gave their opinions concerning structural corruption and the contribution of the church in dealing with the menace.

4.2 Presentation of Findings on the Church's Response to Structural Corruption in Ghana

The data presented in this section are from four categories of respondents comprising (ten) 10 pastors, five (5) members of the synod committee, thirty (30) church members working in the public and civil service and five (5) church workers from the Global Evangelical Church presbyteries (Trinity, Shalom and Adonai Chapel). The interviews focused on areas such as factors that contribute to structural corruption, forms and effects of corruption, challenges it poses to the church; the morality of corruption and the response of the church so far among others.

4.2.1 Responses on Factors that Contribute to Corruption

This section presents the views of the respondents on the factors they perceive as contributing to structural corruption in Ghana. The respondents identified contributing factors such as economic hardships, greed and lack of contentment, envy, spiritual immaturity, tribalism, lack of integrity, selfish ambitions, weak institutional systems and desire to occupy a position as grounds for someone to engage in corruption. Table 1 below shows a response distribution of the identified factors.

Table 1: Factors Contributing to Corruption by Respondents

Factors Causing Corruption	Number of Responses
Economic Hardships	16
Lack of Integrity	9
Greed & Lack of Contentment	22
Tribalism	6
Selfish Ambitions	14
Desire to Occupy a Position	6
Weak Institutional Systems	7

Envy	3
Spiritual Immaturity	6
Total	89

Source: Field Work, 2020

The data gathered showed that the respondents highlighted different contributing factors of corruption as they were made to identify some of them freely. This resulted in a response of eighty-nine (89) for every recurring factor mentioned by the respondents. From the data collated, greed and lack of contentment are the main reasons why people engage in corruption. This is because the majority of the respondents (22) identified that contributing factor the most.

4.2.2 Responses to an Encountered Situation of Corruption

Respondents were asked to share their perspective on whether they have encountered a situation of corruption. Table 2 below shows a response distribution across the selected respondents.

Table 2: Encountered Situation of Corruption by Respondents

Category	Yes	No	Indifferent
Pastors	7	2	1
Synod Committee Members	3	1	1
Church Workers	3	1	1
Workers in the Public Sphere	19	7	4
Total	32	11	7

Source: Field Work, 2020

The data gathered indicate that all fifty (50) respondents had different encounters of structural corruption in their various lives as a total of thirty-two (32) respondents answered “Yes”, eleven (11) answered “No” and seven (7) respondents were indifferent in their response to encountering

structural corruption in their day-to-day activities. This demonstrates that the majority of the respondents had encountered a situation of corruption.

4.2.3 Responses on Situations that Best Explains the Experience of Corruption

Respondents were asked to give a situation of their experiences about structural corruption. The following experiences enumerated during the interview session highlights the recurrence in responses in explaining corrupt situations from the perspective of the respondents. Table 3 below shows a distribution of the possible corruption situations for the respondents to choose from.

Table 3: Situations that Best Explains the Experience of Corruption by Respondents

The situation of Corruption Experiences by Respondents	Number of Responses	Percentage
Bribery	28	56
Election Fraud & Irregularities	3	6
Looting	2	4
Misuse & Embezzlement of Public Fund	9	18
Nepotism	7	14
Cronyism	1	2
Total	50	100

Source: Field Work, 2020

From the table above, it could be deduced that an overwhelming majority of 56%, totalling about twenty-eight (28) out of fifty (50) respondents mentioned that bribery is an experience that best explains the situation of corruption followed by embezzlement of funds (18%), nepotism (14%), Election irregularities (6%), looting (4%) and cronyism (2%) respectively.

4.2.4 Responses on the Forms of Corruption in Ghana

Respondents were asked to mention some of the forms that structural corruption may take in Ghana. Even though the forms of structural corruption were not entirely detailed as stated below by the respondents, most of their experiences highlighted the listings in Table 4 during the interview session of corrupt practises happening in Ghana. Table 4 below shows the response distribution on the forms of structural corruption according to the sampled respondents.

Table 4: Forms of Corruption in Ghana by Respondents

Forms Corruption in Ghana may take by Respondents	Number of Responses
Bribery	24
Nepotism	10
Cronyism	4
Looting	6
Electoral Fraud & Irregularities	3
Extortion	2
Embezzlement of Public Funds	10

Source: Field Work, 2020

From the data collated, the number of responses by the interviewees was used to determine the most prevalent form of structural corruption in Ghana. Bribery was the most talked-about mode of corruption that occurs in the country and twenty-four (24) respondents made mention of the act (bribery) as a form that corruption may take in Ghana. This was followed by the misuse and embezzlement of public funds and nepotism being mentioned ten (10) times by the respondents, looting with 6, cronyism with 4, electoral fraud and irregularities with three (3) responses and extortion with the least number of mention by two (2) respondents.

4.2.5 Responses on the Effects of Corruption on the State

Respondents were asked to mention some of the effects of the prevalence of corruption on the state. The responses from the categorized group of sampled respondents indicated that all fifty (50) interviewees agreed that corruption affects a country, hence, the pointing out of some of its consequences. Following the answers provided by respondents, some themes emerged from the interviews regarding the respondents' knowledge on the effects of corruption on the state. Table 5 below provides the most notable effects of corruption on the state by the respondents.

Table 5: Effects of Corruption on the state by Respondents

Respondents Response on Effects of Corruption on the State	Number of Responses
Lack of Growth & Development	30
Unqualified Personnel Occupying Job Positions	7
No Equity in Resource Allocation	5
Bankruptcy & Economic Hardships	17
Provision of Poor Services	3
No Respect for the Law and Mistrust of Authority & Public Institutions	9
Low Moral Standards Among Citizens	8

Source: Field Work, 2020

From the collated data, the most prevalent effect of corruption on the state was the lack of growth and development it creates, where 30 responses from the respondents made mention of this consequence. This was followed by bankruptcy and economic hardships with seventeen (17) responses, no respect for the law and mistrust of institutions with nine (9) responses, low moral standards among citizens with eight (8) responses, unqualified personnel occupying positions with seven (7), no equity in resource allocation with five (5) responses and provision of poor services with three (3) responses.

4.2.6 Responses on Judgments on Corruption

Respondents were asked to select the following judgments on corruption; “Right”, “Wrong”, “Indifference”. Table 6 below shows a distribution of the views of the sampled respondents on judgments on corruption.

Table 6: Judgment on Corruption

Category	Right	Wrong	Indifferent	Percentage
Pastors	0	10	0	20
Synod Committee Members	0	5	0	10
Church Workers	0	5	0	10
Workers in Public Sphere	0	30	0	60
Total	0	50	0	100

Source: Field Work, 2020

From Table 6, it can be deduced that all interviewed persons agreed in unison that corruption is indeed wrong. Respondents indicated that although societal values have been sullied by actions that go contrary to biblical ethics, they do not condone acts of corruption regardless of living in such difficult circumstances.

4.2.7 Responses on Christians Engaging in Corruption

Respondents were asked whether Christians engage in corruption. Table 7 shows a distribution across the categorized group of respondents on Christians engaging in corruption.

Table 7: Christians Engaging in Corruption

Category	Yes	No	Indifferent
Pastors	10	0	0
Synod Committee Members	5	0	0
Church Workers	5	0	0
Workers in Public Sphere	27	2	1
Total	47	2	1

Source: Field Work, 2020

From the collated data, it can be deduced that out of fifty (50) respondents, forty-seven (47) of them representing 94% answered “Yes”, indicating that they are the same people who found perpetrating acts of corruption in the public circles. Nevertheless, two (2) respondents representing 4% of the total interviewees (50) disagreed with that assertion by answering “No”. Only two (2) respondents representing 2% of the total sampled respondents (50) indicated that they were indifferent to the fact that Christians are involved in corruption.

4.2.8 Responses on Corruption Against Christian Teachings

Respondents were asked to share their views on whether corruption is against Christian teachings.

Table 8 below shows a distribution of the responses across the categorized groups of interviewees.

Table 8: Views on Corruption Against Christian Teachings

Category	Yes	No	Indifferent	Percentage
Pastors	10	0	0	20
Synod Committee Members	5	0	0	10
Church Workers	5	0	0	10
Workers in Public Sphere	30	0	0	60
Total	50	0	0	100

Source: Field Work, 2020

The data gathered indicated that all the interviewed persons (50) answered in the affirmative by stating “Yes”. Majority of the respondents suggested that Christian teachings which are deeply rooted in the Bible, constantly speak about refraining from corrupt acts .

4.2.9 Responses on Why Christians Engage in Corruption

Respondents were asked to share their views on why Christians engage in corruption. Table 9 shows the responses from the respondents’ perspectives concerning the reason Christians are involved in acts of corruption. The responses explored the following causes; greed, selfish ambitions, ignorance, compromise and disregard for Christian doctrines, economic hardships and quest for wealth and power.

Table 9: Respondents View on Why Christians Engage in Corruption

Factors Causing Corruption	Number of Responses	Percentage
Greed	10	20
Selfish Ambitions	5	10
Ignorance, Compromise & Disregard for Christian doctrines	22	44
Economic Hardships	6	12
Quest for Wealth & Power	7	14
Total	50	100

Source: Field Work, 2020

From the data gathered, it can be deduced from the majority of the respondents (44%) mentioned that the main reason why Christians engage in corruption is the ignorance of Christian doctrines, its compromise and disregard for what Christian doctrines entail. This implies that the church has a role to play in the fight against corruption.

4.2.10 Responses on the Impact of Corruption on Christian Moral Identity

Respondents were asked whether there is an impact of corruption on Christian moral identity.

Table 10 reveals the responses on Christian moral identity.

Table 10: Impact of Corruption on Christian Moral Identity

Category	Yes	No	Indifferent
Pastors	10	0	0
Synod Committee Members	5	0	0
Church Workers	5	0	0
Workers in the Public Sphere	29	1	0
Total	49	1	0

Source: Field Work, 2020

Out of fifty (50) respondents interviewed, forty-nine (49) of them indicated that the moral identity of the Christian is impacted by the prevalence of corrupt practises in the country while one (1) respondent answered “No” to the impact of corruption on moral identity. This implies that corruption has a considerable effect on the moral identity of Christians.

4.2.11 The Church’s Response to Corruption in Ghana

The respondents were asked whether the church has any response to the problem of corruption in Ghana. Table 11 shows a distribution of the response of the categorized groups.

Table 11: View on the Church’s Response to Corruption in Ghana by Respondents

Category	Yes	No	Indifferent
Pastors	10	0	0
Synod Committee Members	5	0	0
Church Workers	5	0	0

Workers in the Public Sphere	24	3	3
Total	44	3	3

Source: Field Work, 2020

From Table 11, it can be deduced that majority of the respondents (88%) believe that the church is indeed responding to the problem of corruption in the society. Out of fifty (50) respondents interviewed, all ten (10) pastors answered “Yes”, all five (5) members of the Church and church workers interviewed also affirmed to the church’s response to corruption. Out of thirty (30) respondents working in the public sector, twenty-four (24) of them answered “Yes” and three (3) respondents each answered “No” and “Indifferent” respectively.

4.2.12 Adequacy of the Church’s Response

Respondents were asked to give their opinions on whether the response of the Ghanaian churches on corruption in the country has been adequate. Table 12 presents a distribution on how adequate the church’s response to corruption has been.

Table 12: Respondents’ View on the Adequacy of the Church’s Response on Corruption

Category	Yes	No	Indifferent
Pastors	6	4	0
Synod Committee Members	1	3	1
Church Workers	1	2	2
Christians Working in the Public Sphere	9	16	5
Total	17	25	8

Source: Field Work, 2020

Majority of the respondents (50%) believe that the church’s response to the problem of corruption in Ghana is not adequate, where twenty-five (25) respondents answered “No”. Out of fifty (50) respondents, eight (8) of them answered to being “Indifferent” to the adequacy of the church’s

response regarding corruption in the country while seventeen (17) respondents indicated that the church's response in the fight against corruption in Ghana has been adequate so far.

4.2.13 Responsibility of the Church to Safeguard Christian Moral Identity

Respondents were asked to share their views on what they think regarding the responsibility of the church in safeguarding the moral identity of Christians. The respondents were asked to choose one of the three (3) options (Yes, No, Indifferent) given them. Table 13 is a response distribution across the categorized groupings of sampled respondents.

Table 13: Church in Safeguarding Christian Moral Identity by Respondents

Category	Yes	No	Indifferent	Percentage
Pastors	10	0	0	20
Synod Committee Members	5	0	0	10
Church Workers	5	0	0	10
Christians Working in Public Sphere	30	0	0	60
Total	50	0	0	100

Source: Field Work, 2020

Table 13 depicts a 100 percent response rate regarding the positive responsibility of the church in safeguarding the moral identity of Christians. All 50 respondents answered "Yes" to the question whether the church safeguards the moral identity of Christians.

4.3 Analysis and Discussion of Findings

This section analyzes and discusses the views of the presented data in accordance with the objectives of the study, which are; to examine the problem of structural corruption; to investigate the theological and ethical challenges structural corruption poses to the church; and discuss the response of the church in Ghana to the problem of structural corruption in Ghana. The opinions of

the interviewed respondents are presented in themes that explore structural corruption and the effectiveness of Christian ethics and theological notions on the phenomenon. The discussions take shape with the theoretical framework of the research; the de-ontological

4.3.1 Problem of Structural Corruption in the Ghanaian Society

The study sought to ascertain from the respondents some of the problems posed by corruption within the Ghanaian society. The responses have been further themed into sections which were keenly highlighted by the respondents. As stated earlier, the menace of structural corruption has not been a new subject in the Ghanaian sphere. This objective therefore aimed to discover the depth of this menace, the contributing factors and to further capture some of the forms corruption takes. Under this section, some of the sub-sections covered included factors that contribute to corruption in Ghana, some of the forms of corruption and the problems faced by the Ghanaian society because of corruption.

4.3.1.1 Factors That Contribute To Corruption In Ghana.

In this section, respondents were engaged to advance various contributing factors which incite corruption in individuals, institutions, systems and the like. Some factors highlighted included; economic hardships, lack of integrity, greed and lack of contentment, tribalism, selfish ambitions, desire to occupy a position, weak institutional systems, envy and spiritual immaturity as they shared their experiences on the issue of structural corruption. Greed has been the most driving force in advancing corruption. This was confirmed by the larger portion of the respondents. Agbele examines that rent-seeking desires may lead to people taking advantage of such opportunities to exploit others to increase their wealth.³²⁴ The rent-seeking desires according to the data shows that

324 Agbele, "Political Economy Analysis of Corruption in Ghana," 3.

Ghanaians are at the cusp of engaging in an act of corruption since the society is marred by economic hardship. Also, Bonk indicated that an individual's unrestrained greed drives the desire to want to acquire more stuff, regardless of how irrelevant and short-lived it may tend to become.³²⁵ Though several other factors level up corruption, these ones emerge most from the respondents.

4.3.1.2 Some of the Forms of Corruption

When respondents were asked on the forms of corruption they are aware of or have encountered, many of such were listed. Bribery, misuse and embezzlement of public funds, election irregularities, nepotism, cronyism, looting and extortion are some of the forms of corruption that the respondents recounted to have experienced and consider to be known situations of corrupt activities in the country. Bribery emerged as the most prevalent form of corruption that is perpetuated in the Ghanaian society consistent with the Ghana Integrity Initiative's report which noted that bribery is the most widespread form of corruption in Ghana.³²⁶ The result of corruption in Ghana has been due to the prevalence of bribery activities on the part of the citizens. The economic hardship in the country that has created a socio-economic imbalance in the society has become the by-product of bribery activities among Ghanaians. However, those rent-seeking desires do not end with bribery as other forms of corruption listed by the respondents are as a result of a loophole created in the sociopolitical structures of the Ghanaian society.

4.3.1.3 Problems Faced by the Ghanaian Society Because of Corruption

Corruption is the foundation of many problems faced by the country, Ghana. From the above chapters, the depth of corruption in the country has contributed to many of the country's downfalls

325 Jonathan J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem* (Maryknoll: Orbis Books, 1991), 122.

326 Ghana Integrity Initiative, *Women, land and corruption in Ghana*, 7

and under-development. According to Nnavozie, corruption affects the overall growth and development of the state and any nation that condones corrupt practises is faced with economic and social bottlenecks.³²⁷ As demonstrated in the responses, the problems faced by the Ghanaian society because of corruption lead to the discussed problems below;

Underdevelopment in Areas

Ghana is a country which experienced enormous transformation right after independence in its social, economic, academic and cultural spheres of the society. These developments have been hampered comparing how the country began its wave of development. This has largely been attributed to corruption by the leaders and the citizens at large. In the responses, some of the impacts of corruption are; provision of poor services, bankruptcy and economic hardships, low moral standards among citizens, lack of growth and development, no equity in resource allocation and no respect for the law and mistrust of authority. The data shows that the lack of growth and development received a very high rank of about 38% of the responses. This suggests that through corrupt activities, the Ghanaian society has suffered a devastating impact across the socio-economic sphere of the country even though the international community recognizes Ghana's level of democracy and good governance as an example for other Sub-Saharan countries.³²⁸ Corruption impedes sustainable development and any nation that has an increasing rate of corrupt activities is liable to the negative impacts as enlisted by the respondents.

327 Nnavozie, "The bureaucracy and national development," 3.

328 Dartey-Baah, "Goal Integration Through Transformational Leadership: A Panacea for Ghana's Public Sector Corruption Menace," 10.

Negative Impact on Moral Standards

Corruption has not only inhibited development but also impacted on the moral standards required for people to follow.³²⁹ Even though corruption affects overall development, the situation has indirectly culminated in low moral standards in the lives of the citizens due to the prevalence of corrupt activities. The study revealed that a total of 13 respondents, representing 16%, indicated that due to corruption, there is no equity on resource allocation and low moral standards among citizens when asked to share their view on some of the consequences of corruption. Mauro noted that corruption represents not just the distortion of the allocation of economic benefits but also a representation of the degradation of integrity and morals in the society.³³⁰ This demonstrates that since corruption hurts the overall development of the society, individuals experience a reduced level of morality in their day-to-day dealings with other people.

Decreased Respect for Constitution and Public Institutions

Concerning the issue of the effects of corruption on the state, a section of the respondents suggested that due to the alarming rate of corruption in Ghana, there is a provision of poor services in business dealings and day-to-day activities of individuals and also that there is no respect for the law and public institutions. Gravcar and Penzler has noted that as corruption manifests itself in all developmental aspect of the society, it affects the service delivery sectors of the nation as well as whittling down the trust people have for the institutional systems.

The goal of fighting corruption is to protect the poor from the corrupt practises of the powerful. However, corruption is not only perpetuated by people in the position of influence but also the

329 Lang, "The Patterns of Corruption in Christian Churches of Cameroon," 136.

330 Mauro, *The Persistence of Corruption and Slow Economic Growth*, 28

poor.³³¹ Although poor people do not find themselves in a position of power to influence situations when they are in need, factors such as tribalism and nepotism have led to them occupying job positions they are not qualified to fill. According to Agbele, due to corruption, employers recruit individuals to occupy positions which those individuals do not meet the required qualifications. Some of the respondents indicated that the prevalence of corrupt practises leads to unqualified personnel occupying job positions as well as bringing about bankruptcy and economic hardships. Regarding these effects, a total of twenty-four (24) responses was elicited from the respondents' views on their knowledge of the effects of corruption on the state. This finding is consistent with Mawere who linked corruption in countries to the increasing levels of poverty and income inequality. This demonstrates that corruption creates a distortion in terms of getting the right people for a job which in turn hampers the productivity of an institution and the nation at large. Also, this demonstrates that the financial aspect of the country is affected as money is not spent on the right developmental projects for the benefit of everyone in the society, leaving the nation not able to generate funds internally and increases the risk of driving away foreign investments leading to bankruptcy as well as the citizens facing economic hardships. As stated earlier, corruption leads to bankruptcy and economic hardships and this situation, in turn, may result in the country depending on foreign aid.

4.3.2 Challenges of Structural Corruption to Christian Moral Identity in Ghana

Corruption poses challenges to all facets of life particularly to people of religious affiliations. Christianity comes strong at all forms of corruption, nonetheless many Christians find themselves in the shell of diverse corrupt activities. Christians are representatives of God in the world and

331 Stuckelberger, *Corruption-Free Churches Are Possible: Experience, Values and Solutions*, 33

their virtues must help transform the spiritual, social, political and economic structure of society.³³²

The fact is that the public expects Christians to put up an unquestionable moral behaviour during business dealings with other people, be it a fellow Christian or persons of other faith. This objective sought to reveal the various challenges brought about by structural corruption to the moral standards of Christians. The section was sub-themed to reflect discussion through the responses received.

4.3.2.1 Christians Engagement on Acts of Corruption

Corruption is practiced by all people from different religions without excusing Christians. Doubtless the fact that the teachings of the bible and Jesus Christ profoundly are against corruption, some Christians however are deeply involved. Confirmed by the data which revealed that a stunning 94% of the interviewed respondents agree that Christians are involved in corruption. Rae indicated that Christians must be deontologically oriented because of the emphasis in Christian ethics on the commands of God as moral absolutes and guiding principles.³³³ The study highlighted an estrangement of what is expected of Christians to do according to Christian ethics and what they are actually doing. Clearly, many Christians have been at the root of corrupt acts in the public and private sectors in Ghana. According to Frame, Christian ethics answers the question, “What does the whole Bible teach us concerning the acts, attitudes and personal character traits that receive God’s approval and the ones which do not?”³³⁴ This suggests the prescriptive nature of Christian ethics that ensures that an individual’s action aligns with the law of God, thus the Bible.

332 Anderson & Tayviah, “Corruption in the wake of high religiosity in Ghana,” 118.

333 Rae, *Moral choices: An introduction to ethics*, 17

334 Frame, *The Doctrine of the Christian Life*, 10.

4.3.2.2 Christian Education on Staying Away From Corrupt Practises

This section sought to reveal the knowledge of respondents on Christian education and corruption. The data gathered shows that the respondents alluded to biblical scriptures as they explained some of the teachings that speak against corruption. In an interview with a pastor at GEC, reference was made to the biblical scripture on contentment from 1 Timothy 6:6,9.

The biblical scripture on contentment, which reads, but godliness actually is a source of great gain when accompanied by contentment [contentment which comes from a sense of inner confidence based on the sufficiency of God]. But those who are not financially ethical and crave to get rich with a compulsive, greedy longing for wealth fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction leading to personal misery.³³⁵

Other scriptural references such as Proverbs 11:1, Proverbs 13:11 and Luke 3:12-14 emerge from the responses which also focus on the need for a Christian to eschew from corrupt practises. Kunhiyop stated that biblical writings do not only condemn corruption as immoral and sinful but also they reveal how detrimental the effects of being involved in any of such acts can be for a person (Proverbs 15:27) as well as the country at large (Proverbs 29:4).³³⁶ From the responses, it is indicative of the enormous role of the Christians as an offshoot of the effort of the church in terms of the complete salvation of humanity and to build a foundation that will champion the anti-corruption cause through biblical teachings.

4.3.2.3 Major Challenges of Corruption on Christian Moral Identity

This sub-section reflects the main objective of this section. It highlighted the major challenges of corruption on the identity of Christian morals. It first sought to discover the reasons why Christians engage in corruption, then relate the responses to that of the challenges. Towards finding out the

³³⁵ A Pastor respondent from Global Evangelical Church interviewed on 18th February, 2020

³³⁶ Samuel Waje Kunhiyop, *African Christian Ethics* (Nairobi: Hippo Books, 2008), 171.

reasons, these emerged; greed, selfish ambitions, ignorance, compromise and disregard for Christian doctrines, economic hardships and quest for wealth and power. These explain the reasons why Christians are involved in corrupt practises. Onongha argues that the biblical teachings that are the foundation for every Christian conduct demand believers to live in piety without which can make corruption flourish when the behaviour or human conduct is not subjected to the teachings of Christ.³³⁷ Even though ten respondents, representing 20%, indicated greed as a key contributor to a Christian engaging in corruption, it is clear from the findings that the negligence of Christian doctrines is the main reason why Christians engage in corruption. Hence, the impact of corruption on Christian moral identity.

Inasmuch as Christian moral identity becomes tainted by the corrupt conduct of many Christians, the findings of the study begs the question of when does Christian doctrines become applicable to a Christian's life? The inability of Ghanaian Christians to put to practice biblical teachings has resulted in the superfluity of corrupt acts in the society. The ignorance, compromise and disregard for Christian doctrines on the part of Christians have indirectly impacted also on the moral identity of Christians in the Ghanaian society. The study confirms that majority of the respondents, representing 98%, indicated that the moral identity of Christians is impacted due to the prevalence of corrupt practices in the country. The findings confirm the staggering statistics revealed by the Pew Research which indicates that the image of the church is tarnished as an increasing number of the country's population claim to be Christians yet the corruption index keeps soaring high.³³⁸

337 Onongha, "Corruption, Culture and Conversion," 79.

338 Anderson & Tayviah, "Corruption in the wake of high religiosity in Ghana," 114.

4.3.2.4 Ways Corruption Impacts on the Moral Identity of Christians

There are ways by which corruption influences the morality of Christians. The ‘fueling’ influence that makes Christians to engage in those corrupt acts and the impact those corrupt acts have on their morality. Below captures some responses from a pastor, church worker, Church members and Christians working in the public sphere who are from the Global Evangelical Church respectively on the ways corruption impacts the moral identity of Christians:

The unbelievers do not see any difference between themselves and the Christians and as a result of seeing the Christian to be untrustworthy, the unbelievers are unwilling to hear the gospel of Christ when salvation messages are preached.³³⁹

A member of the synod committee also noted:

Our role model Jesus Christ was never corrupt and he did not teach us to be corrupt, so engaging in corruption as a Christian is an indication that such a person is confused and does not know where he or she belongs or which faith they are practising.³⁴⁰

A Christian who works in the public sphere also indicated:

Personally, I lose respect and confidence especially in Christian leaders that I find to be engaging in corruption. And this situation of corrupt Christians, ends up setting bad precedence for the followers and the citizens and as a result eating into the good values and morals of the society.³⁴¹

The above views suggest that for the Christian, being morally upright is critical to a life that seeks not only to honour God but also an example to other people. Responses from the interview sessions showed that there were different views on some of the ways corruption is impacting on the moral identity of Christians. The views from the respondents across the categorized groups suggest that the moral identity of Christians is affected when Christians engage in corruption as the majority of the respondents indicated earlier in (Table 7) that Christians engage in corruption. This implies

339 A Pastor respondent from Global Evangelical Church interviewed on 18th February, 2020

340 A member of the synod committee respondent from the Global Evangelical Church interviewed on 12th February, 2020.

341 A worker in the public sphere respondent from the Global Evangelical Church interviewed on 15th February, 2020.

that Christians as required by the Christian teachings are supposed to apply those instructions (Bible) in their lives to be examples to other people in the fight against corruption. According to Leonard, the church from the moral point of view is presumed to be an authority and any corrupt practice associated with the church induces a damaging effect on the representatives of the church.³⁴² The study confirms the view of Rae that being morally upright is inherently good because it is foundational to a person's flourishing life, since doing well in life and being a good person still go together for the Christian.³⁴³ Christians by dint of biblical teachings are admonished to lead exemplary lives that do not only exult God but also bring others to the saving knowledge of Christ. Christians through their exemplary lives tend to suppress the increasing incidence of corrupt activities in society. However, the study suggests otherwise as respondents indicated that many Ghanaian Christians have totally disregarded the teachings of Christ. This situation does not only challenge moral identity but also portrays the church in a bad light, hence, raising question on the church's integrity.

4.3.3.5 Consequences of Corruption on the Integrity of the Church.

This section captures the consequences corrupt activities have on the integrity of the church. Corruption dents the image of many individuals and institutions and the church is of no exception. The study further reveals the consequences of corruption on the integrity of the church by the views of the respondents:

342 Wobilla Shwei Leonard, "Christiana Identity and the Fight Against Corruption: Reflection in the Need of a Diaconal Approach in the Eradication of Corruption in Cameroon," (Master's Thesis: Diakonhjemmet University College, Oslo-Norway, 2013), 50.

343 Rae, *Moral choices: An introduction to ethics*, 11.

There is a tendency for people to raise questions on how impactful are the Christian teachings to the lives of Christians. This is because people see the church as the moral gatekeepers of the society and these doubts are not good for the church's integrity.³⁴⁴

A church worker also indicated:

It has encouraged evildoers to take the church for granted because Christians are their accomplices in doing evil. As a result, unbelievers do not see any relevance about repentance since the people associated with the church are corrupt.³⁴⁵

A member of the synod committee also noted:

It makes other people not believe in the salvation message and also makes the church not grow or slows church growth if any. People lose hope in the church since they do not believe they can still get the truth from the Christians.³⁴⁶

From the collated data, the majority of the respondents believe that there are consequences of corruption on the integrity of the church. The consequences illustrated by some of the interviewees highlight how essential the church can be to curbing structural corruption in the country. Also, the church like many other human institutions will suffer the consequences in terms of how people perceive it to be when the members of its community are engaged in corruption. Moltmann noted that there is a growing apathy among Christians which is because of the need to plunder wealth rather than safeguarding the needs of the general community for the common good of society.³⁴⁷ This demonstrates that Christians need to consider the greater good of their actions in order to put the church in a good standing and also to draw people to God.

344 A Pastor respondent from Global Evangelical Church interviewed on 18th February, 2020

345 A church worker respondent from the Global Evangelical Church interviewed on 10th February, 2020

346 A member of the synod committee respondent from the Global Evangelical Church interviewed on 12th February, 2020.

347 Moltmann, *God for the secular society: Public relevance theology*, 2.

4.3.3 Response of the Church to Structural Corruption in Ghana

This is the last and third objective the study sought to address. It covered what the church has done so far and what the Church could do to help meet up with the menace of corruption. The complexity of the phenomenon of corruption has resulted in several attempts to tackle the menace. Although there have been global attempts through the signing of regional and international treaties and putting up legislative measures in response to the fight against corruption, the issue of corruption also calls for ethical and theological approaches to help curb the menace that has been pervasive in society. And thus, the church's position with regard to corruption is a zero-tolerance level.³⁴⁸

4.3.3.1 What the Church has Done

The data gathered indicated that about 88% of respondents agreed that the church has been making attempts to fight corruption in the country. This shows an element of trust in the church's capability to fight corruption. The study reveals some of the ways the church responded to corruption in Ghana. The following responses are some of the ways the churches in Ghana have attempted to tackling corruption.

Teachings of Morality and Righteousness

Corruption is regarded as an immoral and unrighteous act in Christianity. Leaders in the Christian faith have the spiritual duty to teach their members on the subject of morality and righteousness. The responses indicated that the church has responded to corruption in the light of advancing teachings to its members to pursue sound moral and righteous lives devoid of corruption. A respondent indicated that:

The teachings of the church stem from morality and righteousness which are always preached from the pulpit. These teachings are clearly telling the Christian to desist from

348 Stuckelberger, *Corruption-Free Churches Are Possible: Experience, Values and Solutions*, 86.

acts which contradict the word of God like corruption. The church sometimes uses communiques to reach not only its members but also the whole public through the mass media.³⁴⁹

When Christians are taught, the fear of the Lord is instilled in them which has the potency to enable them stay away from corrupt lives. From the ‘Great Commision’ (Matt. 28:19), the disciples were commanded to ‘teach’ all who will come to faith in Jesus, all his commandments. This was to enable them develop good morals and pursue righteousness.

Preaching Against Corruption

One of the activities of the church has been the act of preaching. Gatherings in church at most times mean the readiness of the leaders to preach to their congregants. In this light, the church has been one of the institutions at the forefront of employing its ‘pulpit’ to set tones against the act of corruption. From the responses, preaching has been one of the natural forms employed by the church to fight against sinful actions of which corruption can not be excluded. A member of the synod committee also noted:

My church preaches against corruption from time to time. Also, the synod took a decision that members can participate in politics but should do so even as they apply Christian moral principles.³⁵⁰

Preaching only does not warn believers to stay off actions of corruption but also helps to empower believers to withstand the temptations to be corrupted.

Seminars and Conferences for Public Education

One of the avenues employed by the church against the menace of corruption is the organization of seminars, conferences and symposiums to help their members and the general public on living the right life devoid of private and public cankers such as corruption. Though this point seems not

349 A Pastor respondent from Global Evangelical Church interviewed on 18th February, 2020

350 A member of the synod committee respondent from the Global Evangelical Church interviewed on 12th February, 2020.

to be popular with all the local congregations in the research space of this study, some of the locals employ it as a channel for addressing the vices in the society. A worker in the public sphere in the church indicated that:

The church sometimes organizes seminars to educate members of the community on the need to show integrity in their day-to-day activities with their neighbours.³⁵¹

The seminars highlight keen subjects and organisations normally employ the services of professionals in the church or another church to deliver talks on the subject experientially and professionally.

4.3.3.2 What the Church Has Not Done

Anomah stated that the church has a huge role to play in the fight against corruption.³⁵² However, one of the respondents indicated his displeasure at the church's failure to put in efforts in responding to corruption as it tends to turn a blind eye on corrupt practices that happen in the community.³⁵³ Half of the respondents indicate that the church's response to the problem of corruption is not adequate. This shows that though the church is employing some tactics in responding to corruption, it has not done enough. One of the key elements to consider is embracing Christian ethics in its fullness since tackling issues regarding corruption and church integrity revolves around the actors (i.e. Christians) who are supposedly required to exhibit the teachings of Christ in the secular world. When actors show incessant displeasure towards corrupt activities, it may go a long way to disabuse the perception of the public on the church's lack of effort to tackling corruption issues.

351 A worker in the public sphere respondent from the Global Evangelical Church interviewed on 15th February, 2020

352 Anthony Kofi Anomah, "The Fight against Corruption in Ghana," 95.

353 A worker in the public sphere respondent from the Global Evangelical Church interviewed on 15th February, 2020

4.3.3.3 What the Church Should Have Done

The study also shows that there are effective ways for the church to respond to corruption in Ghana. This sub-section highlights what the church should have been doing to target this menace of corruption in the church and the society.

The Use of Media

Media is affectionately known as the fourth arm of the government since it has the power to reach several people at the same time with the same message. Most institutions have explored the benefits of using the media to the advancement of what they do. Undoubtedly, the results have been great. The church with the same effort could employ this mechanism to help with the fights against corruption. Highlights from responses indicated that the media is an effective means for the church to respond to corruption. A respondent noted that:

In recent years, churches have a media team that manages its social media accounts and the church must try to use such platforms not only for sermons but also to reach out to the public by creating an awareness on the state of corruption and the consequences for everyone in the country.³⁵⁴

Be it social media, print media, tele media, among others, they have the capacity to carry information across faster and easier. Certainly, this will have an influence on the fight against corruption.

Publication of Academic Papers

Some of the respondents suggested that the church could use the academic channel to help reduce the prevalence of the corruption in the church and society. When the church adds its voice to the ongoing discussion through a balanced effort of scholarly works from the biblical perspectives, the effect will be weighty on the crises of corruption.

354 A Pastor respondent from Global Evangelical Church interviewed on 18th February, 2020

A worker in the public sphere also indicated that:

The Christian community can publish academic papers concerning corruption matters in addition to its biblical commitments. Through this, the people of Ghana can know how Christians actually fight corruption.³⁵⁵

Even though, the above views are similar to what the church previously did, it highlights the element of consistency which is mostly missing in the church's response to corruption in the Ghanaian society. This is consistent with what Yirenkyi noted that even though the church speaks on social reforms to regulate public and private organizational structures, it has to first galvanize the church's teachings through the help of all and sundry associated with the church working together to fight for a society devoid of avarice and corruption.³⁵⁶

Undertake Stronger and Diverse Moral Rearmament

As part of the Ghanaian church's evangelical and spiritual obligation, it must confidently and vehemently speak up against corrupt practices in the country. In essence, the Ghanaian churches must undertake a moral rearmament for the church and the nation at large. As earlier indicated, some of the respondents highlighted how the church responded to the fight against corruption and how they can do so effectively. Nevertheless, 71% of the Ghanaian population are Christians and as such raises question on the integrity of the church.

The respondents indicated ways the church protects its moral integrity in the face of a flurry of corrupt activities in the country. The following are some of the respondents' viewpoint.

355 A worker in the public sphere respondent from the Global Evangelical Church interviewed on 15th February, 2020
356 K. Yirenkyi, "The Role of Christian churches in National Politics: Reflections from Laity and Clergy in Ghana," *Sociology of Religion* Vol 65 (2000): 325-338.

Encourage More Christians into Government Positions

A respondent explained that:

The church must encourage its members to strive to occupy governmental positions and other positions in the public service. In so doing, they can pass on the message of the church as they put up ethical behaviour that can help change the lives of others who engage in corruption.³⁵⁷

Expose Corrupt Officials

Another respondent who is a pastor suggested:

The church should be the first to expose corrupt officials within its circles”. That is, by ensuring Christian leaders as well as members caught in the act are punished in accordance with the laws of the state to serve as deterrent to others.³⁵⁸

Transparency and Accountability of the Church

A member of the church also indicated:

The church must exhibit accountability in its affairs by making known its accounts and expenditures, more teaching on corruption and open rebuke on issues concerning corruption of individuals related to the church that will bring the name of the church to disrepute.³⁵⁹

Curbing of Church Nepotism and Favouritism

A member of the synod committee also noted that:

The church must be bold enough to stand for the truth without favouritism and nepotism. It should be wrong if it is done by members of the church just as it will be if it is done by other people. By this, I think the church’s moral integrity will stand.³⁶⁰

The responses from the respondents suggest different ways of how the church can protect its moral integrity in a country where most of its citizens claim to be Christians and yet corrupt activities flourish. Churches have sprung up all over Ghana and regardless of the massive presence of the

357 A worker in the public sphere respondent from the Global Evangelical Church interviewed on 15th February, 2020

358 A Pastor respondent from Global Evangelical Church interviewed on 18th February, 2020

359 A church worker respondent from the Global Evangelical Church interviewed on 10th February, 2020

360 A member of the synod committee respondent from the Global Evangelical Church interviewed on 12th February, 2020

church in the country, Christianity is struggling to make a meaningful impact in society in a way that expunges structural corruption.³⁶¹ The effectiveness of the church's teachings becomes questionable in the face of burgeoning corrupt practices in the society.

4.3.4 Conclusion of Discussions

Corruption as realized from the discussions has different faces. The discussion has revealed the problems, challenges and what have been the responses of the Church to the corruption. Ogbuehi noted that the Christian faith engenders a considerable level of morality and ethics needed for human conduct, hence, a Christian should be interested in what ought to be done in a given situation rather than what is convenient.³⁶² These Christian ethics equip Christians with the ability to judge every action based on good or bad human conduct. Mortimer also indicated that the church's duty and function are to define what is the Christian faith and to guard it against false teaching, so it must define what is the Christian conduct which follows what the Christian faith preaches and to denounce practices which are opposed to it.³⁶³ The most important part of the church's duties in this respect is to proclaim the broad principles and general duties of Christian behaviour. Therefore, Christians are constantly reminded of the obvious moral truths which they are in danger of forgetting under the influence of passion and self-interest, especially in the case of engaging in acts of corruption in Ghana. The responses have confirmed that there is a responsibility on the church to safeguard the moral identity of Christians. The church as a representative of socialization must be at the helm of remodelling society's belief system as well as imbibe its ideals and norms.³⁶⁴ According to Goba, some churches are of the view that the role

361 Anderson & Tayviah, "Corruption in the wake of high religiosity in Ghana: Questioning the possibility," 118.

362 Ogbuehi, "Christian Ethics in a Corrupt Society," 340.

363 Robert Cecil Mortimer, *Christian Ethics* (New York; Routledge, 1950), 22.

364 Olusegun Obasanjo, "The Role of the Church in the Fight Against Corruption in Nigeria," Premium Times, 8 April, 2017. Accessed April 22, 2019 <https://opinion.premiumtimesng.com/2017/04/08/the-role-of-the-church-in-the-fight-against-corruption-in-nigeria-by-olusegun-obasanjo/>

of the church is to steer clear from participating in public discourse rather than involve itself on matters concerning the state and corruption.³⁶⁵ This perspective from such churches indicates a lack of enthusiasm for social action of which the issue of corruption is no exception.

4.4 Summary

The main objective of the chapter was to examine the challenges Ghana faces about corrupt practices in our contemporary society. This was done from the analysis of the data gathered from pastors, church members, church workers and Christians working in the public sphere who are members of the Global Evangelical Church. Through interviews, it was revealed that corruption is wrong and poses so many negative effects on the state such as lack of growth and development. Respondents indicated that greed is one of the key contributing factors to corruption in the country. It was revealed that bribery was the main form of corruption identifiable to the people of Ghana as it pervades across every sector of the society. The research findings revealed that the prevalence of corrupt practices in the country, especially by Christians, posed a challenge to the moral identity of Christians. Respondents suggested ignorance, compromise and disregard of the Christian doctrines as the main reasons why Christians engage in corruption. Hence, the need for the church to effectively apply Christian ethical principles that hinge on the word of God consistently in preaching against corruption, since the previous efforts of the church were not adequate. Through this, the church can impact Christians who have gone astray as well as protect the good image and integrity of the church.

365 B. Goba, "The role of the church in moral renewal," (Unpublished paper presented at the annual meeting of the Diakonia Council of Churches, Durban on 23 June, 2007), 4.

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

Corruption is a global menace that has been discussed throughout this work as a phenomenon of ethical importance. Notwithstanding the cultural values and societal norms in Ghana, corruption is prevalent in every social and public institution and this thesis addressed the challenges of corruption from the perspective of the response of the church.

In the preceding chapter, the position of the church to corruption was highlighted in an attempt to find the effectiveness of the church's teaching with regard to structural corruption and the moral identity of Christians. A couple of the pastors, some members of the church, some church workers as well as some of the church members working in the public sector at the Global Evangelical Church, shared their views concerning the issue of corruption. This chapter discusses the degree to which the stated objectives of the thesis have been met. It provides a summary of the study, the major findings from the gathered and analysed data, possible recommendations and the overall conclusion.

5.2 Summary

The study is focused on the global malaise of structural corruption. Regardless of religion, gender, culture, geography, age, and race, corruption is seen in the day-to-day activities of individuals as political and economic systems are profoundly affected. Every sector of the nation's human institution is plagued with the problem of corruption. This situation challenges the moral identity of Christians in the country because Ghana is predominantly Christian populated (71.2%). This study has attempted to confront the challenges posed by structural corruption to the Christian

community and the response of the church in the Ghanaian society. The objectives of the study sought to examine the problem of corruption in the Ghanaian society; investigate the theological and ethical challenges posed to the church by corruption in Ghana; and discuss the response of the church in Ghana to the problem of structural corruption.

The methodology employed for the study was through qualitative means. The primary sources constituted the membership of the Global Evangelical Church, specifically, pastors with five or more years of ministerial experience, selected members of the church comprising synod committee members, church workers and church members working in the public sphere. These individuals formed the respondents who were interviewed to share their views on the phenomenon of structural corruption.

The related literature employed in the study had a central bearing on the trajectory needed to understand the issue of corruption as discussed in the study. The researcher employing a thematic fashion explored and reviewed a couple of related literature which include the nature and concept of corruption, the Christian faith and corruption and the consequences of corruption. In an attempt to evaluate the ethical and theological approaches to confronting the challenges posed by corruption, these themes highlight the complexity of the phenomenon of corruption, how religious communities struggle to be abreast of the issue of corruption and some of its proposed ways to fight corruption. The final theme underlines the impact of corruption concerning poverty, socio-economic improvement and societal change.

Chapter Two discussed corruption as a societal challenge and sought to look at the prevalence and pervasive nature of corruption in the global society and particularly the Ghanaian society. Identified as a global problem, it was noted that the rate of corruption that permeates public policies

and public resources is very alarming. Many nations flounder in corruption at the expense of sustainable economic development, falling below the midpoint of the Corruption Perception Index. The study shows the types of corruption identified by its nature, such as grand corruption and petty corruption. However, political corruption, looting, individual and administrative corruption are forms of corruption perpetrated in the public sphere. The study also indicated that several factors were accountable for corruption in our contemporary society, and these include; the culture of gift-giving, low levels of integrity, lack of an action plan to deal with corruption, inadequate salaries, insufficient or selective law enforcement process, the absence of good record keeping practices and lack of effective reportage on corruption among others. The effects of corruption were discussed as the study indicated that corruption has impacted the overall growth and development of many nations as only a select few enjoy a lavish lifestyle. Hence, the need for ethical and moral education to fight this canker. The chapter contacted some Ghanaian literature as it discussed the state of corruption in Ghana, contributing factors, effects on the Ghanaian society as well as the challenges fighting corruption in Ghana.

In Chapter Three, the study showed that Ghana has 71.2% of its citizens claiming to be Christians, yet, corruption is perpetuated across every sphere of the society, hence, the doubt on the moral integrity of Christians in Ghana. The chapter also discussed Christian ethics as the issue of corruption borders on morality. Christian ethics ensure that an individual's behaviour aligns with biblical teachings, as it impacts on the human moral development of the society. The chapter further assessed the impact of corruption on the moral identity of Christians and the response of the church in curbing corruption through Christian ethics, sermons on corruption, communiques on corruption among others. The church through the sermons and communiques on corruption can inculcate its practices into public life the moral conscience and the kingdom of God.

Chapter Four discussed viewpoints and opinions of the pastors and members of the church comprising church workers, synod committee members and members working in the public sphere at the Global Evangelical Church on the issue of structural corruption in Ghanaian society. The data shows that even though corruption is prevalent in Ghanaian society, it is a wrongful act as indicated by the respondents. Respondents indicated some of the causes of corruption such as lack of integrity, envy, spiritual immaturity, tribalism, greed and lack of contentment, weak institutional systems, selfish ambitions, economic hardship and desire for a position. The data reveals that the majority of the respondents experienced corrupt activities and the most prevalent case of corruption has to do with bribery. Respondents agreed that corruption goes contrary to both societal values and biblical ethics as it affects the society in its development process, leads to bankruptcy and low morality among others. Respondents also indicated that Christians indulge in acts of corruption and the key reason given was that they tend to ignore, compromise and disregard Christian doctrines. Although the respondents revealed that the GEC like many other Ghanaian churches responded through using its teachings to educate Christians, the integrity is further challenged as 71.2% of the population who are Christians depict the need to effectively and adequately respond to the challenges corruption poses to the church.

5.3 Major Findings

The study revealed the factors contributing to corruption in the Ghanaian society. Respondents made mention of economic hardships, lack of integrity, greed and lack of contentment, tribalism, selfish ambitions, desire to occupy positions, weak institutional systems, envy and spiritual immaturity as contributing factors. The data showed that greed and the lack of contentment are some of the main reasons corruption is prevalent in the Ghanaian society. According to the Respondents bribery, nepotism, looting, cronyism, electoral irregularities, extortion and

embezzlement of public funds are the forms of corruption prevalent in Ghana. The data shows that bribery is the most pervasive corrupt practice that is perpetuated in the Ghanaian society. This was recounted by twenty-four respondents' responses during the interview session. The study data also reveals some of the effects of corruption on the state from the viewpoint of the respondents, which include lack of growth and development, low moral standards, disrespect for the law and mistrust of institutions, bankruptcy and economic hardships, no equity on resource allocation, provision of poor services and unqualified personnel occupying job positions. According to the respondents, the greatest effect has to do with the lack of growth and development in the society as indicated by thirty responses.

The study also found out that even though corruption is against Christian teachings, the majority of the respondents, representing 94%, indicated that Christians engage in acts of corruption. Respondents indicated that ignorance, compromise and disregard for Christian doctrines are the main reasons why Christians engage in corruption. According to the respondents, there have been responses from the Ghanaian churches, including GEC using Christian teachings against corruption as indicated by 88% of the respondents, nevertheless, these responses are not adequate according to 50% of the respondents, hence, the need for the church to take up effective measures since corruption is impacting on the moral identity of Christians. The study revealed that forty-nine respondents, representing 98% indicated that corruption has impact on Christian moral identity. The study also revealed some of the consequences of corruption on the integrity of the church which include disrespect for the Christian community, people raising questions on the impact of Christian teachings on especially the Christians, therefore, highlighting the importance of the church in the fight against corruption.

The study further reveals that Christian virtues and ethics frown upon corruption. This was agreed by all the respondents as they indicated that the church has a zero-tolerance for corruption. The study revealed that the rate of corrupt activities going on in Ghana undermines the integrity of the church, hence, the need for the GEC among other Ghanaian churches to protect its integrity in the face of corruption. The respondents indicated that the churches are the representatives of God in the society and the virtues they inculcate in the lives of Christians to practise, will help transform the social, economic and political structure of the Ghanaian society. Respondents also agreed that Christian ethics are essential in the fight against corruption as biblical teachings do not support wrongdoing. And just like the social rules, Christian ethics create an environment to appreciate Christian teachings as the standard of living.

5.4 Meeting the Research Objectives

This study set out to achieve the following objectives in order to answer the research questions that were previously asked:

1. Examine the problem of structural corruption in the Ghanaian society.
2. Investigate the theological and ethical structural corruption poses to the church in Ghana.
3. Discuss the response of the church in Ghana to the problem of structural corruption.

Some of the problems posed by structural corruption in the Ghanaian society have been discussed in chapters two and four. In chapter two, Ghanaian literature were used to explore the impact of corruption on the socio-economic growth of the society. Chapter four discusses the views of the respondents, where it highlights how corruption permeates the public sphere of the Ghanaian society, hence, affecting its overall development. Bribery was identified as the major contributing factor to the prevalence of corruption in the society.

The question regarding the challenges of structural corruption to Christian moral identity has been addressed in detail in chapter four. Chapter three dealt with issues regarding the impact of corruption on Christian moral identity since 71.2% of Ghanaians asserted themselves to be Christians. The chapter discussed the moral decision-making principle in Christian ethics which underscores the need for Christian ethics in the fight against corruption. Discussions in chapter four were from varied opinions of pastors, church members, church workers and Christians who work in the public sphere and at the Global Evangelical Church. Issues such as Christian teachings against corruption, reasons why Christians engage in corruption and how a Christian's involvement in corrupt practices affect the Christian community and the integrity of the church were raised. However, ignorance, compromise and disregard for Christian doctrines on the part of Christians were identified as a contributing factor regarding the challenges posed by structural corruption to Christian moral identity in Ghana.

The study also explored some responses from the church regarding the phenomenon of structural corruption. The use of sermons and communiques highlighted some of the interventions implemented by churches in Ghana in the fight against corruption as discussed in chapter three. Chapter four also fulfilled this objective where respondents alluded to biblical teachings on corruption during sermons as a common way for the church to respond to issues concerning Ghanaian society. Social media and publication of academic papers on corruption were identified as means by which the church can also address the issue of structural corruption in Ghana. The interview with pastors and members of the Global Evangelical Church identified the consistency in the above measures as essential to curbing corruption in the country as well as positively influencing the society from a Christian standpoint.

5.5 Recommendations

Based on the research findings, the researcher made the following recommendations with regard to the response of the church in tackling the issue of corruption society:

5.5.1 Recommendation to the Church

- i. In order to help safeguard members and leaders from the temptation of greed and covetousness, there should be a consistent teaching of biblical principles. Cultural dispositions that make people liable to engaging in corrupt activities should be biblically ascertained. Christians need to accept the fact that their commitment to the body of Christ far exceeds demands from societal norms.
- ii. When the church is silent on matters relating to corruption in the society, it could be inferred to be a tacit approval of such activities. Consequently, there is the need for the church to vigorously take up its prophetic role as the mouthpiece of God by way of engaging the society in speaking against corrupt activities which has been done by the church throughout its history. The church will regain respect and wield a greater influence for good among the youth of the church and contemporary society.
- iii. There is the need for a collaborative effort of missiologists and church theologians in formulating policies rooted in social justice from a theological standpoint.
- iv. The church in an attempt to highlight the problem of corruption and respond to its challenges can make documentaries, skits and other visual media through narratives and storytelling since they can possess powerful transformative features.

5.5.2 Recommendations on Areas for Further Research Work

- v. The phenomenon of corruption is a multifaceted subject area that demands prospective research into the area. Studies relating to corruption should not be limited to the contribution and response of the church as well as the role of Christian ethics in driving away corruption in the society. Other religious groups in Ghana can also be looked into as the phenomenon of corruption is addressed. Views can be sought on the role of Islam on corruption and Islamic teachings on the fight against corruption in the Ghanaian society.
- vi. There is the need for future research on how government policies can help control the incidence of corruption in the society.
- vii. Research can be done on the essence of interreligious dialogue in overcoming corruption.
- viii. Research can also be done on the effects of corruption on the poor and the marginalized.
- ix. Further studies can be conducted on Christian moral identity and systemic corruption from the perspective of professional churchmen in positions of authority (i.e. the major Christian denominations in Ghana) in the secular world.

5.6 Conclusion

This thesis centres on the phenomenon of structural corruption in Ghanaian society, particularly exploring the challenges it poses to Christian moral identity. In the discourse of structural corruption, the thesis addressed the nature and definition of the concept and its consequences on national development. Situating structural corruption to the Ghanaian context, it is realized that corruption is a societal challenge that is pervasive all over the globe. The study revealed that the

most pervasive form of corruption perpetrated in the public sphere has to do with bribery. Structural corruption as discussed in the study undermines the social, political and economic development of the country. Its impact on the moral integrity of Christians is due to the alarming rate of the majority of the citizens who assert themselves to be Christians in the country. Biblical teachings on contentment, honesty and rightful living were identified as effective responses for the Ghanaian churches in fighting corruption in society. Besides the sermons, the church can also use social media, communiques and Christian academic publications on corruption as effective tools in the fight against corruption.

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APPENDICES

Interview Guide

SECTION A: PROBLEM OF STRUCTURAL CORRUPTION IN THE GHANAIAN SOCIETY

1. What factors do you think contribute to corruption in Ghana?
2. Have you ever encountered a situation of corruption? Yes/ No /Indifferent/
3. If yes, indicate the situation(s) that best explains your experience of corruption. (a)Bribery (b)Nepotism (c)Cronyism (d)Election fraud & Irregularities (e)Looting (f)Misuse & embezzlement of public
4. Mention at least three forms in which corruption takes in Ghana.
5. What are the consequences/effects of corruption on the state?
6. Select one of the following judgments on corruption? (a)Right (b) Wrong (c) Indifferent

SECTION B: CHALLENGES OF STRUCTURAL CORRUPTION TO CHRISTIAN MORAL IDENTITY

7. Do Christians engage in Corruption? Yes/No/Indifferent/Not Sure
8. In your view is corruption against Christian Teachings? Yes/No/Indifferent
9. If yes, what Christian teachings are against it?
10. If yes, why do Christians engage in it?
11. In what way do you think it has an impact on the moral identity of the Christian?
12. What consequences does corruption in Ghana have for the integrity of the church?

SECTION C: RESPONSE OF THE CHURCH TO STRUCTURAL CORRUPTION IN GHANA

13. In your view do you think the church has any response to the problem of corruption in our society? Yes/No/Indifferent
14. What has been the response of your church to corruption in Ghana?
15. In your view, has the response of the church on corruption in Ghana adequate?Yes/No/Indifferent
16. Can you suggest ways by which you think the church can respond effectively to the challenge of corruption in Ghana?
17. Does the church have a responsibility of safeguarding the moral identity of the Christians?
18. In what ways can the church protect its moral integrity in the face of corruption in a country which has 71.2% of its population as Christians?

**NAME OF STUDENT-COURAGE ATSU
CANDIDATES I.D-10359636**

**TITLE OF THESIS/DISSERTATION-CHRISTIAN MORAL IDENTITY AND SYSTEMIC
CORRUPTION IN GHANA.
TYPE OF DEGREE-MPHIL IN THE STUDY OF RELIGIONS.**

COMMENTS	STUDENT'S RESPONSE TO COMMENTS
<p>EXAMINER 1 GENERAL COMMENTS</p> <p>In my view the work cannot be Published as It is.it needs further research and clarifications of the issues being investigated.</p> <p>There is the need to broaden the scope of the research to include the responses of the major Christian denominations to the problem of systemic corruption.</p> <p>Selected Professional Church men in position of authority in the secular world must be interviewed on the subject matter.</p>	<p>Although the work is on corruption as a Christian Problem,</p> <p>My research as stated in scope of my study 1.5 and on page seven (7) of work, the focus of the study is on the Global Evangelical church, however I have provided a background to Christian responses (See Chapter three (3) 3.1-3.5 pages 74-78), if I broaden the scope of the research to include the responses of the major Christian denomination to the problem of systemic corruption, and also selecting professional Church men in position of authority in the secular world, it will take the me out of focus.</p> <p>It is not clear what the examiner wants on the clarifications of issues raised.</p>
<p>EXAMINER 2 GENERAL COMMENTS</p> <p>(3) The writer's analysis was not bad except that he did a lot of narration instead of critical thinking.</p>	<p>I reviewed aspects of chapter 4 and chapter 5 regarding how corruption has impacted Christian moral identity and the church's response to minimize the impact and its contribution to help fight against corruption. See major contribution from 4.3.3 to 4.4</p>
	<p>4.3 Analysis and Discussion of Findings.</p> <p><i>4.3.1 Problem of Structural Corruption in the Ghanaian Society.</i></p>

	<p>4.3.1.1 Factors That Contribute To Corruption In Ghana.</p> <p>4.3.1.2 some of the Forms of Corruption.</p> <p>4.3.1.3 Problems Faced by the Ghanaian Society Because of Corruption.</p> <p>4.3.2 Challenges of Structural Corruption to Christian Moral Identity in Ghana.</p> <p>4.3.2.1 Christians Engagement on Acts of Corruption.</p> <p>4.3.2.2 Christian Education on Staying Away From Corrupt Practices.</p> <p>4.3.2.3 Major Challenges of Corruption on Christian Moral Identity.</p> <p>4.3.2.4 Ways Corruption Impacts on the Moral Identity of Christians.</p> <p>4.3.3.5 Consequences of Corruption on the Integrity of the Church.</p> <p>4.3.3 Response of the Church to Structural Corruption in Ghana.</p> <p>4.3.3.1 What the Church has Done .</p> <p>4.3.3.2 What the Church Has Not Done.</p> <p>4.3.3.3 What the Church Should Have Done.</p> <p>4.3.4 Conclusion of Discussions</p> <p>4.4</p> <p>Summary.</p> <p>The main objective of the chapter was to examine the challenges Ghana faces about corrupt practices in our contemporary society. This was done from the analysis of the data</p>
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	<p>gathered from pastors, Church members, church workers and Christians working in the public sphere who are members of the Global Evangelical Church. Through interviews, it was revealed that corruption is wrong and poses so many negative effects on the state such as lack of growth and development. Respondents indicated that greed is one of the key contributing factors to corruption in the country. It was revealed that bribery was the main form of corruption identifiable to the people of Ghana as it pervades across every sector of society. The research findings revealed that the prevalence of corrupt practices in the country, especially by Christians posed a challenge to the moral identity of Christians. Respondents suggested ignorance, compromise, and disregard of the Christian doctrines as the main reasons why Christians engage in corruption. Hence, the need for the church to effectively apply Christian ethical principles that hinge on the word of God consistently in preaching against corruption, since the previous efforts of the church were not adequate. Through this, the church can impact Christians who have gone astray as well as protect the good image and integrity of the church.</p>
<p>7.GENERAL COMMENTS EXAMINER 2</p> <p>3.Quiet a number of punctuations, for example commas, colons and semi-colons are misplaced.</p> <p>4.Citations and references were quiet good, but some footnotes have been confused and mixed up.</p> <p>6.Alot of work (editing and reconstruction of some portions of the work) is needed to improve the publishability of the study.</p>	<p>I have resorted to professional proofreaders for the editorial and grammatical errors, footnotes, commas etc. were all corrected.</p>

STUDENTS' COMMENTS MUST EXPLICITLY STATE HOW THE COMMENT HAVE BEEN ADDRESSED