

The Impact of Anti-Corruption Program on Members' Attitude and the Effectiveness of Anti-Corruption Program in the Institutions under Anglican Church of Kenya (ACK) Maseno North Diocese in Western Kenya

Philip A. Owasi^{1*}, Sussy Gumo¹, Chrispinus Iteyo²

¹Department of Religion, Theology and Philosophy, Maseno University, Maseno, Kenya

²Department of Peace and Conflict Studies, Masinde Muliro University of Science and Technology, Kakamega, Kenya

*Corresponding author

Philip A. Owasi

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Abstract: Corruption is still a major problem affecting several institutions leading to immeasurable negative consequences globally. In Africa, Kenya included, there has been a general push to deal with the vice collectively as it cuts across all sectors of development thus creating an unjust society in which addressing other pressing social issues become challenging. The church, previously considered 'holy', has had a share of its own challenges related to corruption. In the Anglican Church of Kenya, there has been several programs initiated to curb the vice but the impact of these programs on the members' attitude and the effectiveness of such programs on the institutions under this church remain un-established. Through a cross-sectional study targeting 280 respondents, the current study was carried out in ACK Maseno North Diocese with the aim of establishing the attitude of the anti-corruption programs on the members of the church. In addition, the effectiveness of the anti-corruption programs on the institutions hosted within ACK church was assessed. Majority of the church members 240/280 (85.7%) felt that there is no corruption in church where as 40/280 (14.3%) felt that corruption is in church and it is good that the church has put in place a viable program to handle corruption. The 14.3% believed that corruption is especially witnessed in leadership positions. In terms of effectiveness of the programs in institutions under ACK, it was noted that corruption exists in various levels under individual institutions and that there was unanimous agreement that institutional frameworks need to be strengthened in order to curb the vice. It is recommended that a deliberate attitude change towards elimination of corruption in church has to be supported as the church strengthens the frameworks to eliminate the vice.

Keywords: Impact, Attitude, Corruption, ACK, western Kenya, Integrity.

INTRODUCTION

Corruption remains a huge problem globally leading to various consequences in all sectors [1]. There has never been an urgent need than now, to respond to this vice as it hampers economic development and promotes poverty across all divides [2]. According to recent Transparency International reports, Kenya has been ranked 17th most corrupt country amongst 146 other corrupt countries in the world. It is currently known that corruption cuts across all sectors of development in Kenya thus creating imbalanced layers of members of the society with varying challenges in addressing the vice across the various institutions. From the Christian perspective, corruption is generally described as being dishonest or wicked behavior. The term is applied when someone is willing to act dishonestly or illegally in return for money or personal gain, and this is considered 'sin' [3]. In this context, those offering and taking bribes are sinners.

In accepting the reality in the society, the Anglican Church of Kenya (ACK) has set up an anti-corruption program to engage in the response against corruption at all levels in the church by creating awareness and advocacy through its Dioceses [5]. The ACK through its Diocese and through Justice and Peace Commission (ACK) and under the ACK Directorate of Social Services (DOSS), made efforts towards elimination of corruption in Kenya. However, it is anticipated that with the inclusion of Justice and Peace Commission (JPC) in the DOSS, the response against corruption through awareness in the church will be enhanced and expanded.

It is against this background that this study aimed at examining the attitude of the ACK members on the anti-corruption programs intended to eliminate the vice in church and beyond. In addition, our study focused on the effectiveness of the anti-corruption programs on the institutions under the ACK church.

METHODS

Study Area

This study was carried out in Anglican Church of Kenya (ACK), Maseno North Diocese, and Kenya. Maseno North Diocese was purposively sampled because some of its leaders are members of the Directorate of Social Services (DOSS), which deals with the question of corruption. The specific parishes reached under the current study were Esiandumba, Bunyore Parish, Luanda Parish, Christ the King Church-Kakamega, Chakaline Parish, Naitiri, Munjiti Parish, Moi's Bridge, Kimangeti Parish, and Webuye Parish.

Study Design

This was a cross-sectional study in which data on attitudes of the church members on the anti-corruption programs and the effectiveness of the programs on institutions under the ACK, was collected from the respondents drawn from the parishes within the Maseno North Diocese ACK.

Study Population

The study population comprised of Six (6) Archdeacons, twelve (12) Deaneries, forty two (42) Parishes and one hundred and seventy eight (178) Congregations with seventeen thousand five hundred (17,500) Christians.

Sampling Procedures

Three sampling procedures, simple random sampling, purposive sampling and systematic sampling were used in this study. Using simple random approach, a total of 10 parishes were sampled. Purposive sampling was applied to 10 Parish Clergy, 1 Bishop, 1 administrative secretary and 5 officials of the Anglican Church of Kenya (ACK) in the Directorate of Social Services (DOSS) with an expectation of getting information on a biblical view on corruption and how they respond to it. The same approach was used to target 7 heads of public institutions of ACK Maseno North Diocese, 1 youth leader, 1 woman leader from mothers' union, 2 Parish council members, 2 men and 2 women (group of 8 people) from 10 Parishes. Systematic sampling was applied to the members of the ACK in Maseno North Diocese in ten Parishes whereby 28 people were sampled from every Parish as questionnaire respondents. The 3 sampling strategies yielded a total of 280 respondents.

The sources of data in the current study were classified into primary and secondary. The primary research was conducted through the oral interview, focus group discussions and questionnaires. The secondary sources of data were published and unpublished sources.

Data Analysis

Quantitative data generated from the study were analyzed in Statistical Package for Social

Scientists (SPSS version 20). Proportions were determined by Chi-square analyses. Qualitative data were thematically summarized and reported.

RESULTS AND DISCUSSION

Impact on the Attitudes of members of the ACK church on the anti-corruption programs

In order to establish the impact of attitude on the anti-corruption programs, several questions were asked. The first was what immediately comes to their mind when the word 'corruption in church' is mentioned. In response, out of the 280 questionnaires gathered, 240 (85.7%) of the respondents felt that there is no corruption in church where as 40 (15.3%) felt that corruption exist in church and it was a great move that the church has put in place a viable program to handle corruption. The 15.3% believed that corruption is especially witnessed in leadership positions. This observation is in agreement with previous results that showed classic examples of ecclesial corruption from the past, simony and nepotism, and which clearly subvert the truth of the Gospel by placing the leadership of the Church in the hands, not of the faithful or the learned, but of those with money to buy positions or of those with relatives already in offices of power. This control of influence in the Church, once established and however canonically legal in some respects also corrupts the Church [5]. The Church is herself involved in corrupt practices, simply by virtue of being a system of people at work with each other. She is an "institution" and institutions have a hard time looking at themselves honestly and critically. In addition, there exists a different level of corruption, which is as a result of church managers and executives whose control is not very democratic. These accumulate excessive power can develop into genuine nepotism [5].

When addressing the Third Session of the Second Synod of the Church at the Cathedral Church of St. Paul, Omu-Aran, on Saturday 17 October, the Bishop of the Diocese, Rt. Revd. Philip Adeyemo, cautioned against any form of victimization and falsehood in the ongoing fight against corruption. They indicated that the Church is on the same page with the President and that corruption would kill or destroy Nigeria if it is not holistically tackled as President Buhari is currently doing [6].

When the respondents were asked whether they are satisfied with the level of commitment of anti-corruption programs of the Anglican Church of Kenya to curb corruption from the church, the public and the private sector, a total of 110 agreed that they are very satisfied with the church's anti-corruption program. About 80 of the respondents agreed that they were somewhat satisfied while 90 stated that they were dissatisfied. The 110 respondents above stated that the church had put in place viable projects that would assist the church in curbing with any loopholes that could encourage corruption and more especially in leadership

position where corruption is rampant. This is in tandem with National Anti-Corruption Campaign Steering Committee – NACCSC 2004 that established a framework for a nationwide campaign against corruption and effecting fundamental changes in the attitudes of Kenyans towards corruption. The committee was expected to mobilize stakeholders across all sectors and the general public to evolve a strong anti-corruption culture and participate in the fight against corruption. It is also expected to develop and conduct programs creating a strong anti-corruption culture and strengthening the fight against corruption. The 80 respondents were somehow satisfied because they are not sure whether the church has enough machinery to implement the set programs due to financial challenges. The fact that there is no adequate manpower to handle the challenges may also derail the implementation programs.

The 80 respondents that were dissatisfied insisted that the personnel on the ground are incapable of handling the programs since most of them are corrupt hence the outcome will be negative. Tsuma recorded the same sentiments when he stated that being a cleric; he accepts that the church has terribly failed in helping the fight against corruption. “Churches have become money-oriented and every now and then, they are carrying out *haram bees* and it is everyone’s guess who attends the function with hefty amount of money: the corrupt politicians. When a politician donates more than six million shillings in your church and you cheer him up and later blame “politicians” for corruption, there is an element of hypocrisy of the highest order being demonstrated! [7].

In a conference held by the Anglican Bishops in Kenya it was agreed that corruption has pervaded every sector of our society, and threatens to cripple the nation with the attendant rise in cost of doing business, collapse of service delivery in the public sector and ultimately an economic meltdown. The Bishops reiterated that it is unfortunate that as a nation, we cannot show significant achievement in the fight against corruption despite the immense financial, legislative and infrastructural investment made over the decades. There can be structures in place to fight corruption but implementing them could be a challenge. Consequently, the Bishops argued that the Executive Committee is fully convinced that the Ethics and Anti-Corruption Commission (EACC) has become part of the endemic deception and fraud and as currently structured may even be a hindrance to the fight against corruption. It has not fulfilled its core mandate as enshrined in the law that established it, and Kenyans cannot justify the costs associated with keeping it operational [8].

When the respondents were asked whether the program has sufficient special powers to carry out its mandate, 178 agreed that the program has full mandate to execute the program. About 62 of the respondents

disapproved the ability of the program in executing their mandate. The 178 respondents that were affirmative on the program gave reasons that a directorate was created by the church at the national level to deal with investigation and prosecution of corruption at the diocesan and parish level with the full support of the national office. This was established under the office of the Archbishop of the Anglican Church of Kenya. The 62 who disapproved stated that the committees at the diocesan and the parish level have no adequate machinery to implement the program. They emphasized that there was a greater need to train more personnel at all the parish level for the program to be as effective as possible. The above sentiments are in agreement with Church and Kirby [9] who stated that strategies for fighting corruption differ in design and implementation. Some programs are top-down efforts within a government ministry or international body; while others are bottom-up initiatives of civil society. Regardless, anti-corruption efforts tend to fall into three general categories: punishment, prevention or value-based. They further argue that at the socio-political levels in both fields also work to change institutions, public opinion, social norms and systems. For instance, anti-corruption work focuses on judicial reform or the establishment of an Anti-Corruption Commission, while peace-building work may seek a new law on land reform or elections. Each community, thereby creating the opportunity for collaboration, mostly in the approaches and tactics utilizes where the difference lies. Dininio [10] is in agreement when he says that once the corruption dynamics have been analyzed, one must turn to the pragmatic issue of determining the appropriate anti-corruption tool relevant to the post-conflict context. As a brief overview, three categories of tools are described: monitoring and diagnostic assessments, participation and empowerment of citizens and finally targeted reform.

On whether the program covers all the issues related to fighting corruption, majority of the respondents stated that the program covers most of the issues that deal with corruption. They believe that the church is very clear on what is good for its followers. Therefore, any program set by the church for the benefits of the followers is considered ideal since it is based on the church’s teachings as derived from the Bible. They believe that the church as a central civil society institution stands in a strategic position to address corruption, injustices, and social ills since it is able to work directly with people at the lowest and highest level. Shwei [5] in agreement with the above sentiments and states that an analysis of the theological (biblical) approach to the issue is critical. When it comes to tackling social issues, there is need for strategies to bring the Gospel to all without distinction of race, religion or color. Diakonia (Ministry) represents the best tool amongst others to be used in the fight against these issues. An ecumenical voice is suggested as the best road to the ultimate destruction of

the roots of this evil. Even though the Church acknowledges in general its needs to be involved in combatting these social ills, disagreements crop up concerning its involvement especially when connected to political issues. One example of this is the bishops' suggestion that police supervise elections in Cameroon.

Kreidler [11] agrees that in conflict-sensitive anti-corruption programming should start with a reflection on the agency's own culture with regards to transparency and accountability. It goes without saying that agencies need to lead by example and have to make sure that their own staff and procedures adhere to highest ethical and moral standards. A critical self-examination of the agency's role in anti-corruption work should be included, he concludes.

On whether the respondents agree that the anti-corruption program is respectively transparent, accountable to the church, and has skilled staff members, an adequate budget and full legal mandate, the following were the responses: On transparency, 120 strongly agreed, 80 agreed, 47 disagreed, 28 strongly disagree and 5 did not know. As it regards the opportunities, the program can make use of the ACK adherents' support, confidence and recognition as well as the church leadership support to be more effective. The program can borrow a leaf from other anti-corruption initiatives to strengthen its effectiveness in the Anglican Church of Kenya and members of the public. Information on anti-corruption program is readily given to members of the church for accountability and transparency. Although there are challenges in personal, adequate budget and commitment referring to the above challenges, the effectiveness of the program to fight against corruption remained questionable. In this case, failure to address the challenges will result in the spread of corruption activities in the church, public and private institutions and consequently, there will be no progress. Conclusively, the program was noted to be transparent despite the challenges. Fighting corruption should be collaborative and an inclusive activity between state and non-state actors. In Sierra Leone (Technocracy Innovative Network) works on transparency and accountability, open data technology and development programs is much more concerned about the story behind the data that are made public especially those related to corruption and fiscal transparency. There is thus need to look at indicators, metrics and trends to educate our community on the implications of corruption, the economic essence of open and transparent governance and their roles in fighting corruption [12].

On accountability, 126 strongly agreed, 66 agreed, 45 disagreed, 38 strongly disagreed and 7 did not know or did not comment. The respondents stated that the issue of accountability is closely related to transparency. Currently, accountability is witnessed

based on the teachings of the church on ethics and good conduct. It is clear that reforms to increase transparency and right to information laws must be accompanied by measures for strengthening citizens' capacity to act upon the information made available to them, if such initiatives are to be effective in curbing corruption [12].

On whether the program has full legal mandate of the church, 117 strongly agreed, 68 agreed, 42 disagreed, 46 strongly disagreed and 7 did not know nor had no comment. There were twenty-two key respondents and out of these, only 5 believed that the ACI of ACK has sufficient power and authority to carry out its mandate. On the contrary, the overwhelming majority (17 respondents) indicated that the DOSS is limited in its authority to carry out its mandate. One respondent noted that, "*the DOSS authority is restricted upon the Diocesan level which is supposed to hand over the matter to the Directorate of Social Services (DOSS) Board for further deliberation after which resolutions are handed over to the church leadership for further action*". Hence, the ineffectiveness of the DOSS is evidenced by lack of full financial support. In this regard, the power of the DOSS is minimal to the extent that most of the Parishes and adherents do not feel it in their areas or jurisdiction.

On whether there is adequate budget, 83 strongly agreed, 54 agreed, disagreed, 115 strongly disagreed and 20 did not know nor had no comment. The lack of capacity, that is, skills gap, shortage of manpower and an inadequate budget may hinder the anti-corruption initiative's effectiveness. Therefore, this program has not been very effective due to lack of financial support running from headquarters to the Diocesan and Parish level.

On whether the program does not have skilled staff members of staff to handle the anti-corruption program, 84 strongly agreed, 45 agreed, 50 disagreed, 90 strongly disagreed and 11 did not know nor had no comment. With regard to the capability of the staff members of the DOSS, the interview showed that out of the twenty-two respondents, none of the respondents agreed that the DOSS has skilled staff members to tackle the emerging new type of corruption, meaning, 100% of the respondents confirmed that the DOSS does not have skillful staff members. Among the answers, respondent indicated, "*The DOSS is short of skilled man power to fight effectively corruption on the ground*". This implies that respondents, for not demonstrating the capability to deal with the vice, criticized the DOSS's staff members, emerging type of corruption, including cyber face economic crimes or sophisticated internet corrupt crimes. However, as far as the capability of the DOSS's staff is concerned, respondents did not demonstrate to what extent this incapacity of staff could be reconciled with the success of the DOSS. Therefore, the issue of incapacity to deal with cyber face or internet crime should be regarded as

a challenge to be dealt with but not merely interpreted as being the main incapacity. Montagne rightly puts it when he says that the anti-corruption staff needs to be trained because employees will require training that provides them with the tools to identify, evaluate and prevent potential corruption risks. He also reiterates that they also need training on identifying corruption risk, tools to prevent corruption, and awareness of the consequences if these risks are not managed appropriately in the daily operations of audit, mergers and acquisitions or recruitment. They should further reevaluate the risks of corruption regularly so that everyone is appropriately informed and in a position to take proactive measures to combat it [13].

On rating the impact of the anti-corruption program in the development process of the Church, the data were re-read and was coded as follows: 1 is the code that represents 50% of those whose responses were that the DOSS has made very little impact on development sensitizing people on ground and in ACK Diocese of Maseno North. Code 2 represents 10% of those who confirmed that DOSS has made very little progress, which helps to heighten development. Code 3 stands for 15% per cent of those who said it is difficult to link the DOSS's activities to development. Code 4 represents the 25% per cent of respondents who stated that the DOSS does not have any impact at all on development. ACK ACI (anti-corruption initiative) operates from the diocesan level to the parish level. ACK ACI is supposed to reach members through churches and appointed church representatives from every parish in the diocese. In the forty-two parishes in Maseno North diocese, ACK ACI programs have reached only a few. The operational challenges are that development is dynamic –issues keep changing, inadequate funds to support communities, development are slow in transformation and take a long time. There are social, cultural, religious, and economic challenges also noted in such systems. Due to financial constraints, the ACK DOSS is not able to go beyond the diocese. A total of 133 respondents agreed on positive change and that the program is enhancing good fight against corruption, 70 agreed on positive change with minor challenges, 38 agreed on change with major challenges, 32 did not see any challenge at all and 7 did not know or gave any comment.

When the respondents were asked whether the anti-corruption program is independent from the church hierarchy or any other interference, majority of the respondents agreed that the program is independent from the church but it is answerable to the church hierarchy. The program's strength is vested in the Diocesan committee, which is comprised of eight members appointed by the bishop in consultation with Diocesan Administrative secretary.

On how they would rate the anti-corruption program of ACK in Maseno North Diocese

achievement in conducting its different activities in line with its mandate notably, making awareness campaign among the members of the church, corruption prevention, enforcement of biblical teachings on social injustices which lead to corruption and investigation, the following were the responses: On prevention mandate, 30 agreed that the program is not very successful, 50 stated that the program is successful, 120 said that the program is unsuccessful, 60 stated that it is very unsuccessful, 20 said that they don't know or they had no comment. As it concerns the impact of the DOSS in sensitizing the members of church on corruption, the interview revealed that all key respondents strongly believe that the DOSS has done very little in this area of sensitization. The program has not put some measures in place to fight against corruption, which has become like gangrene in national matters. However, in some institution machineries have been put in place to detect corruption immediately when it occurs. Auditing is also done professionally to prevent corruption in possible areas. This is in agreement with Zutt [14] when he says that first; a government that is serious about fighting corruption needs to eliminate opportunities for corruption. This involves reforming institutions to minimize discretion and create checks and balances. A lot has already been done in Kenya in this respect, e.g., in the road, water and power sectors, and the new Constitution is helping to get more of this important work done. Secondly, a government needs to be able to detect corruption when it occurs. This requires strong auditing mechanisms. There is no better deterrent to corruption than regular professional audits—particularly when audit results are also shared with the public, which can then help to hold errant officials to account. We have seen some successes in this area recently in Kenya, for example, with the maize and education scandals in 2009. The new Constitution strengthens checks and balances as well as the independence of oversight agencies, so it will help in this area as well. Third, and most important, a government needs to punish corrupt individuals to the full extent of the law. If audits indicate possible corrupt behavior, the evidence of that behavior needs to be referred to competent investigators, who (as warranted) need to present the results of their investigations to prosecutors, who in turn need to pursue corruption cases aggressively through the courts. Judges need to have the courage to convict, when the facts and the law require it. Public officials who are under suspicion need to step aside so that investigations can go forward without interference.

On investigation mandate, 66 agreed that the program is not very successful, 40 stated that the program is successful, 70 said that the program is unsuccessful, 88 stated that it is very unsuccessful, and 16 said that they don't know or had no comment. The church has endeavored to train all investigators so that they are competent and professional in their duties. Independent investigative power is a common role

among the vast majority of anti-corruption agencies (ACAs) and undeniably an essential one for maintaining the credibility of the body's assessments and findings of corruption in a society. The anti-corruption department has identified officers who deal with investigations on any person suspected to be involved with corruption activities. The personnel also address areas that can encourage corruption within the institutions of the church. This responsibility concurs with the EACC Directorate of Investigation and Asset Tracing which is tasked with receiving, processing and analyzing reports, investigating any matter that raises suspicion that conduct constituting corruption or economic crime has occurred or is about to occur, investigating any matter that raises suspicion that conduct liable to allowing, encouraging or causing conduct constituting corruption or economic crimes has occurred or is about to occur, investigating any person's conduct that is deemed to be conducive to corruption or economic crime [6]. The Forensics Technical Investigation (FTI) Consulting Anti-Corruption Investigations & Compliance team provides leading global capabilities to help companies mitigate corruption risk and investigate and prevent corruption issues. They help clients conduct proactive corruption risk assessments, enhance compliance programs and perform value-added analysis that help decision-makers address and mitigate specific corruption risks. They also conduct corruption risk assessments including pre-acquisition corruption risk reviews, designs and implements risk-based compliance programs, trains employees on corporate anti-corruption policies and corporate governance officers on incident response protocols.

On public education mandate, 46 agreed that the program is not very successful, 53 stated that the program is successful, 82 said that the program is unsuccessful, 74 stated that it is very unsuccessful, 25 said that they don't know or had no comment. Most scholars agree that, ideally, prevention is the most salient function of an anti-corruption agency. Most ACAs offer advice on macro- and micro-strategies for averting corruption via corruption prevention departments. In implementing the provisions of the National Anti-Corruption Program, efforts are made to integrate anti-corruption education programs into ethics and religious instruction. Furthermore, education and training, civic campaigns, workshops and debates provide evidence that knowledge about corruptive behavior beforehand can aid in preventing the act. Such capacities include workshops on anti-corruption and consultative and assistance aid to public and private sector employees. The training workshop also covers a wide range of investigative skills for corruption cases, ranging from the gathering of evidence and documentation to witness interviews, electronic surveillance and the use of scouts, indirect methods to demonstrate the origin of corrupt behavior and good practices in investigating corruption.

In addition to prevention and investigation, the program was to undertake a broader role to conduct research, monitor, and promote reform in the public and the church. It has to clearly define what is meant by corruption and disseminate such information to the church members, public and private sector employees susceptible to corrupt behavior, as well as the general public, is a critical role for any ACA. Co-ordination, monitoring and research are three additional functions, which are considered necessary for comprehensive national anti-corruption strategies and require institutionalization through specialized bodies. Co-ordination is required at two levels: policy co-ordination and co-ordination of implementation measures. Monitoring and analysis of implementation and research are vital supporting functions, which are required for the success of anti-corruption policies and implementation measures. In accordance with the Republic of Lithuania Law on Prevention of Corruption, anti-corruption education of the public is an integral part of raising awareness of the public with a view to promoting personal integrity, the concept of the Lithuanian State, fostering civic responsibility, the rights and duties of an individual towards the public and ensuring the implementation of the aims of corruption prevention. This line of activity extends to all types and levels of educational establishments, state and municipal institutions and agencies through the mass media and otherwise. The purpose of this line of activity is to develop the moral attitudes and capabilities necessary to shape the civic anti-corruption attitudes of young people, provide knowledge about the phenomenon of corruption, the problems posed by it and the ways of dealing with corruption (Puslapis: [http://www.stt.lt/en/menu/anti-corruption-education/Special Investigation Service of the Republic of Lithuania](http://www.stt.lt/en/menu/anti-corruption-education/Special%20Investigation%20Service%20of%20the%20Republic%20of%20Lithuania)).

De Sousa [15] point out that anti-corruption agencies have one or more of those common features or functions notably: Powers of the ACI program in the fight against corruption, capability of the DOSS staff members investigation and enforcement duties, prevention responsibilities, public awareness, capacity building, monitoring and research duties remain integral in the church.

When the respondents were asked whether the following departments KAMA (Kenya Anglican Men's Association), MU (Mothers' Union), KAYO (Kenya Anglican Youth Organization) contribute the most to the fight against corruption in ACK Maseno North Diocese, the following were their responses; On Kenya Anglican Men's Association (KAMA), 120 said that KAMA has contributed a lot, 78 somewhat agreed, 56 agreed just a little, 22 did not agree at all, 4 did not know or had no comment. The Committee is composed of Chairman and a Coordinator, both appointees of the Bishop. The Coordinator is a full time officer. From

each Archdeaconry, there are three members a Clergy and two other laity - from which a Treasure is elected and the Bishop is the Patron of the association. The Kenya Anglican Men Association addresses the men's role in the church leadership, community leadership, political leadership and men in the development work. It also brings on board men and economic empowerment, family life. The department organizes breakfast planning meetings where thematic areas such as men and their role in mentorship are discussed. Other contemporary issues that affect men and the church are discussed under this department. Matters of youth, HIV & AIDS, environmental degradation and remedies are formulated [6].

On Mothers' Union (MU), 123 said that MU has contributed a lot, 75 somewhat agreed, 42 agreed just a little, 30 did not agree at all, 10 did not know or had no comment. An English woman, Mary Sumner, founded the Mother's Union in 1876. When her first child was born, she was overwhelmed by what she saw as the awesome responsibility of parents, not only in caring for their children's physical well-being, but also for their spiritual nurturing and growth. The Mother's Union was started in Kenya in 1918 by European ladies who had accompanied their husbands when they came as settlers, Government officials or as Church leaders. The aim and objectives of the Mothers' Union is the advancement of the Christian religion in the sphere of marriage and family life. In details, these include to uphold Christ's teaching on the nature of marriage and to promote its wider understanding, to encourage parents to bring up their children in the faith and life of the church, to maintain a worldwide fellowship of Christians united in prayer, worship and service, to promote conditions in society favorable to stable family life and the protection of children and to help those whose family life has met with adversity [4].

On the role of Kenya Anglican Youth Organization (KAYO), 121 said that MU has contributed a lot, 71 somewhat agreed, 48 agreed just a little, 28 did not agree at all, 12 did not know or had no comment. Apart from general seminars and workshops organized to sensitize people on anti-corruption the church has not yet particularly put in place structures within the mentioned church committees to deal with corruption issues. The program is still centralized at the pastoral jurisdiction. The KAYO is in-charge of the youth ministry. They provide spiritual growth of young people taking into consideration their socio-economic, educational and health needs. Some of the thematic areas covered by KAYO include healthy living, HIV and AIDS, care and guidance, youth and economic empowerment, marriage guidance, responsible behaviors and diverting their energy to more productive activities. The department was started back in 1961 by the late Bishop Obadiah Kariuki. By then, it was known as AYO (Anglican Youth Organization) which was later re-named KAYO

(Kenya Anglican Youth Organization). The Department target those aged between 15 and 35 years. However, those aged above 35 years are enrolled as supporting members. The purpose of the department is to spearhead the work of the young.

The areas of concern of the department being taking care of the spiritual, physical, social and economic transformation among the young people in the diocese. The aims and objectives of KAYO is to build young people in the knowledge of Christ, build up young people to be good church and community leaders, create an understanding in the church about its role towards the growth of young people and empower young people to become responsible and meaningful in their lives morally, socially, economically and politically. However, KAYO does not have structured department that deals with anti-corruption activities.

On whether whistle blowers are protected by the Church machinery in ACK, 43 stated that they are much protected, 34 said that they are protected, 74 said that they are not protected, 120 agreed that they are much unprotected, and 9 did not know nor had no comment.

The impact of the anti-corruption program on the ACK Maseno North Diocese institutions

In order to address this impact, three ACK institutions of Maseno North Diocese were visited. These included one school (Ebusakami Girls High School), one theological college (St. Philip's Theological College in Maseno) and one hospital (Maseno Hospital) in the Diocese. During his first trip to the African soil, the then US President Barak Obama said: *Africa does not need strong men but strong institutions*. It is in this context that Transparency International operates: to provide developing countries with strong institutions and fight anything that would tend to undermine these institutions. *The establishment of a balanced system and strong institutions is the best way to reduce corruption*. Actors in the fight against corruption are also unanimous in recognizing that in addition to strengthening institutional frameworks, the country must simultaneously strengthen the domestic court against the scourge in both public and private companies.

School

In the school, it was noted that corruption existed in various forms such as awarding tenders to those who are willing to reciprocate the awarder of the tender. In area of stationeries, the students were asked to come with one ream of duplicating papers and full-scrapers while these are also included in the school budget. Corruption is also experienced during the admission whereby some teachers become *brokers* to the parents who want their children to be admitted in the very school. Parents yield to this kind of business

because they don't want their children to miss chances in the school.

Therefore, the main impact of this program is to make an observable change in the attitudes and behaviors of school community's stakeholders at all levels, with an emphasis on the students, who are considered as the main beneficiaries in this context. There is a popular African proverb that states that '*it is easy to bend a tree while it is still young*'. The program provides basic education on the ills of corruption and it is believed that basic education on the ills of corruption in our schools will help us reach our objective towards the long-term goal of reducing the culture of corruption in our society. In the preceding phase of this anti-corruption initiative, it addresses all the areas of daily life in which corruption is rife. The school, as a mirror of the society, is the point of departure. Through the school network, it addresses – directly or indirectly – all those areas in which corruption is rampant, such as the school itself, the public service, transports, law and public order, justice, sports and public health.

The program reaches its beneficiaries through a network of diocesan coordinators and school facilitators. The Diocesan Secretariat for ACK Maseno North Education plays a coordination role at the Diocese level. Communication is enhanced during the Pastoral Program Instruction time, including training and teaching lessons on integrity, role play, singing, drawing, playing integrity games, and storytelling. In addition, there is posting of sensitization slogans, banners, and posters at strategic positions to raise awareness in any visitor. Sensitization campaigns targeting other stakeholders – parents and vendors are placed on the school campus. The impact is measured through the reaction and new attitudes of children towards corruption within and outside the classroom (denunciation of every act of corruption, for example, or the fact that a lost article is brought back and given to the rightful owner). The effectiveness of this program is supposed to be seen in the following areas: increased capacity of children /students to distinguish corrupt actions or behaviors from positive and ethical actions and considerable decrease in the rate of cheating in exams. The reactions of parents who often come to school to report on the change in the attitudes of their children at home are also documented. Impact is also noted on the improvement in the management of school fees by teachers, which in the past used to be siphoned off for private end. This is documented as reduction in the embezzlement of school fees by head teachers and teaching staff. Observation of the culture of denunciation both at school and in the community [16].

Shwei [5] agrees that it follows therefore that *it is not wealth or goods which are the causes of the corruption of men, but their desire for possession and power*, since corruption is seen as an ethical issue and laws are better designed and would be ineffective

without the willingness of managers to capture the values of honesty, integrity and transparency. As Janos Bertok said: *When one takes the point of view of ethics in the public sector, corruption is seen as a management problem. Integrity is a fundamental condition for the exercise of democratic governance* [17].

In previous reports, it was stated that in all 10 cases the school principal was found to be the main culprit involved in the corrupt activities. Nine out of the 10 cases dealt with principals abusing school funds for their own personal gain. Of the 10 investigations, seven were conducted in Gauteng and three in KwaZulu-Natal. Reports on corruption in schools made up 16% of the total complaints lodged with Corruption Watch, according to the report. The corruption in schools was brought to light in Corruption Watch's 'Loss of Principle' report, it said. Since it started in 2012, Corruption Watch said it had received a large number of reports alleging corruption in the management of school resources. According to the 'Loss of Principle' report, since 2012 Corruption Watch had received 1,128 reports of school corruption from the public. A total of 37% had to do with financial mismanagement, 20% theft of funds, 13% tender corruption, 9% employment corruption, 3% theft of goods, which included food related to school feeding schemes, and 18% on other areas. The three most cited types of corruption across all provinces were financial mismanagement, theft of goods or funds, and corruption related to tenders [8]. Corruption in the education sector is a serious blight that undermines the quality and availability of schools and universities around the world, according to an international report. Anti-corruption campaigners Transparency International [18] have published a global survey showing that about one in six students has had to pay a bribe for education services. In parts of sub-Saharan Africa and Asia, this might be requiring parents to pay a fee for a school placement that should be free [19].

St. Philip's Theological College

This is the only Theological College of the ACK Maseno North Diocese in western part of Kenya. The major respondent was the Principal, Rev. Wakaskani. The college is affiliated to St. Paul's University in Limuru, Kenya. The ACK anti-corruption program was introduced with the aim of discouraging any corrupt deals within the administrative organs of the college. The impact of this program made the college to start some lessons on corruption in order to reach the clergy training with more information on how to fight this vice in the society. This would enable the Parish ministers to reach the society with the same teaching on how to fight against corruption.

In a study carried out in Nigeria, corruption in many of our institutions is increasing by the day, perhaps because of the culture of silence that pervades

university campuses and because most times, the misbehaviors are “swept under the carpet”. Corruption in many institutions of higher learning ought to be viewed by all concerned as gross misconduct since it negates the nucleus of higher education which is intended for quality graduates for the development of the society. It should be viewed as an anathema by well-meaning individuals both within campuses and the society at large, as it affects the quality of graduates produced in our institutions of higher learning. The necessity to curb corruption in our post-secondary institutions stems from the truth that it is indispensable for achieving the goals of post-secondary education in the nation-high level manpower production, developing and inculcating the proper values for the sustenance of individuals and the society, developing the intellectual capability of the people to comprehend and value their internal and external environment, get both visible and intellectual capacity that will help individuals to be independent and productive members of the society, facilitate and foster scholarship and community service [20].

University education in Africa is regarded as key to a better future, and has the potential to provide the tools that people need to improve livelihoods and live with dignity. But according to Transparency International, systemic corruption is eroding benefits that could be accrued from higher education. In *Global Corruption Report: Education*, published on 1 October, Transparency International – an NGO that monitors and publicizes corporate and political corruption – highlights how corruption in education is widespread across Africa. From Morocco to South Africa and from Kenya to Nigeria, corruption afflicts higher education [21].

St Phillips Theological College is trying to put up the ACK’s program on anti-corruption to ensure that corruption is discouraged at all levels of its administrative structures. This follows what other higher institutions of learning are currently implementing by having laws targeting specific reforms in the higher education system which includes: improvements in administration and governance at all levels (including removing elements of corruption lingering from the previous system); decentralization to address the diversity of local needs, and promote fiscal and administrative accountability; in-service training for teachers and administrators to reform instruction; parent education to encourage community engagement; on-going student assessment and program evaluation for multi-level accountability; standardization in testing toward grade promotion, 11th grade graduation and university admission [22].

Maseno Mission Hospital

Maseno Mission Hospital was founded by Anglican missionaries who came from England and settled in the Maseno part of western Kenya in 1906.

Following the establishment of Maseno National School in 1906 to provide education to the children of the area, the hospital was founded thereafter to cater for the healthcare needs of the members of the local community. These services were important to the people of the area as well as to the emergent colonial government. While catering to the needs of the local people, these services helped to convince people about the benefits of colonialism. They also helped to consolidate the colonial system in the region.

Yet, although Maseno Mission Hospital started off as a philanthropic institution providing free or subsidized medical care, today it operates more or less like a business enterprise charging patients and their relatives for medical services. While there are no statistics on the number of patients it has treated over the years, there is no doubt that thousands of patients have passed through the doors of the hospitals seeking treatment. Many patients have been treated in the facility for ailments ranging from malaria to heart problems.

The key respondent was the chaplain of the hospital who informed the researcher about corruption. The chaplain noted that corruption comes when the workers’ salaries are delayed. Sometimes they take money from the patients and don’t give the receipts but ensure that they are treated. It is also seen in the area of employments in the hospital and the formation of hospital board members, whereby three quarters of the members are drawn from one quarters of the interested party. Due to the lack of transparency and accountability, it has become so difficult to fight against this vice. The program has made little impact in this institution due to lack of sensitization on ills of corruption. However, the hospital is slowly putting up appropriate structures to ensure that the church’s anti-corruption program is effectively implemented. Sensitization is also being done progressively from one department to another. In addition, as of the time of the interview, the hospital administration was in the process of sending some officers for training on anti-corruption so that there are particular people who can professionally manage the church’s program effectively.

Corruption can occur in any area of the health sector, and happens when people abuse their own position to benefit themselves, their organization, or other people close to them. It can take many forms, including bribes, theft, or giving incorrect or inaccurate information deliberately. Healthcare officials, for instance, may steal healthcare funds, hospital administrators may change patient records to increase hospital payments, doctors may accept bribes from pharmaceutical companies in exchange for using their products, and patients may try to bribe hospital staff to avoid treatment queues [23].

In support of the research findings on corruption in the hospital, Musau correctly states that hospitals are vulnerable to corruption. In the U.S., health care fraud has been estimated to cost \$60 billion per year, or 3% of total health care expenditures - much of it in the hospital sector. Hospitals account for 50% or more of health care spending in many countries. Fraud and corruption in hospitals negatively affect access and quality, as public servants make off with resources which could have been used to reduce out-of-pocket expenditures for patients, or improve needed services. That common types of fraud occur in hospitals in low-income countries, and therefore suggests ways to prevent and control it [24].

Undermining the moral vision—and nobility—of the art of healing, corruption is arguably the most serious ethical crisis in medicine today. Thus, understanding corruption, its varied nature and its adverse effects on health outcomes is absolutely necessary for healthcare professionals in the 21st century, not only to steer clear of fraud, but also to devise effective strategies to tackle the menace and safeguard the moral vision of medicine [25].

As noted, Maseno Mission Hospital has put up interventions to prevent corruption. This is in line with what a previous team notes by indicating that there is a paucity of evidence regarding how best to reduce corruption. Promising interventions include improvements in the detection and punishment of corruption, especially efforts that are coordinated by an independent agency. Other promising interventions include guidelines that prohibit doctors from accepting benefits from the pharmaceutical industry, internal control practices in community health centres, and increased transparency and accountability for co-payments combined with reduced incentives for informal payments. The extent to which increased transparency alone reduces corruption remains uncertain. There is thus a need to monitor and evaluate the impacts of all interventions to reduce corruption, including their potential adverse effects [23].

CONCLUSION

The anti-corruption program in ACK still faces a lot of challenges such as financial challenge; skilled manpower and incapacity which has made members have a feeling that there has been very little impact. Members agree that there is need for further improvement and collective commitment to strengthen it. With regards to the effectiveness of ACK anti-corruption initiative, only (22.7%) believed that the DOSS has sufficient power and authority to carry out its mandate. The rest of majority (77.3% of respondents) indicated that the DOSS is limited in its authority to carry out its mandate.

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